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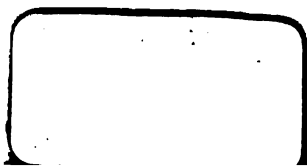
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UNDER THE SUPERINTENDENCE

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CONTENTS OF VOL. XII.

Address, Substance of an, to the Teachers and Parents of the Children connected with the Worcester Church of England Sunday-school Union, July 6, 1841 (rev. J. Davies, A.M.), cccxxix. 118.

Apostolical Succession, cccxvii. 361.

Australia, cccxxii. 18.

Bible Principles (rev. J. Davies, B.D.), cccxxiv. 182.

BIOGRAPHY:—

Rev. J. Kettlewell, M.A., No. I., cccxxiv. 35.

Do. No. II., cccxxvii. 85.

Felicia Dorothea Hemans, cccxxx. 132.

W. Hales, D.D., rector of Killesandra, No. I., cccxxii. 147.

Do. No. II., cccxxiii. 164.

Bishopric of the united Church of England and Ireland at Jerusalem, cccxxix. 107.

British Church, remarkable Ecclesiastics of the earlier and middle Ages of the, No. IV.—Anselm, during the Reign of William Rufus, cccxxii. 8.

Do. No. V.—Anselm, Reign of Henry I., cccxxv. 51.

Do. No. VI.—Adrian IV., cccxxix. 111.

CABINET, THE:—Select Theological Extracts from the following Authors:

Archd. of Armagh's charge, 1641 (Reconciliation with Rome), cccxviii. 291. Becon (the Use of the Law), cccxxix. 266.

Benson, rev. C. (Prayers for the Dead), cccxxix. 126.

Beveridge, bp. (Freeness of Salvation), cccxlii. 308. Bramhall, abp. (Excuses for our Sins), cccxi. 279.

Dealtry, archd. (the Name of God), cccxviii. 108. Drummond, rev. J. (God's Dealings), cccxxvii. 87.

Hackett, bp. (Patience), cccxxx. 135. Hales, of Eton (Councils), cccxxvii. 87. Hawkes, Mrs. Memoirs (True Rest), cccxxv. 206. Horne, bp. (Delusion of the World), cccxxx. 134.

Latimer, bp. (the Born again), cccxi. 279; do. (Spiritual Regeneration), cccxiv. 335. Leighton, abp. (Hypocrisy), cccxxix. 467; do. (the Lustre of the Church), cccxxviii. 247; do. (Universality of Faith), cccxi. 276; do. (Trust in God), cccxli. 299; do. (Hatred of Sin), cccxiv. 125; do. (Persecution of the Church), cccxiviii. 301.

Monk's, bp., Charge, 1641 (the Atonement), cccxxii. 143.

Natt, rev. J., B.D. (Conviction of Sinfulness), cccxxiv. 191.

Newton, rev. J. (Grief), cccxxvii. 87.

Philpot, archd., Martyr (Authority of primitive Church), cccxlii. 303.

Sancroft, archd., 1679 (Trust in God), cccxxix. 266; do. (The Fleets of England), cccxi. 276. Secker, abp. (Necessity of our Saviour's Passion), cccxxii. 180. Sketches of Country (the Passivity), cccxxvi. 71.

Usher, abp. (Unity of Faith), cccxlix. 467.

Venn, rev. H. (Sufferings of Jesus), cccxxiii. 175.

White, rev. H. (Death of Friends), cccxxv. 296. Woodward, rev. H. (Independence), cccxxv. 206.

CATHEDRALS, DESCRIPTIONS OF:—

Cathedral of Christ Church, Oxford, cccxxvi. 65.

Ereter Cathedral, cccxxii. 167.

Carlisle Cathedral, cccxxvi. 309.

Glasgow Cathedral, cccxi. 335.

Chester Cathedral, cccxi. 335.

Rochester Cathedral, cccxi. 485.

Christian Charity, No. I. (rev. J. Grant, B.A.), cccxli. 323.

Do. No. II., cccxli. 341.

Church and the World, the, No. IX.—Self-denial (by the Author of "Tales of the Martyrs"), cccxxix. 123.

Do. No. X.—Truth and Falsehood, cccxxiii. 310.

Do. No. XI.—Zeal, cccxiv. 346.

Church Architecture (J. Medley, M.A.), cccxxvii. 76.

Do. (rev. J. L. Pettit), cccxxiii. 316.

Church Extension (rev. W. Palmer, M.A., Oxford), cccxxiv. 45.

Church of England, Antiquity of (rev. Robt. Eden, M.A.), cccxxv. 62.

Church Music (E. Hodges), No. I., cccxxiv. 178.

Do. No. II., cccxxviii. 244.

Church the Harbinger of Light, cccxxix. 250.

Darkness, the, at the Crucifixion supernatural (rev. W. Hall, M.A.), cccxxiv. 183.

Disquisitions, Scriptural (rev. W. Blackley, B.A.), No. IV., cccxxvii. 77.

Do. No. V., cccxli. 225.

Doctrine and Practice of the Church of Rome, in the Dispensation of Indulgences, cccxxix. 253.

ch, Translation of (rev. J. Bull, M.A.), cccxli. 300.

EGGARS on the following subjects:—

Mortality, by the rev. John Chandler, A.M., cccxxii. 1.

On the visible and invisible Spectators of human Conduct, by the rev. H. Woodward, A.M., cccxxiii. 17.

On the Holiness of the Christian Vocation, by the rev. C. Wildbore, No. I., cccxxiv. 33.

Do. No. II., cccxxv. 49.

On a proper Judgment respecting the holy Eucharist, No. , by the rev. J. T. Bell, B.A., cccxxix. 106.

Do. No. II., cccxxx. 131.

The Danger and Duty of private Judgment, No. I., by the rev. T. C. Hankinson, M.A., cccxxiii. 145.

Do. No. II., cccxxiii. 161.

The Duty of those who have been "bought with a Price," by the rev. C. Rawlings, A.B., cccxxiv. 177.

The Safety of Absalom, cccxxv. 193.

The Parochial System, by the rev. C. Colley, M.A., cccxxvii. 217.

The late Baptism at Windsor, cccxxviii. 233.

Self-examination, cccxxix. 249.

Christian Steadfastness, by the rev. J. Ayre, M.A., cccxi. 365.

The Mysteriousness of some of the divine Dispensations, by the rev. T. Bisland, M.A., cccxli. 289.

The Church, No. II.—The distinct Classes of Churchmen, by the rev. R. Morehead, D.D., cccxxiii. 305.

The Doctrine of the Trinity, by the rev. H. Willis, B.A., cccxiv. 331.

The great Salvation, by the rev. C. Rawlings, A.B., cccxvii. 361.

The sharpening Influence of religious Intercourse, by the rev. J. H. C. Walsh, M.A., cccxviii. 377.

The lively Influence of the Gospel apparent in the elevation of the Thoughts, by the rev. J. E. Johnson, B.C.L., No. I., cccxix. 303.

Do. No. II., cccxi. 400.

Faith, the, once delivered to the Saints, cccxxviii. 239.

Festival of Juggernaut in 1841, cccxxiv. 39.

From the Journal of an Irish Curate, cccxxviii. 381.

Gentiles, the, Debtors to the Jews (from a sermon, by the rev. B. Wilson, B.A.), cccxxii. 7.

- Illustrations of Scripture (C. M. Burnett, esq.), No. I.—The Pyramids of Egypt, cccxxviii. 91.
 Dag of Jonah, the, Part I., cccxxviii. 94.
 Do. No. II., do., Part. II., cccxxxi. 139.
 Isaac Emerson, Posthumous Papers of, No. VI.—The Duel, cccxli. 355.

Jewish Captivity (from a sermon by the rev. B. Wilson, B.A.), cccxxiii. 30.

Lectures on the Seven Churches of Asia; rev. R. BURNHAM, B.D.
 No. I. The age of St. John—his banishment—his revelation—his epistle to the church of Ephesus, cccxxviii. 307.

Do., No. II. Smyrna, cccxxix. 393.

Lord's Supper, the, cccxli. 295.

Meditation for St. John the Evangelist's Day (rev. E. Skipsay, M.A.), cc xxv. 53.

Memory of the Past. No. I. The Coal Blast, cccxxxi. 150.

Microscope, the, cccxi. 270.

MISCELLANEOUS EXTRACTS:—

A Cup of Cold Water (bp. Jebb's Sacred Literature), cccxxix. 264; American Episcopacy (Colton), cccxviii. 376; Approach to Sinai (Robinson's Biblical Researches), cccxxvi. 72; Ardent Spirits (London Medical and Surgical Journal), cccxvii. 376; Australian Superstition (Australian Magazine), cccxvii. 392.

Beer-haba (Robinson's Biblical Researches), cccxxv. 64; Blind Clergyman (Biography of the Blind, by a Blind Man), cccxxvii. 88; Blindness (R. H. Blunt), cccxxviii. 32; Books (Pearls of Great Price), cccxxiv. 46; Can there be peace with Rome (Townsend)? cccxvii. 376; Cathedral of Reck-lavia (Dillon's Winter in Iceland and Lapland), cccxxvi. 72; Chancel Building (American Episcopal Recorder), cccxxvii. 232; Christian's Joy, the, (bp. Jewell), cccxxix. 180; Christianity, Positive Blessings of (lord Lindsay), cccxxv. 208; Convert, Account of Mr. Robinson's first, by his Widow, cccxv. 352; Copyright of Sermons (Law Magazine), cccxi. 430.

Dead Sea, the, cccxvi. 360; Domestic Life in India, cccxi. 240.

England's Blessings (rev. P. Wilson), cccxlii. 304; Evil influence of fashion (Mrs. Gore), cccxli. 16.

Fantee (Beecham's Ashantee and Gold Coast), cccxxiv. 192; Fetichs (Beecham's Ashantee and Gold Coast), cccxxviii. 176; Free and Easles (Journal of Civilization), cccxxiv. 48.

Garden of Eden (Rae Wilson's Eastern Researches), cccxxxi. 144; Gaseous Exhalations from Dead Bodies (Mr. Walker on Grave-yards), cccxlix. 408; Goshen (from "Biblical Researches in Palestine," by E. Robinson and E. Smith), cccxxiii. 32.

Icelanders (Dillon's Iceland), cccxxviii. 236; Indian Hospitality (Oriental Memoirs), cccxlii. 16; Indians, Peculiar Sect of, cccxxviii. 104; Insecurity of Leadon Coffins, and dangers resulting from interment in vaults, cccxli. 336.

Jebb, Bishop (from Foster's Life of Bishop Jebb), cccxxx. 136; Jews, the (Fraser's Magazine), cccxlix. 408; Jazebel (Letter from India), cccxli. 388.

Lamas of Siberia, the (Professor Ermun's Travels), cccxxviii. 248; Luz (from Summer and Winter in the Pyrenees, by Mrs. Ellis), cccxxv. 208.

Missionary efforts (Beecham), cccxxiv. 192; Music, cccxli. 268; Mysteries (rev. T. Dale), cccxxiii. 32.

Old Age (Rae Wilson's Route in France and Italy) cccxxvi. 316. Old Age, extreme, cccxvi. 360.

Peasants of the Pyrenees (Mrs. Ellis's Summer and Winter in the Pyrenees), cccxi. 280. Petrarch's House and Grave (from Spalding's Italy), cccxxiii. 32. Pilgrims at Rome in the Holy Week (C. Taylor), cccxli. 16. Popery (rev. R. W. Sibthorpe, 1836), cccxxx. 136. Popish Superstition (Archibald Herald), cccxlii. 304. Prisons of Venice (Miss Cath. Taylor), cccxxviii. 104. Popish Superstition (archdeacon Welkins), cccxi. 424.

Reformers, the English (Blunt's History of the Reformation), cccxxviii. 176. Rogers, John (Blunt's History of the Reformation), cccxxiii. 162. Royal Marriage (Rae Wilson on Norway), cccxxvii. 88.

St. Petersburg, Perilous Position of (Foreign Quarterly Review), cccxlii. 330. Sinai (Robinson's Biblical Researches), cccxxviii. 104. Spain, Religious Ceremony at Sunset (Rae

MISCELLANEOUS EXTRACTS (continued)—

Wilson's Travels), cccxxxi. 144. Sweden, Interment (Rae Wilson's Travels), cccxxxi. 180. Sweden, Carlstad (Rae Wilson's Travels), cccxxvii. 232. St. Alban's Abbey (Beattie's Castles and Abbeys of England), cccxi. 430.

Time, Improvement of (Todd's Student's Manual) cccxxvii. 232. Turkish Justice (Mrs. Damer's Tour in Turkey and Egypt), cccxxii. 16.

Visit of Sir H. Fane to the Rajah of Lahore, cccxli. 336.

Western India, Superstitions (rev. M. Ward), cccxviii. 399.

Wise Men of the East (New Testament Family Reader), cccxxxi. 144. World and the Voluptuaries thereof, the, cccxxviii. 248.

Mockery, the, at the Cross of Jesus, cccxxiv. 188.

Nabulus, or Shechem (from Robinson's Biblical Researches), cccxxv. 61.

Newfoundland, cccxxii. 14.

New Zealand, cccxxix. 361.

Notice of attempts made to convert the Popish Natives of Ireland to the Established Church, cccxvii. 378.

Opium-smoking in China, cccxxviii. 149.

Parsons, What do they do? No. VI.—The Working Clergy, cccxxvi. 211.

Do. No. VII. The Bishops, cccxxviii. 237.

Pastoral Visits, cccxi. 432.

Pilgrimages, Popish, cccxviii. 383.

POETRY:—

*A Friend buried at Sea (Mrs. Woolley), cccxxviii. 247.

*Charity, 1 Cor. xiii. (rev. W. Hutton), cccxxiv. 192.

Easter (from Recollections of the Lakes), cccxxv. 207.

Heaven in Prospect (Henry Vaughan), cccxxix. 119.

*Hymn for the commencement of the Year (H. Downton, B.A.), No. I., cccxxii. 16.

*Ditto, ditto, No. II., cccxxiii. 31.

*Ditto, ditto, No. III., cccxxv. 63.

*Hymn for the New Year, No. II., cccxxiv. 47.

*Hymn on Death (Mrs. Abby), cccxv. 362.

Improvement of Imprisonment (G. Wither), cccxi. 207.

*Intercessory Prayer (Mr. W. Duman), cccxxv. 207.

*I say unto all—"Watch" (E. Scalfie), cccxxv. 63.

*"It is good to be here" (W. Sparks, Esq.), cccxvii. 375.

Jesus of Nazareth passeth by, cccxxv. 207.

*Lays of Palestine, No. XIV., by the rev. T. G. Nicholas cccxlix. 407.

*Midnight, Dec. 31, 1841 (C. Woolley), cccxi. 279.

Nature's Teachings, No. 1. (from the Christian Churchman) cccxli. 335.

*On the distant Prospect of Canterbury Cathedral (W. P. Sparks, esq.), cccxlix. 408.

*Pilgrim and Sojourner (A. M. Hoblyn), cccxxxi. 143.

Prayer (translated from Poetical Review) cccxxx. 185.

Psalms XXIII. (rev. J. Eden, B.D.) cccxlix. 119.

Similitudes (Montgomery), cccxi. 279.

*Sonnets (W. P. Sparks, esq.), cccxv. 351.

*Stanzas (rev. T. Davis), cccxxiv. 48.

*Do. I know, O Lord, that thy judgments are right, cccxxx. 136.

*Sunday, cccxviii. 361.

*The Ascension (rev. J. Broad, A.M.), cccxli. 308.

The Course of Life (from a Spanish Poem), cccxli. 288.

The Death Knell (Thomas Powell), cccxi. 450.

The Earth shall pass away, cccxxvii. 159.

*The Fashion of this World passeth away (A. Elliot), cccxxvi. 216.

*The Hour of Death (Dr. Huie), cccxi. 423.

The Mariner's Hymn (Mrs. Southey), cccxxviii. 247.

*The Martyrs (Mrs. Abby), cccxxviii. 103.

The Rainbow (rev. T. Holland), cccxlii. 319.

*There is Sorrow on the Sea, cccxxix. 363.

*The Traveller, the old Man, and the Lily (H. Clarke), cccxxviii. 176.

To a Child on his asking the question, "Why does the Sun go down?" (T. Ragg)? cccxli. 16.

* The pieces marked * are original.

POETRY (continued)—

- To the Holy Trinity (B. Johnson), cccxxvi. 71.
- Poor and Factory System, the, cccxxix. 251.
- Popery in Paris (from the Midland Monitor), cccxxviii. 240.
- Popery in Ireland (earl of Roden), No. I., cccl. 411.
- Public Morals, there can be no Security for, but in National Religious Establishments, cccxlv. 333.
- Religion in other Lands, No. I., Russia; cccxvii. 363:
Do. No. II., Russia; part 2, Religious Ceremonies, Schismatical Clergy, cccxlix. 404.
Do. No. III., Russia—3, The Clergy, cccl. 419.
- Romish Bible, the, cccxvii. 367.
- Romish Church, no Unity in, cccxlv. 337.
- Sabbath at Sea, a, cccxxiii. 23.
- Sacraments of the New Testament (J. C. Cummings, esq.), cxxxi. 141.
- Sacramental Address, No. I. (by the rev. O. Hebert, M.A.), cccxvii. 73.
Do. Do. No. II., cccxxviii. 89.
- Sacrifices and Offerings, cccxxv. 198.
- Satan's Devices to win Men's Souls from Christ, cccxxv. 205.
- Say your Prayers in Fair Weather, cccxxxix. 259.
- Schism, No. II. (rev. E. Strickland, A.M.), cccxxiii. 21.
Do. No. III., cccxxviii. 234.
- Scottish Tour, my, No. XIII., Episcopacy—6, its present state, cccxxii. 186.
Do. No. XIV., Episcopacy 7, its future Prospects, cccxxiv. 181.
Do. No. XIV. the poorer Classes, cccxlvii. 365.
Do. No. XV., cccl. 414.
- SERMONS by the following Divines:—
- BISLAND, rev. T., M.A. (the Enemies of the cross of Christ), cccxxiv. 184.
- BROAD, rev. J. S., M.A. (the efficacy of Christianity to Humanize and Bless), cccxlv. 328.
- COATES, rev. S., M.A. (Pharaoh's question to the Brethren of Joseph), cccxxii. 152.
- DUKE, rev. E., jun. (the Love of God in giving his Son to Death), cccl. 416.
- HOWES, rev. W. H. (Thoughts of the Heart), cccxxvi., 68.
- GILBERT, rev. P. P., M.A. (Resistance to Popery), cccxxvi. 40.
- HALL, rev. J. B. D. (Justification before God, its Source and Benefit) cccxlv. 345.
- HARKER, rev. W., B.A. (the Day Spring from on High), cccxxiii. 160.
- HILL, rev. J., M.A. (the Testimony of the Beloved Disciple to the Person and Offices of Christ), cccxlii. 296.
- HOCKER, rev. C., M.A., (the Place of Safety), cccxvii. 368.
- JAMIESON, rev. W., M.A. (Seeing Jesus), cccxxiii. 24.
- JOHNSON, rev. J. E., M.A. (the Divine Authority of the Gospel), cccxxix. 112.

SERMONS (continued)—

- KENTLEY, rev. J., B.A. (Christians exhorted to Patience and Perseverance), cccxxviii. 241.
- KIRKNESS, rev. W. J., M.A. (the Hindrances to a Cordial Reception of the Gospel), cccxxv. 56.
- KNOX, rev. J. S. (The Confidence of Faith), cccxli. 281.
- MATTHEWS, rev. J., M.A. (The Original Chaotic appearance of the Earth), cccxxii. 9.
- MILLER, rev. J. C., A.M. ("To me to Live is Christ"), cccxviii. 385.
- PHILLIPS, rev. E. (Jesus Christ is the Resurrection and the Life), cccxxiv. 200.
- PRESTON, rev. M. M., M.A. (The Privileges of Christian Believers), cccxxvii. 81.
- ROLFE, rev. G. C., B.A. (The Commencement, Progress, and final Triumph of Divine Grace), cccxxviii. 26.
- SEAMAN, rev. M., D.D. (Parental Obligations), cccl. 373.
- SMITH, rev. J. B., D.D. (The Vineyard of the Lord), cccxli. 400.
- WELLS, rev. E. C., M.A. (The Power of the Holy Spirit exemplified in the Conversion of Lydia), cccxlii. 312.
- WHITE, rev. T., M.A. (The Benefit of truly following Christ), cccxxx. 128.
- WOODWARD, rev. J. H. (God the Rock of his People), cccxxxix. 256.
- WRIGHT, rev. J., B.A. (Divine Wisdom), cccxxvii. 234.
- Shipwreck, the, cccxxxi. 313.
- Sins, the Remission of, cccxxiii. 167.
- Slave Ants (Newman's Introduction to the History of Insects), cccxxv. 64.
- Solitude, Thoughts on (Joseph Fearn), No. X., Julius a Centurion of Augustus' Band, cccxxviii. 101.
Do. No. XI., Last Words of Judas Iscariot, cccl. 269.
- St. Paul's method of preaching Christ, as illustrated in his Epistle to the Colossians (bishop of Winchester), cccxxx. 126.
- Temple, the, cccxxvi. 70.
- The Taint of Blood (from the Bishop's Daughter, by the author of the Life of a Labourer), cccl. 439.
- Thoughts suggested by the consideration of the Miracle at Cans, in Galilee (rev. J. E. Golding, M.A.), cccxvi. 357.
- Toronto, cccxxii. 4.
- Town Pastor, Recollections of a, No. X., the Jewess, cccxxiv. 87.
Do. No. XI. The Governess, No. 1, cccxxiii. 165.
Do. No. 2, cccxxv. 195.
- Warning, the (from "Pastoral Annals," by an Irish Clergman), cccxxii. 12.
- Zoology and the Natural History of Man, as mentioned in Revelation (C. M. Burnett), esq., No. IX., Pt. 3, The Common origin of Mankind, cccxxiii. 37.

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MORTALITY.

BY THE REV. JOHN CHANDLER, M.A.,
Vicar of Witley, Surrey.

It is a very melancholy view of human life, but who can say that it is not a correct one which the patriarch gives? "Man that is born of a woman is of few days, and full of trouble: he cometh forth as a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job xiv. 1, 2). What sad marks does our present condition bear of that awful curse which doomed fallen man to travail and sorrow! No: this is not a world of happiness: there are too many distresses belonging to it to allow of its being so. But to make us happy is not God's first object: his first object is to bring us back to himself, to make us religious: enough for us if we can find in religion something of peace and joy; some slight foretaste of those pure joys which he has in store for his people hereafter. But of happiness, independent of religion, in this life, there is not much: of misery and sorrow, which even religion cannot entirely relieve, there is much, very much. This is well: it is ordered by infinite wisdom and goodness that so it should be. We are dangerously attached to the world as it is: what would it be if the world was made pleasanter to us, if we had fewer sorrows to sober us, and disappointments to humble us?

It is true the Lord in his mercy bestows upon us many blessings: life has its good things as well as its evil things: but how few of these good things are lasting? We most times know not their value till we have to mourn their loss: we very often spoil them,

and make ourselves unfit to enjoy them, by envy or discontent, by a troubled conscience, or a hard insensible heart. How little of innocent pleasure there is, and, even when we do enjoy it, we feel that it cannot satisfy us: how much there is of guilty pleasure which lasts but for a time, and is soon followed by vexation and remorse; thus adding to the gloom instead of removing it.

Thus the world around us is full of strange contrasts, noisy counterfeit mirth, and still silent real sorrow; silly triflers, and broken-hearted mourners: mirth and gaiety indeed put themselves most forward, and make most show, while sorrow and trouble are more retired and keep back and hide themselves; and thus the world seems to be more cheerful and more joyous than what it really is; but its true character will ever and anon break out. Search a little more narrowly, and you will soon discover the hollowness of its joys, and the reality of its sorrows: you will detect many a troubled mind, and many an aching heart, under the veil of a composed countenance and a little outside gaiety. For one case of mirth uplifting its voice in the street, you will find many of grief sitting alone, and weeping in the inner chamber. What various scenes of sorrow, what constant cases of trouble, might I bring forward to prove the truth of what has been said; but I will now confine myself to one, the most common, the most affecting of all—one in which all my readers have, no doubt, already taken a part, and in which each of us will, sooner or later, be the principal character—the scene, or rather the series of scenes, of a sick chamber, a dying bed, and a funeral. These are things which we may not pass by

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VOL. XII.—NO. CCCXIII.

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as things in which we have no concern: we are dying creatures, and therefore every thing connected with death has an especial and undoubted claim on our attention. Let us stand, then, and gaze for a while on these sad pictures; and, by God's blessing, we shall learn from them lessons of true wisdom.

To begin, then, with the sick chamber. Only think what a contrast to the gaiety, the restlessness of the world, is the sadness, the stillness, the solemnity of a sick room! The sick room is a picture of what the whole world really is; and in its occupations we see what ought to be the occupations of all the inhabitants of the world: the sick room is a place where there is suffering, and approaching death; so is the world: in the sick room the sufferer is praying, and resigning himself, and thinking of his God, and the attendants are forgetting themselves in the zeal with which they wait on him. They tread lightly and talk gently: they do not disturb him nor distract themselves by any worldly talk: patience, kindness, gentleness, thoughtfulness, are the qualifications for a sick chamber. O that they were equally so for a whole world; that the world in all these respects more resembled a sick chamber!

But the illness gains ground: the scene gets more solemn: it will soon be all over: all hope of recovery is at an end. The only wish now is, that the last agonies may be shortened and softened: the attendants are almost worn out: their faces are pale with watching, and their eyes are red with weeping. The sufferer himself is aware that his end is near: he hears the voice that calls him away: he can no longer feel pain: he no longer takes any notice. His friends can do no more for him: they press his hand, but he cannot return the pressure: they whisper words of prayer, but he does not heed them: all they can do is to sit round in silent sorrow and resigned anguish, and watch him as he lies, his features gradually changing, and his breath getting weaker and weaker, and harder and harder; and now they think he is gone. But no: it will be some time yet: and so they sit on, and have time to reflect, and to look back to the past, and to think how short a time ago he whom they now see dying was full of health and strength and good spirits, with all the world before him, and every prospect of a long and prosperous life. But God's ways are not as our ways, nor his thoughts as our thoughts; and he is going: we shall see him no more. O God, forgive him his sins, and forgive us ours; and grant that he and we may find mercy of the Lord in that day—that dreadful day! But see! he is going now: the silver cord is at length loosed, and the golden bowl broken. Yes,

he is gone! he has breathed his last. Pray no longer for him: he is dead; and nothing now remains but to close his eyes, and to lift up the voice of loud unrestrained weeping and wailing. And now the sad party breaks up, and each returns home, thinking of death as perhaps they had not done ever in their lives before. O, my readers, we are dying creatures, surrounded with death, whose business is first to mourn for others, and then to be mourned for ourselves. But are we aware of this?—are we thus dying daily? Are we not rather cheating ourselves into a belief that we have nothing to do with all this, thinking only of life, caring only for pleasure? But what is worldly pleasure to a death-bed mourner? What is life to an expiring sufferer? O God, teach us better! Strip the veil off our eyes, that we may see our real state, and learn true wisdom over a dying bed.

And now comes the last scene of all, the funeral; the consigning of earth to earth, and ashes to ashes, and dust to dust; when the man goeth to his long home, and the mourners go about the streets. The mournful procession goes slowly on, from the short home to the long home, from the house to the churchyard; and, common though the spectacle be, yet it never fails to strike and to warn and to sober, at least for the moment. The labourer looks up from his work and gazes with sadness at the scene, and then turns again with melancholy thoughts to his task of tilling the ground from whence he was taken, and to which he must return. It meets a gay party on the road, and their gaiety, for the minute at least, is hushed and silenced: even the very children stop their games and stand and look on, partly from curiosity and partly from real sympathy. And now the service is over, and the earth has begun to rattle on the coffin-lid; and all are once more dispersed, and the churchyard is once more empty: all is now over: he is dead and buried: his place in society will soon be filled up, and he will be forgotten. But now, would any one wish to drive away the holy sorrow felt on such occasions, and not rather cherish and preserve it, as really useful, as most improving, as opening the way for true religion to come in and take possession of the heart? for religion is indeed the only cure for sorrow: other things, nay, mere time itself may make us forget it, but religion alone can sanctify it and turn it into joy.

There is then, confessedly, very little happiness amongst us; very little, not only of religious joy, but of joy of any sort. How can it be otherwise? Where is our happiness to come from, when we so seldom go the right way to attain it? Some have poverty to struggle

with, and some have pain and sickness which are wearing them down; some are regretting the past, and some are full of anxiety about the future; while, with others, the seat of the malady lies deeper: the heart knoweth its own bitterness, and I doubt not but there are some who know what it is to feel the weight of sin upon the heart, the misery of a bad conscience, the gloom arising from a mis-spent life. But the world will not soon give up the matter: efforts are made to show that there is happiness to be found in it, independent of religion. But where?—in the sparkling cup, or the full banquet, or the harlot's house? O no; you know full well it is not there. But where then?—in the hurry of business, in heaping up wealth, in buying and selling and planting and building? O no! But where then? O confess at once that you are wrong: confess, if your pride will allow you, that you have been going the wrong way after it; that you have not found, and never will find it, till you consent to seek it where alone it is to be found, namely, in godly sorrow, in earnest repentance, in a holy life, at the foot of the cross, in the things of the Spirit. Here, here only, the beginnings at least of that happiness may be found, which the world cannot give and cannot take away.

But many seem to think that happiness here is out of the question, and that it is in vain to seek for it. They seem disposed to be satisfied with their lot, because it is their lot, and they must have it, and cannot mend it: all they hope for is, that they shall be spared any very great pain, or any very great trouble. And so they go on, day after day, and week after week, and month after month, in their toilsome weary round of labour and rest, labour and rest: the same tasks come round again year after year, and they perform them with the same listless mind and the same careworn spirit that they did the year before: they eat and drink and sleep; and, if they can but have these common necessities of life, they do not look much beyond them: if any trouble overtakes them, they grieve and are cast down, till their sorrow wears itself out, and is forgotten: if any pleasure comes in their way, they lay hold of it, and make the most of it till it is gone: and they seem to think that if they can thus plod through life, with no very great crimes to alarm them, and no very great troubles to vex them, they are doing very well, and hope, as they have not been very well off in this life, they shall be better off hereafter: and so, with a kind of false confused reasoning of this kind, they enable themselves to fancy that they are getting through life tolerably well; that they could not have done much

better if they had tried ever so hard; and that they need not be under any alarm about the future: much was not given them, and much, they suppose, will not be required of them.

But O, reader, what a low, false view is this of human life, of the purpose for which it was given, and the improvement of which it is capable! What a weary, dreary, unsatisfying state do you make of it! How completely do you allow yourselves to be defrauded of the best gifts, the choicest comforts, the noblest enjoyments which are yet within your reach, which God intends for all, which can make the lowest state honourable, the most wretched state joyous, the dreariest state most cheerful. You put religion out of sight; or at least you do not let it have that place in your minds, your families, your occupations, that it ought to have, that it claims to have. You want it to make your existence tolerable, to lift up your condition from that of a beast of burden to that of an immortal being, an heir of glory: you want it to sanctify your daily employments, to make your downsittings and your uprisings what they ought to be: you are not doing justice either to yourself or to the God who made you, in degrading yourself into a mere machine for cultivating the ground or exercising some trade, for spending a certain amount of money, or consuming a certain quantity of food, and forgetting all the nobler uses for which you were made, and the higher occupations of which you are capable. We might murmur, and complain of our state, if it were only what we make it to be, a short toilsome existence, with many cares and few joys, nothing certain, nothing lasting, and death coming very soon to put an end to it. O! what is this state without religion? It is nothing, nay, it is worse than nothing: it is life without an object, pain without relief, sorrow without comfort, death without hope. Neglect religion, and you have an immortal soul perishing, and utterly unprovided; a mind, capable of lifting itself up to heaven, grovelling in the dust of the earth; and a heart, susceptible of true happiness, pining and languishing in continual disappointment and sorrow. It is this which makes so many gloomy faces, so much murmuring and discontent, so many disconsolate mourners, so many sullen sufferers, so few joyful death-beds. God wishes to make us happy, and we will not let him. Christ comes up, and says, "weep not," but we will not stop: we do not heed him, nor accept the consolation he offers: it is, in fact, the last thing almost that enters into our minds, to think of getting happiness from religion. We allow it to be a duty, but how can it be

an enjoyment? and so we do not give our hearts to it: we are ready to cry out against having too much of it: we come before God as schoolboys to their master, unwillingly, backwardly, counting and grudging the minutes we are to allow him, and glad when it is over, and we can get away and return to the world again. But do you really want him to make you happy? Well, if you do, you must come to him in a very different spirit: you must let him make you so his own way. He will make you happy by first making you holy; as your holiness increases, so will your happiness. O how strange does this all seem at first!—to be made happy by having to turn our backs on all our old sources of happiness!—by being, in fact, first made unhappy! How unlike this is to anything we have been used to! We are used to have our pleasure first, and, if we have our trouble afterwards, we bear it as well as we can: but God's way is, first to afflict us, and then to console us; first to cast us down, and then to raise up; first to make us mourn for sin, and then to comfort our souls with sweet hopes of forgiveness: thus doth God take us in hand. He bids us trust to him, and follow by the way that he leads us; and presently we find all things turning out quite right, quite pleasant, quite for our good, our peace, our joy, though in a way that we never should have thought of, never dreamed of taking, if we had been left to ourselves. O, what is the state of the child of God, who has thus been led onward in the way of peace? No outward change is visible: he is still in the world, still in the same situation of life; surrounded by the same scenes, within reach of the same pleasures, exposed to the same trials: all is the same; and yet how different! He is in the world, but no longer of it: he sees nothing more than other people, yet is he ever walking with his God, and following his Saviour. He has no greater share of worldly goods than other men; not so large perhaps; yet is he able to be happy when they are miserable, most content when they are finding most fault; sorrowing indeed, yet always rejoicing; poor, yet rich, and able to make others so too; having nothing, and yet possessing all things. What is it which makes this change, when all things outwardly are the same? It is that now he has given his heart to God, and God is shewing what he can do for him: his life is now hid with Christ in God: he is laying up treasure in heaven: he has trusted to God, and God is rewarding the confidence he has placed in him: he has sought for happiness in God, and God is proving to him that he has not sought in vain.

We may be all thus happy, if we will be

all thus faithful, thus willing to trust God, and to put ourselves into his hands; but till we have done so, all I can say will be as idle tales. I do not say that by following Christ we shall escape sorrows, or gain advantages, or improve our present condition in life; but I do say that without Christ we must always remain with care-worn hearts and sin-burdened consciences; always pining after joys that we shall not find, and labouring under troubles that we cannot relieve; always expecting, and always disappointed; always walking in a vain shadow, with nothing sound, nothing substantial about us; ever, as we get older, feeling our few joys dropping from us, with none to take their place; looking back on our few past days without pleasure, and not daring to look onward to eternity, because we shall be without any good hope; troubles and infirmities so thickening upon us, that death will be at length actually called for to relieve us of them; and so, like a faded flower, shall we perish, and like a shadow depart; and not till the dreadful day of judgment shall we be aware what happiness we have forfeited, what mercies we have thrown away. How much better it would have been for us never to have been born, than to have lived such a godless life, and died such a hopeless death!

TORONTO.

ON the 16th Aug., the bishop, accompanied by his chaplain, the rev. H. J. Grasett, crossed over to Niagara, and on the following day consecrated St. George's church and burial-ground, at the town of St. Catherine's, and inducted the rev. A. F. Atkinson to the rectory of that place. The church of St. George is a substantial and capacious structure, has been built solely by the congregation (with the exception of 50*l.* granted by the late bishop of Quebec), at an expence of nearly 2000*l.*, and reflects great credit upon the individuals concerned in its erection. A bell has been provided, at a cost of about 48*l.*, of which sum 17*l.* were generously contributed by Mr. W. Cayley. The remainder was furnished by the labourers on the canal, a majority of whom are Irish protestants. The ladies of the congregation have richly decorated the communion-table and pulpit, in which they were assisted by a contribution of 5*l.* from the wives of the labourers. They have also commenced a subscription for the purchase of a set of communion plate. On the 18th the bishop inducted the rev. T. B. Fuller to the rectory of Thorold, and laid the foundation of Trinity church at Chippewa, on the site of the edifice destroyed some time ago by American incendiaries. On the 19th he consecrated St. George's chapel, at the large and flourishing village of Drummondville. This was a baptist chapel, but was put up to sale, and, having been purchased by the rev. F. W. Miller, M.A., and handsomely fitted up by him, is now a chapel of ease to the parish churches of Chippewa and Stamford. Mr. Miller, the proprietor, will be the officiating minister. On the 30th the bishop proceeded to Jordan, in the township of Louth, and laid the foundation of

St. John's church. Immediately after the ceremony of laying the foundation-stone, gratifying proofs of the effect produced upon the spectators and assemblage were manifested in the contribution of several additional subscriptions. This exhibition of good feeling towards our church is the more precious and worthy of notice from the circumstance that the rev. G. M. Armstrong, the excellent clergyman in Louth, has had to contend against many difficulties since his arrival in that township about nine months ago. In that part of the country our church was but little known, or known chiefly through the reports of our enemies. This state of things is now passing away. Mr. Armstrong, indefatigable in his labours, and combining with his zeal a judicious adaptation of conduct to the circumstances of a new country, is gradually winning respect, attachment, and influence. No better proof of this can be given than that he has already commenced two substantial stone churches in the township of Louth, of which that just commenced at Jordan is one.

The bishop, in a letter dated Toronto, Aug. 9, 1841, has offered, on behalf of the clergyman and congregation at Dundas, their grateful acknowledgments for the society's grant of 100*l.* towards building the church at that place. He has inclosed memorials from the parishes of Niagara and Bytown, respectively soliciting aid. The following is an extract from the letter:—"Several of the clergy, where congregations have built and are building churches, have requested me to solicit the venerable society for sets of books for the desk and communion-table. Such a present is highly valued by the people, as well as their clergy. Permit me to request you to bring this matter before the board: perhaps a dozen of sets will be placed at my disposal; if so, I shall give a faithful account of their distribution." Twelve sets of books, for the performance of divine service in the new churches and chapels, were placed at his lordship's discretion accordingly.

REMARKABLE ECCLESIASTICS OF THE EARLIER AND MIDDLE AGES OF THE BRITISH CHURCH.

No. IV.

ANSELM, DURING THE REIGN OF WILLIAM RUFUS.

ANSELM was born of a good family at Aosta, a town at the foot of the Alps, about A.D. 1034. Being of a religious turn of mind, when only fifteen he wished to seclude himself from the world, and expressed his desire to enter a monastery, but was not permitted, through fear of his father. The disappointment led him to enter into the vices of a most corrupt age, which through life was to him a source of deep heartfelt sorrow. After having finished his studies, and travelled in Burgundy and France, he became a monk of the abbey of Bec, in Normandy, of which Lanfranc was prior, at whose promotion to the abbacy of Caen, in 1062, he succeeded to the priory of Bec; and, when Herlwin, the abbot died, he was promoted to the vacant office. By invitation of Hugh, earl of Chester, who desired his spiritual instructions, he came to England, A.D., 1092. The see of Canterbury had remained vacant since A.D., 1089, when Lanfranc died. "Throughout Christendom," says Dr. Southey, "the church had been so liberally endowed, that its wealth at once endangered and corrupted it. Monasteries and cathedrals were frequently despoiled of their lands. Lanfranc had successfully resisted an usurpation of this kind; and Hildebrand boldly began by threatening the king of France with ecclesiastical censures, if such injustice were not redressed in

that kingdom. Sees were kept vacant, that kings might enjoy their revenues; they were disposed of by purchase so commonly, that simony became the characteristic sin of the age. * * * The struggle between the spiritual and temporal authorities did not extend to England during the life of William the Conqueror. Hildebrand was wholly occupied in his contest with the emperor; and Lanfranc best promoted the interests of the church, by avoiding all disputes with a king of his decided temper. The same conciliating prudence enabled him to live upon fair terms with William Rufus, and even to exercise a controlling influence over his irregular mind. But upon Lanfranc's death, the 'red king' restrained himself no longer: to supply the expenditure of his excesses, as abbacies and prelaties fell, he kept them vacant, and, by a system like that of rack-rent, drew from the helpless tenants all that it was possible to extort. The ample revenues of Canterbury were thus perverted for nearly five years; nor would the repeated entreaties of the clergy then have prevailed upon him to nominate a primate, if a dangerous illness had not awakened in him some fear of what might follow death."

It may be observed, however, that the king was not the only aggressor; that many of the Norman chiefs and bishops were as rapacious as Rufus himself. Jean de Ville, bishop of Wells, formerly a physician at Tours, pulled down the houses of the canons of his church, to build from the materials a palace for himself. Renouf Flambard, bishop of Lincoln, once a footman in the service of the Duke of Normandy, plundered the inhabitants of his diocese to the utmost extent. One of the bishops had a repast served up to some monks in the hall of their convent, at which they were compelled to eat of forbidden meats, their attendants being females not dressed in the most modest attire. What must have been the state of religion, or rather the extent of irreligion, when the highest ecclesiastics ran to such an excess of riot!

In the hour of sickness, William, as has been stated, nominated Anselm, then resident near Gloucester, to the see of Canterbury. The appointment was far from the wish of Anselm, who on his knees entreated the king with tears to change his purpose. The bishops, however, affirmed this refusal to be a desertion of duty. The king asked him, "Why he endeavoured to ruin him in the other world, which would infallibly happen if he died before the archbishopric was filled up?" His scruples were with difficulty removed; and, when the pastoral staff and ring were forced on him in the royal presence, he kept his fist so fast clenched, that it required some violence on the part of his friends to open it to receive the ensigns of office. This was indeed a very striking instance of the "Nolo episcopari." Previous to consecration, he obtained a promise from the king of the restitution of the lands and revenues the see formerly possessed; and, having thus secured the temporalities of the archbishopric, and done homage, he was consecrated with great solemnity, 4th Dec., 1093. Shortly after Anselm had a dispute with the bishop of London, as to the right of consecrating churches beyond his own diocese. The controversy, referred to Wulstan, bishop of Worcester, the only Saxon prelate living, was decided in favour of the archbishop; in consequence of which, Anselm consecrated churches and executed other parts of his functions in any of the towns belonging to the see of London, without the consent of the diocesan.

The reputation for piety which Anselm had acquired, greatly increased, from the zeal with which he preached against abuses of all kinds, especially those in dress and ornament. The fashion prevalent throughout Europe, both among men and women, was to give an enormous length to their shoes; to draw the toe to a sharp point, terminating with the figure of a bird's bill, or some such device, turned upwards, and usually fastened to the knee by chains of gold or

silver. The clergy affirmed that this was an attempt to belie the scriptures, which state that no man can add a cubit to his stature. What must have been the progress of education among them, when such an absurd assertion could be made? The pulpits denounced it with zealous indignation, and synods were assembled who absolutely condemned it. "Yet such," says Hume, is the strange perversity of human nature, that the eloquence which could overturn thrones, and march armies of crusaders into the deserts of Asia, could never prevail against the long-pointed shoes! Another extravagance peculiar to the age, was the long hair and curled locks worn by the courtiers. The eloquence of the archbishop was more successful in decrying this fashion. He refused the ashes on Ash-Wednesday to those who wore their hair in this fashion. The young men universally abandoned their ringlets; a strong proof of the superstitious reverence paid to some of the unmeaning and unscriptural ceremonies introduced and insisted upon by the papal see, and of the ignorance of men of the spiritual character of the great and saving doctrines of the word of God.

The cordiality between Anselm and William was short. The king, intending to wrest from his elder brother Robert the Duchy of Normandy, was endeavouring to raise all the money he could: Anselm offered five hundred pounds, which was refused as too trifling, the king in an angry tone dismissing both the gift and the giver. The severity of the archbishop's harangues against the fashions of the court was extremely obnoxious. William's recovery from illness left no beneficial impression on his mind, as he, alas! too often the case; and, when Anselm waited on him for permission to convene a national synod to check the disorders of the church and state, as well as the general licentiousness of the people—a licentiousness almost surpassing belief—the king refused, and so treated him as compelled him and his retinue to withdraw from court. Fearing the royal displeasure might impair his usefulness, the bishops entreated William to receive him again into favour, suggesting at the same time to Anselm, that an offer of five hundred pounds, with a promise of as much more as soon as it could be raised, might restore him to the favour of the king. This proposal however he indignantly rejected. The king declared "he would never again look upon Anselm as his spiritual adviser; that he hated his prayers and benedictions; and therefore he might go where he wished."

The grand cause of discontent between William and the archbishop, however, arose from the disputed succession to the popedom. A schism now existed in the church between Urban II. and Clement III., both pretenders to the papacy; and Anselm, who, as abbot of Bec, had already acknowledged the former, resolved to introduce his authority into England without the king's consent, who had refused to acknowledge him. He even begged permission to go to Rome, and receive the pall at the hands of Urban. These proceedings exasperated the king, and occasioned very warm disputes; to end which a convention was held at Rockingham castle. Anselm at once reminded the assembly that with reluctance he had accepted the archbishopric, and that he had made an express reserve of obedience to Urban. The bishops said there was a general complaint against him for intruding on the king's prerogative, and they thought he was bound to submit. The bishop of Durham, on the part of the court, insisted that the nomination of the pope to the subject was the principal jewel of the crown; by which the kings of England were distinguished from the other princes of Christendom. The issue was, that a majority of the prelates, though in violation of their canonical obedience, renounced Anselm for their archbishop. The primate requested

permission to go abroad till the matter could be settled. The king, however, would only consent to a kind of suspension of the affair from March till Whitsuntide; but long before the expiration of it he broke the engagement, banished several clergymen who were on Anselm's side, and harassed the tenants of his see. His intention was to depose Anselm; but his suffragans declared that, without the papal authority, they could not do so. Anselm was exceedingly mortified with the prelates, and the treatment he had received; but he would not yield. Three ecclesiastics had meanwhile been privately sent to Rome to inquire into the late election, and examine which of the two pretenders was canonically chosen. Finding that Urban was so, William transferred his allegiance to him; and now hoped the pope's legate would procure the deposition of Anselm. He was disappointed; but he had gone too far to retreat. He resolved, therefore, to make the best of the matter, and if possible effect a reconciliation. By the advice of the barons, who had not followed the example of the suffragans in disclaiming their archbishops, Anselm was restored to favour on his own terms, still refusing however to receive the pall from the king's hands. It was at last agreed that the pope's juncio, who had brought it to England, should lay it on the altar of the cathedral of Canterbury, from whence Anselm was to receive it as if put into his hands by St. Peter. This was accordingly done with great pomp and solemnity, in June, A.D., 1095.

Matters thus adjusted, it was generally hoped that all occasion of difference would cease. It was obvious, however, that the reconciliation was not cordial. William had undertaken an expedition against Wales, and required the archbishop to furnish his quota of troops. Anselm, viewing the demand as oppressive to the church, though he durst not refuse to comply, sent his detachment so miserably accoutred, that the king threatened to have him publicly tried for a misdemeanour. Anselm did not reply, but demanded positively that the revenues of his see should be restored, and appealed to Rome against the king. Intending to consult the pope personally, he begged permission to leave the kingdom, which the king refused, saying, "that he could not imagine the archbishop had been guilty of any crime that needed the pope's absolution; and as for consultation, he had so good an opinion of his judgment, that he considered him every jot as well qualified to give advice to the Romish pontiff as to receive it." He then applied to the bishops to intercede for him, but with no better success. Anselm still resolved to go; and, after taking a ceremonious leave of the court, embarked at Dover, whence he got to Rome, and was received by the pope with all the honours due to a confessor in the church's cause. Urban lodged him in his own palace, and ordered that the English who came to the city should kiss his toe. The king, hearing he had crossed the channel, seized on his temporalities, and made void every thing he had done. During his short stay in Rome, Anselm accompanied Urban to a country-seat near Capua, whither he retired to avoid the unhealthiness of the town. Here he wrote a book on the Saviour's incarnation, and preached so effectually in different parts of Italy, that he offered to resign his see, that he might be more serviceable to religion in a private station. The pope, however, charged him on his obedience never to quit his title, or abandon his office. Urban considered him a martyr in the cause of truth, and threatened to excommunicate William. He wrote to the king in a strain of authority, requiring him to reinstate Anselm in all the profits and privileges of his see; while William endeavoured to get the primate discomfited abroad, and for that purpose corresponded with Roger, duke of Apulia, and others. This did not diminish his popularity at the court of Rome. His assistance was of

* See Hume's England.

considerable service to the pope at the council of Bari, held for opposing the doctrines of the Greek church with respect to the Holy Ghost, that church having denied the procession of the Holy Ghost from the Son; when the right of election to church preferment was declared to belong to the clergy alone, and spiritual censures were denounced against all ecclesiastics who did homage to laymen for their sees or benefices, and against all laymen who exacted it. In this synod, Anselm answered the objections of the Greek fathers, completely silenced his adversaries, and gave general satisfaction to the western church. He interposed to prevent Urban pronouncing excommunication against William, for his outrages against religion. On his return to Rome, he found an ambassador arrived from England, to disprove Anselm's allegations and complaints. The pope lent but an indifferent ear to the messenger, and for some time hung in suspense between conscience and interest; but his scruples were eventually overbalanced by a handsome sum of money, and the promise of more. Deserted by the papal court, Anselm would have returned to Lyons, but the pope would not permit him; as a compensation allowing him the use of a splendid palace, where he frequently visited him. A council being summoned at Rome, Anselm had an honourable seat assigned him and his successors—an archbishop of Canterbury now appearing for the first time in a Roman synod. His case was alluded to by the bishop of Lucca, who remonstrated against the delay in doing him justice. When the council broke up, he immediately went to Lyons, where he was entertained for some time by Hugo, the archbishop; and it is here he remained till the death of William and of the pope, which soon took place.

M.

THE GENTILES DEBTORS TO THE JEWS*.

EVERY hope of the future which cheers us, as well as every thought of the past which sustains us, is centred in Israel; "their debtors" we are—for the ancient scriptures, for the gospel revelation, for the religion of our Saviour. The Old Testament, to which he and his apostles so often referred as the records of eternity, and from which they proved that "Jesus was the Messiah" whom we now worship, was written by holy men of old as they were "moved by the Holy Ghost:" those men were Jews. When you hear the glorious majesty of God proclaimed, and his awful attributes asserted, in the law which is rehearsed from the altar in the ears of the people, and while you echo back the deep response beseeching an obedient heart "to keep this law," remember the commandments were given to an Israelite, and by an Israelite handed down to us.

The sweet psalmist was the illustrious Israelite whose writings have ever formed a great portion of the Jewish as well as of the Christian religion, and which still awake the deepest and the holiest melody of the soul. Ezra, a priest of the Jews, whose memory they still hold in high esteem, revived that religion which is yet lingering among them, and which is confined to the written word of God, and is the light which the children of Israel have in their houses in Egypt, amid encircling darkness. In Egypt, in Poland, and in Russia, the Jews reject the absurdities of the Talmud; so that "in all that region round about," we might bring their acknowledged scriptures to bear upon the doctrines of Christianity with a force which would be irresistible, and thus we might obtain a blessing.

Isaiah was the Jew who prophesied of "him who hath borne our griefs and carried our sorrows."

Isaiah was the Jew who breathes the raptures of devotion through the soul, who wings our thoughts and carries them to heaven, or melts the heart with hallowed grief. The fulfilment of his prophecies we read in the records of the evangelists, who themselves were Jews. The heaven-taught apostle of the Gentiles was a "Hebrew of the Hebrews." Time would fail to tell of half the Jews who were evangelists and martyrs. Who were they who with dauntless step trod down the wall of partition between Jew and Gentile, who tore away the fetters of prejudice which chained their nation to the abrogated law of rites and ordinances? They were Israelites. Yes; the Jews were the unwelcome heralds of a Saviour's love, and of that gospel which ultimately blessed our shores. Thus, then, we see that Jewish preachers as well as Jewish writers have conferred eternal benefits on our Gentile church; and hence we deduce two inferences.

The first is, that we have received great spiritual blessings through the Jews. If we are indebted to the Greek, and the barbarian, and to all mankind, as partakers of their nature; if we are indebted to our fathers according to the flesh for our natural life, how much more deep are our obligations to those who have been instrumental in imparting spiritual and eternal life. If the fleeting things of this world demand our gratitude, the blessings of eternity must prefer a higher claim. When we glance at the expatriated Israelites who are scattered throughout Europe, we forget the "rock whence they are hewn;" we do not look upon them as they really are, the chastened yet preserved descendants of prophets and priests, of apostles and evangelists; but when we consider this fact, and recollect that we have occupied their place for eighteen centuries, that from them we have the Old, and indeed the New Testament*, we cannot but be deeply impressed with a sense of the peculiar claims which the Jews have upon our gratitude, on account of the great spiritual blessings which we have received through them.

Again, the most transient review of the observations already advanced will convince us that Israel is a chosen and peculiar people. They stand a mighty, though a broken monument, inscribed with miracles and mercies—a monument more solemn in its ruins! In England the stream of time has washed away all traces of the Romans, Saxons, Danes, and Normans, which would identify our families with each respective race, while the Jews, like oil amid the ocean, are unmingled and distinct; and is there not a cause why Israel should be thus dispersed, separate, and preserved? By his prophet the Almighty answers—"When Israel was a child I loved him, and called my son out of Egypt." Thus we see the everlasting love wherewith God loved his ancient people—wherewith, through them, he honours us. When Jesus was a child, he dwelt in Egypt till the death of Herod; God called his Son from Egypt, and thus fulfilled his word a second time.

To the Jews the divine mind was reflected through the law. The ordinances were channels conveying grace to the faithful. The shadows which now are fled, prefigured better things—the things which we enjoy; and, when "God was manifest in the flesh," Judea was honoured with his residence; and, although evangelists and teachers had their commission to the Gentiles, to the Jews "God spake by his Son," who breathed his dying prayer for Israel even while their hands were reeking in his sacred life-blood. Their land was the scene of his ministry, and the centre of that mission which evangelized the world; and hence we fairly deduce—

* The preacher's zeal has here carried him a little too far: it cannot be said, in any sense, that we have the New Testament from the "Israelites scattered throughout Europe," or that they are the "descendants" of apostles and evangelists.—Ed

* From a sermon preached in the parish church of Wigan, by the rev. B. Wilson, B.A. London: Hamilton and Co. 1841.

The second inference, that the Jews occupy a remarkable place in the economy of God's dealings with mankind. But this very fact has been repeatedly urged as an argument against all interference with the Jews, that the place which the Jews occupy is so remarkable, that it is assigned to them by heaven, that their hardships as well as their "blindness" are judicial, that at the worst our progenitors were only instruments in the hands of the Almighty to do his pleasure, that by our sympathies with Judah's offspring, and our efforts to convert them, we may "haply be found to fight against God." How faithless, how selfish, how heartless this reasoning is, let scripture and experience shew. Was Judas, who betrayed his Master, justified? Was conscience-stricken Pilate guiltless when he pronounced the unjust sentence on the Lord of life? Both were bringing about the everlasting purposes of God. Let the horrid end of the one and the self-convicting language of the other declare. Was the relentless, selfish, murderous conduct of Henry VIII. held harmless in the sight of heaven, when by his cruelty he advanced the blessed reformation? Were those who chained the martyr to the stake, and fanned the flame which agonized him, quite blameless, because "the blood of the martyrs was the seed of the church?" Every religious persecution was mercy when compared to the conduct of the Gentile church towards her elder and afflicted brother; her members have "stood on the other side and looked on their brother Jacob in the day that he became a stranger." And, if they have done so, they are guilty of fratricide, and their "brother's blood crieth from the ground." We have seen the desolation of Jacob, and the children of God's friend left with "nether root nor branch;" and, whether we regard the scene of their exile, their feelings, or their remembrance of Zion, we must mourn over their degradation, their injuries, and their sorrows, and devoutly acknowledge that they have peculiar claims on our sympathy, on account of the remarkable place which they occupy in the economy of God's dealings with mankind.

We have monopolized the blessings which give the Jews peculiar claims on our gratitude.

We have accumulated their miseries which have a demand upon our sympathy.

How deeply then must we be anxious to restore them to their privileges, which we have withheld, to alleviate the sufferings which our forefathers inflicted! We have the first, best age of the church for our guidance; and from the premises of scripture which we have adduced, "the sum of the whole matter" is this, that the Jews have peculiar claims on our gratitude on account of the great spiritual blessings which we have received through them; and that they have peculiar claims on our sympathy on account of the remarkable place which they occupy in the economy of God's dealings with mankind.

Prophecies may encourage, but not instruct us how to act. In treating of the Jews we would urge commands, rather than insist upon prophecy. In the New Testament we have a rule for our conduct. For comfort we may refer to promises of prophecy, such as the following:—"Thus saith God, I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders, and kings shall be thy nursing fathers, and their queens thy nursing mothers." And doubtless God is "lifting up" the hand of his providence, and pointing us Gentiles to Israel. Persecution has well nigh ceased to hunt them: their feelings to Christians are less hostile. The power which Turkey once exercised against them now admits them to Zion. The holy city hails her sons: the rabbinical influence is losing ground. England, the guardian of the Christian religion, is now at peace. Twice has the tempest

of war swept over Syria from Egypt within the last forty-three years, and twice has the invader been driven back within this period; and mainly by a part of Britain's navy, apparently inadequate to the purpose, especially in the recent victory before the walls of Acre—the key of the Holy Land, so famous in the crusades under Richard I. for a siege of two years, in which three hundred thousand Christian soldiers perished, before the banners of England and France were seen floating in triumph on its walls. Buonaparte was unconquered and irresistible, till discomfited by the land defences of Acre.

Sidon, and Tyre, and Mount Carmel are abandoned to the friends of Israel. So that we may pass over "that ancient river," Kishon, with the bible in our hand; we may advance and see Jerusalem stretched before us, and look upon the "Mount of Olives," and pause in the garden of Gethsemane; or, stand by "The Brook Cedron," and view a thousand interesting objects of this hallowed land. God had declared that Egypt should be the base of the kingdoms, and that it should "no more rule over the nations." And so the event: Egypt has been subject to the Babylonians, Persians, Romans, and Saracens, and is now confirmed in the integrity of the Ottoman or Turkish empire. That Egypt will be the scene of Israel's return, we infer from the eleventh chapter of Isaiah; therefore solemn are the interests involved in the results of the late war in Syria, announced at Jerusalem on the 6th November, 1840, in favour of the sultan. In short, mountains of difficulty are melting down before the standard of the cross. The very depth of that gloom which has been thickening for ages, is the harbinger of "the day-spring from on high." The first faint streaks of gospel light are already stealing through the distant horizon, and bringing on the dawn to gild the long neglected and benighted hills of Judah—the brightening prelude of the "Sun of Righteousness." Cheered by this prospect, we may contemplate with sacred delight the first stone of a Christian church which, in February 1840, was laid on Mount Zion. The building has been partially raised, and materials collected. Here you may behold the church of the Redeemer rising from that very spot consecrated by his blood, and destined to be the splendid scene of his universal triumph. The psalms of David, as they fell from his own inspired lips, will once more awake the sweetest echoes of God's holy hill.

The church of England, with all her fulness of catholic doctrine and evangelical truth, will minister in filial homage to the church first planted at Jerusalem, "which is the mother of us all." If it "is more blessed to give than to receive," will you not help us to send back that faith once delivered to the saints of Jerusalem, and handed down to our fathers and to us? Thus you may associate, as it were, the history, the labours, and the blood of the primitive yet strictly protestant martyrs, "who counted not their life dear unto them." Yes, my dear brethren, "Ye that make mention of the name of the Lord, keep not silence, and give him no rest, until he make Jerusalem the praise of the whole earth;" that so, O Lord, thy word may not only be a light "to lighten the Gentiles," but also "the glory of thy people Israel;" thus "the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and mourning shall flee away."

THE CHAOS:

A Sermon

(For New Year's Day)

BY THE REV. JOHN MATTHEWS, M.A.,

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GEN. i. 2.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

THE ending of one year, and the beginning of another, are events calculated to bring many profitable reflections to our minds, and that more forcibly than most other periods of time; owing, perhaps, to these circumstances: that a year is the longest division of time, and that few of them happen in our lives; that, when a year has just ended, one large portion of our existence is passed into eternity; that the beginning and the end of the year in this hemisphere happen in a dreary season, and at a time when nature appears least lovely, wearied and exhausted; that we are accustomed to look forward to the end of the year as a time of deadness and darkness and suffering, but to the beginning of the new that, as soon as its first morning dawns upon us, we may then begin to lift up our heads with joy, cheered with the promise of returning spring, and with the fond expectation of warm, bright, and lengthened days.

Hence, on the one hand, at the dying away of the old year, we may be led to more spiritual reflections, to think upon the langour of old age, the approaching days of suffering and death, and more especially upon that solemn period of time when the awful will of God, declared by his angel in Revelation, shall be accomplished: "Who sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the sea and the things which are therein, that there should be time no longer." There shall then be no severe return of winter, no sweet return of spring, no change of day and night; but all shall be swallowed up in eternity: eternal darkness and eternal suffering shall rest upon the dwellings of the ungodly; but eternal light and warmth and joy upon the habitation of the just.

For, as the ending of the year leads to these reflections on the one hand, so, on the other hand, entering on the new year, with spring and summer before us, is strongly calculated to encourage us in looking forward to a new and heavenly life, to an eternal spring, eternal summer, an eternal day in heaven, where darkness cannot dwell. But it is not less suited to lead our reflections back to the beginning of time, to the first day when God arose to form and adorn the worlds, and to appoint the returns of day and

night, of years and seasons, for the use of mortals.

The text is easily divided into two parts: first, the earth was without form, and void, and darkness was upon the face of the deep: second, the Spirit of God moved upon the face of the waters.

I. The first subject then for our consideration is the state of the world in the beginning of time. The earth was without form, and void; and darkness was upon the face of the deep: that is, the earth lay a hideous, barren, and desolate heap; as a waste, howling wilderness, earth and sea mingled together—"the earth standing out of the water, and in the water," without order or control; the wild roaring waters dashing over the mountains and sweeping through the plains; now overwhelming one part, now another, and rendering all useless. Not a single tree, not a single plant, not a blade of grass was to be seen upon the whole of the earth's surface; not a single living creature had yet moved or existed, either in earth or sea: all was empty, barren, and desolate. Added to this, the blackest darkness covered the whole: "and darkness," says the text, "was upon the face of the deep." The sun and moon and stars were not yet created; nor was there light from any other source, till God commanded. There was therefore the most awful confusion and desolation, buried in horrors of the thickest gloom; the world appearing like one vast and gloomy cavern, the womb of darkness. The blackest and most miserable night of the desolate winter may assist in bringing the scene to our imagination, though it may be but a very faint resemblance. Now think for a time on this comfortless scene of things: bring it to your imagination: set it before your eyes. How short and wretched must have been the existence of creatures, if God had doomed any to dwell in such a state!—how utterly impossible would it have been for them to fix a comfortable habitation, or to remedy one even of the existing evils! Where should we have made our pleasant homes and warm fire-sides? Could we "have commanded the morning, and caused the day-spring to know its place?" Could we have driven away the darkness? or "have shut up the sea with doors," and have said unto it—"Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" As well might we now attempt to place ourselves on some barren rock in the midst of the sea, and say, "Here shall be my resting-place for ever; here will I plant me vineyards, and build me a quiet dwelling, and the waters shall not come near." The returning tide would perhaps put an end to all our hopes, and also to our existence.

1. Here then we are led to reflect, first, upon the wisdom and goodness of God manifested in his gracious design in the creation. God had no design to form creatures for misery, but for happiness, as the apostle declares when speaking of the Christian dispensation: "God hath not appointed us to wrath, but to obtain mercy by Jesus Christ." So here he had determined to make man; but to make him, not a child of sorrow, but a comfortable and happy creature: he therefore first begins, with infinite goodness, to prepare him a pleasant and goodly dwelling-place. But which among the angels would have supposed that he would form it from this gloomy chaos, this miserable and barren spot we have been considering? They had no such power themselves, not the mightiest of them; and it is probable they did not yet know the almighty power of God, or, at least, that they had not seen it so marvellously displayed. When, therefore, he fixed the foundation of the earth, and formed the world, he tells Job that then "the morning stars sung together, and all the sons of God shouted for joy:" they sung of the mighty power and glory of God: they shouted for joy at the goodness and wisdom of their everlasting Father, here displayed so gloriously. And who, my brethren, when he hears and considers for a moment the declaration of the text, and then casts his eyes around, above, and beneath him, upon the wonderful change which God has wrought upon the beauty and order and usefulness of all things, who can refuse or avoid bowing in deepest adoration before him who by his Spirit has also gathered together the great and the wide sea, wherein are creatures innumerable, supplying food for this life; "and there go the ships," now winging their way on its bosom, with the food that never perishes, heralds of the gospel of peace, where once they were only as furies of war, thirsting for blood?

And, as the Spirit composed and regulated the waters under the firmament, so did he the waters that are above. "By his Spirit," says Job, "he hath garnished the heavens:" therefore the beauty and grandeur of the clouds adorning the heavenly canopy; their convenient station and usefulness, either to protect the tender herb with mantles of snow, dove-like emblem of his own pure love, or to enrich the earth with their showers, or to screen us from the burning sunbeam: this was the work of the Spirit of God. And doubtless these words of Job are designed to teach us that he also set forth the stars in their courses, and clothed them with living brightness. Thus, when we consider the works of the Holy Spirit, how lovely does he himself appear to us!—how worthy of our

highest adoration and gratitude! Indeed, when we meditate upon the separate works of the three divine Persons of the blessed Trinity, we know not which to love and adore the most; and arrive reasonably at the conclusion, that all are equally glorious, equally to be loved and worshipped.

But, further, the word here translated "moved," literally means settled or brooded, and it is understood by some to express that act of the Holy Spirit by which he imparted life and activity. This is the peculiar office of the Holy Spirit, "it is the Spirit that quickeneth," saith our Saviour: "the Spirit giveth life," says St. Paul: it was the Spirit that "raised Jesus from the dead:" it is the Spirit that shall breathe upon our dry bones, that they may live; for in like manner it was the Spirit of God that entered Adam, and man became a living soul. And here, in the text, we are to understand that by moving upon the waters he imparted vitality to the innumerable creatures that swim in the depths of the seas, and equally so to whatsoever moveth upon the face of the earth. To this Holy Spirit of God then we are indebted, not only for our own life and preservation from day to day and from year to year, but for all those living creatures which increase and multiply to supply us with food and clothing, and many other comforts. As often, therefore, as we use them, should not our hearts be grateful to him who is the author of them, and take heed not to abuse them?

Now, my brethren, we have considered the state of this world before the word of God and the Spirit of God began their operations upon it. You have seen its disorder and confusion, its barren, empty, and useless condition, and the utter darkness in which it was buried. You have seen also what the word and Spirit of God have been able to effect: you see around you in earth, and sea, and skies, what goodness and blessedness is imparted to the whole creation. You have seen, then, an exact representation of the fallen state of man, and what the word and Spirit of God, and these only, can do for him. The whole soul and body of man without these is without form, and void: his heart is a misshapen, hideous, and disordered mass of empty, unprofitable, and good-for-nothing matter; and, when the Holy Spirit of God enters it, he finds it lifeless, dark, and barren, and, like the unrestrained and troubled waters, all ruinous and in wild disorder, as in chaos. That this is the state of man, and that therefore he is fit for nothing else but destruction, except he is rendered "fit for a habitation of God through the Spirit," holy scripture very clearly declares: we are, it says, while unrenewed, "sitting in darkness and the

shadow of death:" our hearts are like "the troubled waters, which cast up mire and dirt;" for "there is no peace," saith God, "to the wicked," nothing but trouble and confusion: we are inwardly "like whited sepulchres, full of dead men's bones;" "dead in trespasses and sins:" "there is no life in us." There is, as in chaos, a continued strife of elements within us, a continual war and confusion among "our lusts, which war in our members:" we "are full of uncleanness," ungodliness, intemperance, and sin: while the ungoverned waters struggle for a vent, and rage and swell, the earth is rent and torn asunder, and at last overwhelmed; and thus, while one desire, one lust, one inclination in our frame rages, and is indulged, another part of us is convulsed and disordered, and at last perhaps "sudden destruction comes upon us." This is the description which scripture gives us of our natural state; and is not this correct? Do not we ourselves know that this is indeed the case? Are we not then a miserable chaos? Whatever, therefore, are we good for, or what can we naturally expect, but destruction? and yet we have souls which can never be destroyed, souls which can suffer eternally; and of ourselves we cannot escape this: "we can do nothing;" nay, we have brought just destruction on ourselves, because we have sinned against God.

Here then we see the free mercy of God towards us, in his willingness to rescue us from this chaotic state. Here too we see the power of the Word of God, Christ Jesus, and of the Spirit of God, in accomplishing a change in us; the absolute need we have of them; and how precious we ought to consider them: for they and they only can do it. May we never be guilty of slighting the commands and instructions of the one, or the influences of the other; nor cease to seek them till our whole body is full of light, and renewed in holiness.

And O, my brethren, that this sight of ourselves could teach us, with Job, to "abhor ourselves;" and, with Isaiah, to consider ourselves as "unclean things," and humble us in the dust before God. For in the beginning it was not so: God made man perfect, harmonizing with the rest of his glorious works, and pronounced him good. But our own wickedness has defaced this goodly work, has introduced all this confusion and darkness within us, has attempted to mingle heaven, earth, and hell together; ruining all things that God made lovely; and the human frame is now too easily become the habitation of devils, and of all uncleanness.

It is plain, then, that a change must be wrought in us if we would be saved: for think not, my brethren, that God will pollute

his heavens with such creatures: think not that he will suffer the holiness and harmony of heaven to be interrupted by unsubdued, deformed man: let us not suffer ourselves to be deceived by such a vain hope: a change must be wrought in us, and it must be an entire change, like the world from chaos. So thoroughly must the change be wrought, that, in the language of holy scripture, we are said to be "born again"—to become "new creatures," or "a new creation:" so that, if truly converted and truly renewed unto God by his word and Spirit, we know ourselves altogether different from what we once were; our thoughts, desires, and pursuits, directed to an end directly opposed to what they would be, did we know nothing of the word of God. We have new desires, new objects of pursuit; namely, following after godliness, usefulness, and goodness towards man and towards God. We now have respect to all God's commandments: we regard Christ as our only Saviour, through the atoning blood of his cross, our example and our guide. Our passions no longer lead the way: they are kept within due bounds: the deeds of the flesh are mortified and subdued: order and consistency is established in our hearts: "darkness is past; the true light now shineth"—the light of divine grace in our souls: the peaceable fruits of righteousness—"love, joy, peace, temperance," are implanted in us; and thus, by the power of the word and by the adorning, composing, and renewing of the Holy Spirit, as at the creation, our bodies are rendered meet for the temple of God, are useful to men, and a praise to their Maker; and while we learn to adore, and ascribe all the glory to, the everlasting Trinity—for it is thy doing, and thine only, O Lord—God can now again say to us, "Be fruitful, and multiply, and replenish the earth, and subdue it."

This change then, my brethren, from darkness to light, from barrenness to fruitfulness, from confusion to peace, from sin to holiness and loveliness, and happiness, in short "from the power of Satan unto God," this change is needed in all, and none can be saved without it; and it is the work of the word and Spirit of God: none other can do it: none other has any part in it. I say it is the work of the word and Spirit: not the word alone, nor the Spirit alone; but it is the work of the two conjointly. And, like as the Spirit first brooded upon the waters before the word was heard, when the works of creation came forth so beautiful, just so must the Spirit of God first brood upon our hearts, to prepare them for receiving the word, before the word can take effect. We must therefore pray, in the only name through which our prayers can be heard, namely, in the name and through the merits

and precious blood-shedding of our only and blessed Redeemer, we must pray for the gracious influences of this Spirit; and though we are altogether worthless, yet God has graciously promised, by and through his Son Jesus, that "he will give his Holy Spirit to them that ask him:" and if we cease to oppose him by our own depraved will, if we submit our will to his, and yield a ready obedience, we shall soon perceive in ourselves a new and delighted creation, and shall rejoice before God with joy unspeakable and full of glory, like as when, at the formation of the material world, "the morning stars sung together, and all the sons of God shouted for joy." Amen.

THE WARNING*.

WHETHER we receive each special circumstance which befalls us in the light of a particular providence exclusively our own, on which subject I do not propose to argue here, or whether we regard the common or uncommon incidents of life merely as manifestations of those fixed laws by which God governs the world, no doubt ought to exist that they demonstrate equally the being and the care of a superintending power; and when such incidents partake of the character of warnings which impress the mind with much alarm, or of strange and unexpected preservations, or of chastisements, or misfortunes apparently unsusceptible of solution as of cause and effect, and (as men term them) out of the ordinary course of nature, we are the more easily induced to discern and to acknowledge a hidden source, a power which overrules and governs all things. But this indefinite principle will not satisfy reflecting minds. The design must be fathomed. Now the design, however manifest it may be, is only practically illustrated by the issue: not of course that the issue will always reveal the design to every observer, for God does not expose his system to the carnal eye of man; but the issue does commonly so illustrate practically the design, as that many persons can draw a tolerably just inference respecting it, and all persons are led, if they will follow the divine leading, to "consider their ways."

I was very emphatically called on about this time to consider mine. I had been recently collated to a benefice, my probationary period as a curate having terminated. This professional advancement was in a great measure the means of maturing, or at least of accelerating, my intentions relative to forming a matrimonial alliance, from which the principal happiness of my life has been derived. It is hoped that the engrossing character of the emotions which my state of mind yielded to, may explain, and in part extenuate, the misconduct I here proceed to relate.

It was on the afternoon of a fine Sunday in June, when, having concluded divine service in the parish church of —, I was walking slowly and alone towards the house wherein I at that time sojourned, the parsonage being in progress of repair. Scarcely had I proceeded above a hundred paces, when a boy of fourteen or fifteen years of age overtook me. He was quite out of breath from running and the heat of the day, and remained for nearly a minute unable to speak from agitation. At length he hastily announced that his mother, the wife of a blacksmith,

living about half a mile distant, lay at the point of death, and desired above all things to see me, and to give the last testimony of her faith in the Redeemer. The story was calculated to rouse even a careless clergyman, and such I certainly was not; but it made only a slight impression upon me (though I did not altogether disbelieve it), because I had seen the woman two days before, and entertained no suspicion that her end was so near. My mind also being otherwise occupied, I contented myself with telling the boy that I would come to his mother by-and-by. The poor fellow appeared exceedingly disappointed, but made no reply. I remember that, after about the lapse of a minute, I happened to turn round, not well knowing why. My young friend still stood as I had left him; merely his face was bent towards home, and not looking after me, as might have been supposed. The circumstance soon ceasing to attract my attention, I continued my walk, and forgot it and the message together.

An hour had scarcely expired, when the boy came again. He was sadly distressed, and in tears. He prayed me to accompany him without delay. His mother, he assured me, was on the point of death. "She is going fast, very fast indeed, sir," sobbed the disconsolate youth, "and desires to see you for one moment before the breath leaves her." When he delivered this message I was sitting, with my head uncovered, upon the steps of the front door of the house. "I will get my hat," said I, "and come presently." "Shall I wait for you, sir?" asked, hesitatingly, the weeping lad. Piqued by the implied distrust, I desired him, with some impatience of tone and manner, to go home.

He obeyed; but as he retired, looked back several times to see whether I followed him. I retained my sitting posture, determined—poor weak creature that I was!—not to change it till he was out of sight. While thus wilfully offending against duty and conscience, I heard a rumbling noise, proceeding I could not tell from whence. At first I supposed it might be the rolling report of a signal gun from one of the ships of war in the harbour, about five miles distant; a conjecture which the next moment dissipated. It was, as I have stated, a lovely afternoon; not a breath of air disturbed the perfect calm which reigned around; hence the fact which I shall relate is the more remarkable. The rumbling sound which I had heard was occasioned by a slate of the roof above me, which, suddenly detaching itself, rolled down the slope, and, before I was aware, fell edgeways upon my unprotected head. Happily I had bent forward in the attitude of listening, and consequently presented an oblique surface to the descending mass. Had Providence not so ordained it, my skull must have inevitably been cloven asunder. From such a fatal issue the Lord preserved me; but the sharp substance penetrated to the bone, and prostrated me with excessive violence upon the earth.

I was quite stunned, and bled profusely. But O! how was I moved, when, recovering my senses, I perceived amongst the most active of four or five persons who had come to my relief, the very boy whose entreaties I had so unfeelingly disregarded!

It was he indeed who had given the first alarm, for he had seen the slate fall, and instantly ran back. While he staid beside me, rendering such services as he could, his sister, a child of ten years of age, came crying up the avenue, sent to make a last appeal to the procrastinating minister. Alas! the time was gone by when that appeal could be responded to—"The harvest was past, the summer was ended"—the poor woman remained without a pastor. To the child, whom her brother signed to hold her peace, I could give no answer; to the mother I had denied the consolation which it was no longer in my power to bestow. My spirit accused me with justice of a fla-

* From "Pastoral Annals." By an Irish Clergyman. 8vo. London: Seeley and Burnside. 1841.

grant dereliction of trust; and, as the thunder-clouds of self-reproach burst upon my terrified conscience, *hers* returned to the God who gave it.

My wound, though deep, was not dangerous, nor was the cure protracted beyond three or four days; that short period was sufficient to restore my bodily health. Far otherwise was it with my mental part. During my confinement I suffered extreme anguish of spirit. I tried to allay it, sometimes by prayer, sometimes by seeking palliatives for my conduct through every imaginable pretext: but none of them satisfied me. My days dragged on heavily amidst the torments of conscious omission of duty: my nights were far worse. Unable to sleep from a dull sensation of headache, the spectacle, or rather the spectre of her I had so inexcusably abandoned, haunted my waking thoughts. Like the impression which the bloody death I had seen a few months before made upon my imagination, so now this death, which I had not seen, took strong possession of it.

I thought that she had left her dying bed and come to mine. Again and again I fancied that I looked upon her pale countenance as she sat beside my pillow, and mildly, if I may use the expression, frowned upon me as I lay. Now I well knew the whole time that these ideas were unreal, and no more than mere phantoms of the diseased mind; but I could not minister to it, nor pluck from memory the rooted sorrow which still remained unextirpated. Distressed beyond endurance by those visions which the periodical return of fever at eventide brought with it, I directed that a night-lamp should be placed in my chamber. Many find this a sovereign remedy against nightly fears; upon me the effect was quite opposite. A month of my then state of bodily and mental excitement, and I had become a confirmed Swedenborgian, so far as believing that I held converse with departed men.

Whether it were that the flickering flame of the lamp cast varied shadows around, or that a crisis had come, I know not. This I do know, that I embodied every shadow, and set them before me upon as many chairs as creative fancy could assemble.

My conversations with these people, as may be supposed, were highly animated, but not very profitable; yet I received many answers and assurances from my company. But time rolled on, and obliterated day by day some one phantom of the brain, and weakened at the same time the force of self-reproach. In short, I recovered full health and partial spirits: for the withers of conscience had been sorely wrung. My reflections were very painful and self-accusing; and though indeed I prayed much, still the exercise brought little comfort: the Spirit had not come. The truth is, my supplications were rather deprecatory than enjoyed as the richest and most sublime privilege bestowed on man. I spoke to my God, but not with him. There was no speaking face to face, as a man speaketh to his friend, but merely a crying for mercy from afar, the beating upon the breast of the penitent sinner, not the humanities of the believer rejoicing in hope. My mind was therefore a theatre in which conflicting feelings wrestled—a sea where the four winds struggled for mastery.

I suffered exceedingly at the time; but subsequent experience has taught me that these strong emotions are generally the prelude to sober and wholesome convictions. The storm blows by—a gentle breeze remains, the pleasing vestige of the elemental rage by which we had been alarmed. I rejoice now—I rejoiced even then—that I felt such profound sorrow. I think it is very advisable to cultivate such feelings when circumstanced as I was then. The sorrow which a sense of neglected duty inspires, may torment for a season, but bright beams of hope shoot from behind its darkest clouds, and tell to the afflicted soul the tidings of happier days. So certainly was it, and often since has it been with me. The first use I made

of my convalescence was to visit the widower. To my surprise, and I may add confusion, he received me with unbounded cordiality, testifying the deepest gratification at my recovery, and the universal regret the parishioners had felt when the account of the accident I had met with became known. Still, beneath these external demonstrations some hidden sentiment, at variance with his professions, must have lurked. He spoke of his sorrow for the loss he had suffered, and of the religious disposition of his deceased partner; but not a word of her latter moments, nor did he make any allusion to her desire of seeing me. This might have been delicate forbearance: or perhaps conscience made me suspicious; and that was all mere accident. But then he spoke of the fright his son had experienced at sight of my accident: that bore somewhat upon the question, and probed the wound. However, the general impression made upon my mind was that of thankfulness for the feeling consideration which he evinced; and truly his reception of me heaped coals of fire upon my head.

After submitting to this torture for some few minutes, I freely confessed my fault, and asked his forgiveness. Poor fellow! he appeared willing enough to forgive, but I had touched a tender string, which vibrated in his heart's core. Bitterly did he weep, and loudly bewail the dispensation with which it had pleased God to try him. Overcome by the recollection of twenty years of cloudless happiness, he remained for a long time a prey to irrepressible bursts of affliction. By degrees they subsided: and, when he felt himself sufficiently composed to speak distinctly, he sobbed out—"O! dear sir, I cannot take upon myself to forgive my teacher."

The words were, I believe, spoken in the purest singleness of intention, and with unfeigned humility; but I was fully sensible how much more they meant than he intended to express. They absolutely made me start. Forgive my teacher! Again and again I pondered upon the phrase; and the more I thought on it, the deeper it sunk. Forgive my teacher! "You won't take upon yourself," I inwardly exclaimed, "to forgive him, because you know that the account is between God and his soul, and that it is not yours to deal with." No! the poor man did not think so; and I am sure that if he had, he would have gladly prayed for me. He merely felt that I was too much above him to require his forgiveness; while I, in heart, confessed myself so far below him, as earnestly to desire both his forgiveness and his prayers. And I have lived to receive both. Two years had scarce fulfilled their course, when he too was summoned to depart, and pass into "the land where all things are forgotten." Before his day arrived, he had become a changed character. When it had come, he left this world rejoicing in hope. His last words were a fervent entreaty that God would bless my labours in the parish; and, as I held his clammy hands in mine, we exchanged a final blessing.

Few reflections can be required upon the narrative of so very simple an incident. In the criminality of selfish delay all mankind are agreed: such undoubtedly was mine. A merciful God has, I trust, sent an answer of peace to the sighings of a contrite heart; and not withheld the full measure of his love from her whom a negligent minister deprived of the dying glory of professing her reliance upon her Redeemer's sacrifice.

AUSTRALIA.

At the October meeting of the Society for Promoting Christian Knowledge, a letter from the bishop was read, dated Sydney, 9th March, 1841, on the subject of the grant of three thousand pounds voted by the society in January, 1840, towards the establishment

of a college in New South Wales. His lordship writes as follows:—

"I entertain the strongest opinion that our progress towards the establishment of a college, by which the true interests of learning shall be advanced, must be by a regular transition through the lower stages of instruction. In this point of view I am persuaded that the society's donation may lay a foundation for the most important results, and that it has been most opportune, as enabling me to bring it into connexion with other resources, just now providentially falling to my disposal; the nature of which will appear from the statement of my plan, which I will now submit to the society. Since my last communication, the erection of the grammar school in the immediate vicinity of St. James's church, in Sydney, has been proceeded with. It is now roofed in; and is, as a building, very ornamental to the town, while I trust that, in accomplishing the purpose to which it will be devoted, it will prove equally acceptable and advantageous to the inhabitants. It is calculated that it will contain comfortably 200 boys; attention having been given to secure a very perfect ventilation. The attainment of such a number of scholars will necessarily depend much upon the acquirements and character of the master who may be appointed; and I have addressed a letter to the secretary of the Society for Propagating the Gospel, soliciting its aid in obtaining the services of a duly qualified head of this important establishment. If the school should operate as, by God's blessing, I hope and expect it will, it cannot fail of creating a demand for a seminary of learning of a more advanced character; the means of providing for which I will now proceed to state. The late Mr. Thomas Moore, of Liverpool in this colony, who died on the 24th December, 1840, has by his last will bequeathed to his executors (the bishop of Australia, and Alexander Mackay, and Robert Campbell, jun., esqrs.), the site of his dwelling-house, and ground adjoining, in the town of Liverpool, together with 700 acres of freehold land in trust, towards the establishment of a college in immediate and exclusive connexion with the church of England and Ireland by law established. The situation must be considered favourable, from the quiet and healthiness of it; and its distance from Sydney (21 miles) gives every facility of access. The provision which Mr. Moore has thus made for the advancement of learning and religion is worthy of the utmost commendation, as a proof of his own just anxiety for the permanent welfare of a colony in which it had pleased the Almighty to prosper him, and as an example which it may be hoped others may be induced to follow. His memory will indeed survive with the very enviable distinction of having been the first who, with entire singleness of heart, devoted his substance to the purposes of that piety and charity, of which, while upon earth, he set a constant and very edifying example. The produce, however, of the property which he has entailed upon the intended college is insufficient for the erection or maintenance of such an establishment; nor indeed, as I have before stated, is it immediately required. The appointed site is of sufficient dimensions to admit of the formation of one very large or of two moderately sized quadrangles; and the object of the executors will be to provide for the accumulation of the proceeds of the property, until funds shall be provided for the erection of such a portion at least of the buildings as shall suffice for commencing the work of a regular collegiate education. My anxiety, therefore, is to connect in the closest manner with this design, the establishment of the grammar school, in the erection of which I am now proceeding. My object is, that it shall form a nursery for the future college; wherein I look forward to the establishment of scholarships and fellowships, with other helps and encouragements for the

promotion of learning; enabling the middle and lower classes of society, if they have children of promising abilities, to send them to this seminary, where their capacities may be drawn out and improved, and rendered available to the service of God and of their native country. Holding these objects steadfastly in view, and praying very earnestly for that blessing upon them without which we plant and water in vain, my proposal is to establish as a fundamental rule of the grammar school, that every student shall pay annually, in addition to the charge for tuition, a very moderate sum, to form a fund for replacing the amount expended in the erection of the school. This fund I propose to vest in the hands of responsible trustees, for the purpose of being placed out at interest, upon real securities, to accumulate until it shall reach the amount of 3000*l.*, or such portion of that amount as shall have been drawn from the society's grant, and applied towards the erection of the grammar school. When that amount shall be in the possession of the trustees, I propose that it be transferred from them, to be employed in the erection of the necessary buildings of the college at Liverpool, in conjunction with the accumulated property bequeathed by Mr. Moore, and all such other benefactions or bequests as it may reasonably be believed a sense of public advantage will induce other residents in the colony, and interested in its welfare, to contribute towards an undertaking by which the highest interests of our social state may be promoted, even to the end of time. In this way I earnestly hope the bounty of the society may be successfully applied to its legitimate object; and that its approval will be given to the arrangements by which, in providing for the prospective completion of the purpose expressed in the society's grant, namely, 'the erection of a college,' I have secured the intermediate attainment of another purpose, which is not only most important in itself, but may be regarded as indispensable even for the ultimate fulfilment of the society's design, inasmuch as a good school is the first step towards the university."

NEWFOUNDLAND.

THE bishop, in a letter dated St. John's, Newfoundland, July 26, 1841, has written as follows to the Society for Promoting Christian Knowledge:—

"I have now re-visited St. John's for a few days, for the purpose of an ordination, which, with God's grace, I effected yesterday, and shall embark (*Deo volente*) to-morrow for Toulungato and the northern settlements of Newfoundland. It will be interesting to the society to hear that I have dispatched a vessel, with three missionaries and the materials for building six churches, to Placentia Bay, at the Bay of Islands. I have also been enabled by your bounty, and that of the sister society, to contribute to several other churches and school-houses, to the great encouragement of the reviving spirit of religion in this land. Nothing could have been more timely than your late grant. Without it I know not what I should have done; for this visitation, which I consider to be of the utmost importance, would have been altogether impracticable. Even with the facilities afforded me by the little vessel which I have chartered for the season, my travels are more difficult and perious than can be conceived in England. I have been obliged to land at some of the little coves scattered over the island, from rough seas, on fish-stakes, or stages rising perpendicularly from the water to the height of thirty and fifty feet, covered with slime and the slippery remains of fish, in great danger of being precipitated into the sea below. In some of these places, however, I have been more than repaid for my labours by the grateful attention of the poor people, and by a strong hope that I have been enabled not only to do them some present good

by my ministrations among them, but to provide for periodical missionary visits, and in some instances to supply them with readers and teachers of Sunday schools, as a first step to a more organized system of religious instruction. To the encouragement of readers and teachers of this class, it is my intention to devote about 26*l.* of your late grant; 15*l.* I have expended in books, of which, especially prayer-books and elementary school-books, a supply from the society would be most desirable. The cost and fitting up of the vessel for the season will amount to 160*l.*; and these sums, together with 12*l.* for the purchase of a small missionary boat, and 25*l.* given to Mr. Cowan, who was ordained on Sunday, for a chapel school-house at Buren, is all that I have yet appropriated from the 500*l.* which the committee have placed at my disposal. A grant of two or three hundred books of common prayer, of the cheapest editions, and twenty or thirty copies of 'The Liturgy compared with the Bible,' would be of great service in our present exigencies. If the society will kindly consent to this grant, the books should be sent to St. John's by the very earliest conveyance."

The board agreed to grant 300 common prayer books, and 30 copies of "The Liturgy compared with the Bible."

In a subsequent letter, dated St. John's, 23rd August, 1841, his lordship said:—

"On my return hither for a few days, after a most interesting visit to the northern parts of my diocese, I have had the pleasure of receiving your communication of the 10th ult., accompanied by a kind letter from the secretary of the Society for the Propagation of the Gospel, apprising me of the liberal arrangement by which the expense of chartering the vessel employed in my visitation has been defrayed by that board. I beg you to offer my best thanks to the standing committee of your society for their kindness in bringing this matter to the consideration of the incorporated society. I am thankful that the cost of a measure which I felt it my indispensable duty to take, has been borne by the Society for the Propagation of the Gospel, without any deduction from your late grant of 500*l.*, on which I have many demands for the numerous institutions which I am commencing or encouraging. In a single missionary district, extending along a stormy and ice-bound coast of one hundred and fifty miles, I have found four thousand four hundred members of the church under the care of a solitary clergyman, who, although a man of singular zeal and qualifications for a missionary, was obviously overpowered with his work, and utterly unable to supply a third of the ministrations which are needed by his wide-spread community. In this mission I have now been enabled to leave a second, and to promise a third, clergyman. I have consecrated four churches, and contributed to the erection or repairs of nine. I have given a small pecuniary encouragement to six readers and Sunday-school masters, and have engaged to provide a portion of salary for two teachers of schools in insulated stations, if fit persons can be found to undertake the office. On the whole, since I last wrote to you, a period of less than a month, it will be gratifying to the society to hear that I have been mercifully permitted to travel on these difficult coasts a distance of six hundred miles, to visit twenty-one settlements; in which I have confirmed seven hundred and thirty-seven persons, consecrated six churches and four burial-grounds, originated six new churches, and aided the repairs of fifteen churches and school-houses. I am now in daily expectation of receiving my family from England; and this expectation, together with a severe attack of illness, the consequence of excessive toil and exposure to bad weather, will probably detain me a few days longer at St. John's. I shall then hope to proceed southward, where much business awaits me."

Poetry.

HYMN FOR THE COMMENCEMENT OF THE YEAR.

(For the Church of England Magazine).

FATHER of all things! glorious Son!
Spirit of grace! great Three in One!
We praise thy name; to thee we sing,
Our Maker, Judge, Redeemer, King!

To thee we pray, to thee confess
Our shame and our unworthiness:
All worthless, vile, and weak are we,
But, Rock of strength, we turn to thee.

O turn to us! come down with power,
While passeth this calm solemn hour;
And, as we bend before thy throne,
Make all thy love's free fulness known.

A year hath passed, another year
Of folly, faithlessness, and fear,
And guilt, from us; from him above
A year of tenderness and love.

Jesus! O bend our rebel will;
Govern, and guard, and guide us still!
In all our toil, and grief, and strife,
Be with us through this mortal life.

And when the war of life is o'er,
And we shall faint and fall no more;
When time and death their course have done,
And endless ages have begun;

When, wakening at the trumpet's sound,
Myriads shall burst the rending ground,
And rise to judgment—Lord of men,
Redeemer, Judge, receive us then!

H. DOWNTON, B.A.

Trin. Coll. Camb.

TO A CHILD,

ON HIS ASKING THE QUESTION, "WHY DOES THE SUN GO DOWN?"

"WHY does the sun go down?"

Thy infant lips exclaim,
As thou gazest on the departing orb,
While heaven seems wrapt in flame.
It goes to cheer another sphere,
Make other hills look bright,
And chase away from distant realms
The hovering shades of night.

"Why does the sun go down?"

Perchance thou soon mayst say,
As the fond bright dreams of childhood's years
Are vanishing away.

Those fairy dreams desert thee now,
And their magic charms are riven,
To show the earth is at best but dark,
And light proceeds from heaven.

"Why does the sun go down?"

Perhaps thou mayst whisper too,
As the warmer beams of youthful love
Are flitting fast from view,

To bid thee fix thy heart on things
Beyond the gulf of time,
And never expect enduring bliss
In the earth's ungenial clime.

"Why does the sun go down?"
Thou mayst ask in deeper gloom,
When the hand that writes these verses now,
Is laid in the silent tomb:
And O may heaven this sacred truth
Stamp deep on thy bosom then—
It does but quit the scene awhile,
In glory to rise again!

THOMAS RAGG.

Miscellaneous.

PILGRIMS AT ROME IN THE HOLY WEEK.—The scene was a most interesting one. After prayers had been read in the small chapel, each pilgrim was conducted by a *Sorella* to the room in which the ceremony of the *Lavanda*, or washing of feet, was to take place. The sisters were all dressed alike, in black silk gowns, with scarlet aprons, on which was a badge with the letters I H S, and the cross in silver, or some inferior metal. The only thing which marked a difference in rank was the hair, which in some was carelessly arranged, in others beautifully dressed with gold chains and simple ornaments. There was an elegance and dignity in the manners of some of the younger sisters which indicated high birth, and a certain pride in the performance of the most menial offices that bespoke the Roman patrician. The gentle and graceful ease with which our fair cicerone entered into conversation with us was perfectly fascinating, and there was something in her countenance that shewed sorrow had been there, and, without marring its beauty, had given it a peculiar expression of tenderness and grace. Around the room were placed high benches, on which the pilgrims were seated. Before each was a tub, supplied by pipes with hot and cold water; a lady knelt beside, and washed and dried the feet of her charge: every foot was then kissed, and while this part of the duty was little relished by the younger and gayer members, many seemed to perform it as a kind of penance fervently and devoutly. The feet of those who had suffered from the stones, or from walking barefoot so many weary miles, were carefully plastered and bound up by an attending surgeon, and then all were led to the supper-hall. Here long tables were laid out, at which the pilgrims were placed. The princess Chigi stood at the top of the room, and gave out from a large smoking cauldron rations of soup, which were conveyed by the sisters to the pilgrims, before each of whom was placed a plate of fish, and another of bread, figs and apples, besides wine. We were very tired, and left soon after supper began, but the labours of the gentle *Sorelle* do not end until they have made the beds for their guests, and left them to repose. I forgot to tell you that, as we were standing in the supper-hall, a party of gentlemen came in, dressed in the costume of the brothers of the establishment—a loose red gown of glazed calico; they were cardinals and princes; and amongst them Don Miguel was pointed out to us.—*Cath. Taylor.*

EVIL INFLUENCE OF FASHION.—Never yet was a woman really improved in attraction by mingling with the motley throng of the *beau monde*. She may learn to dress better, to step more gracefully; her head may assume a more elegant turn, conversation become more polished, her air more distinguished; but in point of attraction she acquires nothing. Her simplicity of mind departs; her generous confiding impulses of character are lost; she is no longer in-

clined to interpret favourably of men and things; she listens without believing; sees without admiring; has suffered persecution without learning mercy; and been taught to mistrust the candour of others by the forfeiture of her own. The freshness of her disposition has vanished with the freshness of her complexion; hard lines are perceptible in her very soul, and crows-feet contract her very fancy. No longer pure and fair as the statue of alabaster, her beauty, like that of some painted waxen effigy, is tawdry and meretricious. It is not alone the rouge upon the cheek and the false tresses adorning the forehead which repel the ardour of admiration; it is the artificiality of mind with which such efforts are connected that breaks the spell of beauty.—*Mrs. Gore.*

INDIAN HOSPITALITY.—The virtue of hospitality in India, as elsewhere, prevails most in the milder and more unfrequented districts. "I sometimes frequented places," says Forbes, "where the natives had never seen an European, and were ignorant of everything concerning us: there I beheld manners and customs simple as were those in the patriarchal age; there, in the style of Rebecca, and the damsels of Mesopotamia, the Hindoo villagers treated me with that artless hospitality so delightful in the poems of Homer, and other ancient records. On a sultry day, near a Jinore village, having rode faster than my attendants, while waiting their arrival under a tamarind tree, a young woman came to the well; I asked for a little water, but neither of us having a drinking vessel, she hastily left me, as I imagined, to bring an earthen cup for the purpose, as I should have polluted a vessel of metal; but as Jael, when Sisera asked for water, gave him milk, and 'brought forth butter in a lordly dish,' so did this village damsel, with more sincerity than Heber's wife, bring me a pot of milk, and a lump of butter; on the delicate leaf of the banana, the lordly dish of the Hindoos. The former I accepted; on my declining the latter, she immediately made it into two balls, and gave one to each of the oxen that drew my hackney. Butter is a luxury to these animals, and enables them to bear additional fatigue."—*Oriental Memoirs.*

TURKISH JUSTICE.—There is a curious account of an execution of a Turkish woman and her Greek enamourato. The evidence against them was so little conclusive, that the judge had attempted to save the supposed culprits till he was assured by the Turk of a husband, that he would take justice into his own hands if he failed in obtaining it otherwise. The unfortunate pair, therefore, were condemned and hung, side by side, to a beam in front of a warehouse in the bazaar, selected from its being known to belong to a wealthy merchant. The object of this choice is the petition that naturally ensues for liberty to remove so dreadful a nuisance, and perhaps a bribe of 100 piastres (11. of our money) is offered for this purpose. A larger sum is demanded; and, matters not being brought to a conclusion, it is deferred till the morrow. The next day finds circumstances aggravated—a larger sum is proposed, and a still larger required; and the bid goes on increasing till, perhaps, the fifth or sixth day, when the visitation becomes intolerable to the rich man and his neighbours, who are already suffering from the desertion of their customers, that they make common cause, and the affair is concluded by the payment of what is, in fact, an absolute fine of perhaps 20,000 piastres.—*Mrs. Dawson Damer's Tour in Turkey and Egypt.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ON THE VISIBLE AND INVISIBLE SPEC- TATORS OF HUMAN CONDUCT.

BY THE REV. H. WOODWARD, M.A.,

Rector of Fethard, Tipperary.

THERE is no passage of the kind, the justness and felicity of which have been more generally applauded, than that of our great dramatic poet—

"All the world's a stage,
And all the men and women merely players."

This pregnant thought is capable of being expanded in various ways; and, amongst other trains of reflection, naturally suggests the following:—There is nothing perhaps more wounding to the natural pride and native ambition of the mind than to fancy, at least, that we are unsuitably placed in life—that the part allotted us to act is below that rank which our talents and capabilities might fairly claim, and to which they might unpresumptuously aspire. It is no small trial to flesh and blood when we see men of inferior attainments raised above us. We look up, perhaps from amidst the dark shades of obscurity and the drudgeries of a struggling life, or it may be from the lowest depths of pinching want and sorrow, and behold the favourites of fortune riding upon the high places of the earth, and basking in the sunshine of the world, envied, caressed, and flattered, while at the same time we feel that all intrinsic superiority is on our side. We know that this glitter is but the thin covering of a coarse and mean and narrow soul; while beneath the outward garb of poverty and depression, there breathes within our bosom a loftier spirit, forced as it were into an unnatural position, and struggling to escape

into some more congenial element. This deep dissatisfaction of the mind is much enhanced when we begin to reach that point at which it appears that our present allotment is fixed for life, and that things must now continue as they are to the end. In early youth we feel that we are still malleable, and that if Providence should raise us higher, we can easily take such new impressions as our change of circumstances may require. But when we are conscious of habits being so formed, that we are better suited to keep the blank we have drawn in the lottery of life than to ascend to the rank of those who hold its glittering prizes—that now it would be too late to acquire the modes, to become naturalized to the manners, of those in high station, so as to act our part with grace and ease if elevated to their level; there is, under these convictions, a dejection of spirit and rebellion of soul best known to those who would have things otherwise than God has ordered, and who oppose their will to the march of an almighty Providence: for experience alone can tell how thorough discontent can fester in the heart, and rankle in the breast which harbours it.

A truly pious friend, placed in both trying and humiliating circumstances, once told me that the burden was considerably lightened by the hope of better things to come, even here below. While comparatively young, and while paths of deliverance seemed not wholly closed, he felt the justice of that saying, "The spirit of a man will sustain his infirmity:" but when he began to have too good grounds for thinking that his present trials would terminate only with his life, and that those crosses, which to flesh and blood

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were humbling even to the dust, he would have to carry to the borders of the grave; when nature was deprived of every temporal and congenial hope, and when no apparent door of extrication opened, save that gate which leads to the world of spirits, my friend told me that when this conviction flashed upon his mind it almost upset his reason. However, in his case, man's extremity was God's opportunity. It drove him to a throne of grace: it forced him to cut the last cable which bound his affections to the world: it weaned his heart from earth, and was the instrument of rendering him what he was at the time of this disclosure—one of the best and happiest of men.

It is true that for misery and sin, and for pride, the main ingredient of both, there is an unfailing cure—there is a balm in Gilead, and a Physician there. The good Samaritan is at hand, and ever ready to apply his mollient medicines to the wounded heart, to still the throbbings of the breast, and to give peace where there was no peace. All these murmurings against a wise and gracious Providence are hushed to rest when we learn of him who was meek and lowly in heart—when we take up his cross and press it to our bosom—when we die with him to the vanities of time, and open our eyes upon the dawning glories of eternity. Entering thus into the true sanctuary of God, we are taught lessons there which “were too hard for us before.” We no longer “fret ourselves because of the ungodly, neither are we envious against the evil-doers;” for “then understand we the end of these men, namely, how God doth set them in slippery places, and casteth them down, and destroyeth them.” There also we learn that, through a vale of tears, and by rugged roads and paths of sorrow, the heirs of immortality pass onwards to their joyful resurrection, to live beneath the cloudless skies of a new heaven, and to taste the pure felicities of that land which God has prepared for them that love him.

The grand specific for pride is thus to look, with realizing faith, upon an invisible and crucified Redeemer. Nevertheless our weaknesses require every possible variety of aid; and truths, unheeded before, will often act with influence upon the mind, merely by being thrown into some new attitude, or by being clothed in some new dress. Thus, that lesson which it is the great object of both Providence and scripture in all their length and breadth to teach, namely, the utter vanity of temporal things, may possibly impress itself upon minds untaught till now; when cast in the mould of these simple words—“All the world's a stage.” This lively thought, if duly apprehended, would clear off many a

cloud which overhangs the soul—suspicions that, because we are low in life, we stand low in the estimate of heaven—doubts (for such there are, though rather misgivings of the heart than reasonings of the mind), that what we are here, in comparative circumstances, we shall be hereafter.

But let us trace this fine analogy. Each actor on the theatric boards performs his part before a double class of witnesses—the one his fellow-players composing the *dramatis personæ*, the other the audience assembled in the house. But how different is the comparative rank of the rôle assigned him, as it is supposed to appear to the company who live and move upon the stage, or as it does appear to the multitude of mere spectators! In the former instance, he who comes forth in royal robes, or is called by some high sounding titles, is (I speak not now of moral worth) the great man, surrounded with all the magic and splendour of exalted station; on the other hand, the real hero of the piece—the offspring of the loftiest conceptions of the poet—is often, in this mimic world, placed in humble life—remarkable, perhaps, only for the crimes with which he is unjustly charged, or for the wrongs and injuries which are heaped on his defenceless head. But all this is entirely reversed in the judgment and estimate of the audience. To them the king, or prince, or duke, is a mere cipher—a peg on which to hang the history and fortunes of the man he scorns and tramples under foot. Such, it should be added (and here lies the main point of the analogy), such is the comparative view of the manager who assigns to the performers their several parts. He who acts the king is often the very lowest of the company, selected only because some glittering robe or spangled coat may happen to fit his person; while to some eminent man it falls to personate the suffering and the oppressed—the man who bears with magnanimity

“The slings and arrows of outrageous fortune.”

Thus it is upon the stage of actual life. Often may God's first-rate actor say, in the language of the prophet, “Thou hast made us the offscouring and refuse in the midst of the people.” In the view of his fellow-actors he is not unfrequently an object of contempt and scorn. He is sometimes low in station, depressed by poverty, beneath the attention or observance of the children of prosperity.

“The self-approving haughty world
Scarce deigns to notice him; or, if she see,
Deems him a cipher in the works of God.”

Such does the heir of glory—such does the great agent in the schemes of Providence—often seem to those who strut before him

upon the high places of the earth. Such did Moses appear to the king of Egypt when he said, "Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens." Such were the apostles in the eyes of their oppressors, when, bleeding with stripes, they stood before the face of the prond sanhedrim; and "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the name of Jesus." Such was their blessed Master in the estimate of this apostate world, when the deep-toned language of his own depression was but the echo of that scorn and contumely which compassed him on every side. "Our fathers trusted in thee: they trusted, and thou didst deliver them: they cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, he trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." But how did these champions of heaven appear in the view of that grand audience—that august assembly—those invisible spectators before whom the actors upon this earth perform their several parts? What applauses did they not win from the cloud of witnesses that encompass us—from the innumerable company of angels who "look into" our concerns—from the ever-present and all-seeing God in whom we live, and move, and have our being? What, in their estimate, were the meekness, the patience, the long-suffering which it was Moses's part to exercise, and which filled perhaps the insatuated breast of Pharaoh with a momentary sense of triumph? They saw the true constituents of intrinsic greatness—the elements of that moral power which fitted him as a mighty agent in the hands of Providence. His short-lived "afflictions with the people of God" were, in their view, but the rugged steps by which alone he could ascend to the recompence of the reward. Again, how was it with those apostles who "were made a spectacle to the world, to angels, and to men?" To mere eyes of flesh they were "as the filth of the world, and as the offscouring of all things." Nevertheless, what was the verdict of that invisible assembly before whom they performed their daily miracles of patience?—when, "being reviled, they blessed; being persecuted, they suffered it; being defamed, they entreated?" Were these triumphs over all that is selfish in man's nature—their taking joyfully the spoiling of their goods, their rejoicing in sorrow, and glorying in tribulations—was all this to act a

second-rate part upon the stage of life, or to sustain a subordinate character before those high intelligences who sit in heavenly places, and fill the amphitheatre above? No: their estimate was but a loud amen to that voice which said—"Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

But if we would see in full contrast how differently the same things seem to earthly and to heavenly witnesses, we must look to the cross of Christ. Spat upon, scourged, and buffeted—numbered with the transgressors, and placed between two public malefactors—disowned by his acquaintances, and deserted by his friends—blackened with every stain which can degrade the character, and accused of every crime which can render man contemptible or hateful—convicted, by the solemn sentence of the law, of blasphemy against God, and that sentence re-echoed by the voice of a whole people; it was in that last stage of human misery, and lowest depth of degradation, that he "spoiled principalities and powers, and made a show of them openly;" out in the open daylight of eternity—before angels and archangels and all the company of heaven—triumphing over the legions of hell and the hosts of darkness in the death of the cross. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Such was the earthly portrait of him who to heavenly spectators was the brightness of the Father's glory—the express image of his person. Thus was the incarnate Redeemer "a cloud and darkness to them, but a pillar of fire to these." Nay, in exact proportion as he was humbled in human calculation, did he rise in the scale of heaven; cherubim and seraphim learning new songs of adoration from the cross: nay, the love of his eternal Father burning towards him with still intenser fire, "because he laid down his life that he might take it again."

If, then, we all perform our parts before two classes of spectators—the one, whose approval or disapproval is in unison with the mind of God, and must stamp our destinies for ever; the other, whose censure or applause "is even a vapour, that appeareth for

a short time, and then vanisheth away"—of what incalculable importance is it to our highest interests, that, comparatively regardless of what our fellow-mortals think or say, we keep a constant eye to the glorious assembly who surround the stage—to the brilliant company who look down upon the chequered scenes of human action. Nay, how essential is it to our present happiness to pierce the clouds which hem us in; to dissipate the delusions which make us, in spite of all our theories, feel that nothing exists but what we see—nothing lives but what wears the livery of flesh and blood; and to believe with realizing conviction and waking certainty that this world is not our all—that we shall soon be let out upon a wider plain, and breathe a freer air; nay, that we are now inhabitants of a more extended sphere—that boundless space and universal nature are all around us—that there is a church above, "bound in the bundle of life" with the church below—that angels are at every moment ascending and descending by that mystical ladder whose bottom is resting upon the earth, and whose top is leaning against the battlements of heaven. How essential, I say, to our present happiness is it to burst this bubble that encircles us, and to let the day-star dawn, and the reality of things appear! This is the victory that overcometh the world, even our faith. It is the introduction of the soul to scenes like these, which delivers it from the solitude, or worse than solitude, of this dim spot which men call earth. Once admitted to this fellowship, and we shall never want an audience before whom to act our part. Nay, let our lot be rather to suffer than to act; let banishment from all we love, and all that interests us, be our portion; let the psalmist's complaint be ours—"My lovers and friends hast thou put away from me, and hid mine acquaintance out of my sight;" let our experience amply testify of the world, as it assuredly will do if we want her aid, that the wretched she forsakes, and "swift on her downy pinions flies from woe;" let us be "made to possess months of vanity, and wearisome nights be appointed to us;" let lingering pains, and pining sickness, and withering old age, chain us to our deserted couch; let nature whisper to us that we are "clean forgotten, as a dead man out of mind"—that we are "become like a broken vessel"—that we are cumberers of the ground, burdens to our friends, to be salt that has lost its savour, good for nothing but to be cast out and trodden under foot of men—in this lowest depth of gloom and of fancied solitude, let faith uplift her glass from earth to heaven, and what living pictures, what brilliant exhibitions burst upon the view! We exclaim at once with Jacob—"This is God's host." Like

the same patriarch, we awake as it were out of sleep, and say—"Surely the Lord is in this place, and I knew it not; this is none other but the house of God, and this is the gate of heaven."

We are not made for solitude. It is part of our original constitution, and bound up in the very essence of our being, to desire the notice, to value the approval, and to thirst for the applause of some witness; and, though this great moral instinct tends supremely unto God, it does not point exclusively to that one glorious object. In this, as well as in other respects, there are propensities in man which prove that, while his full felicity can be found in God alone, he is found to experience a sweet complacency in the interchanges of a more equal love—in cherishing and being cherished, in valuing and being valued, by those who were made by the same hand that he was—who are the product of the same mind that he is—who are children of the same Father that he is—who reflect back the image of the same great Archetype that he does—and of whom God pronounces, as he did of us in our primeval innocence, that they are "very good." But we are not left to our own imaginings upon this point. The whole principle is involved in those words spoken, be it observed, when man walked with his Creator in amity and filial confidence, amidst the flowers of paradise: the Lord God said—"It is not good that the man should be alone; I will make him an help meet for him." Hence we see how deeply seated in our nature is the desire of companionship, and dread of solitary existence. Hence the anxiety that we should attract attention, and play our parts before spectators who observe our conduct. Hence the consolation to those whom man despises, of knowing and feeling that they "have greater witness than that of" beings who see with mortal eyes. Hence the life-giving energy of that faith which, when the sun of this world goes down, cheers the night, and illuminates the arch above with other suns, and draws out upon the plains of heaven stars as the sand on the sea-shore innumerable. Hence, in a word, the blessedness of realizing to ourselves those glorious prospects which the apostle thus opens to the believing soul—"Ye are come unto mount Sion, and unto the city of the living God—the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven; and to God, the judge of all; and to the spirits of just men made perfect; and to Jesus, the mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than that of Abel."

SCHISM.

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HAVING examined every passage in which the word is found, it may be well to illustrate the subject further.

Most of the schisms that have happened in the Christian world—and ecclesiastical history affords a large catalogue—have generally arisen about mere trifles, some supposed conveniency or worldly consideration. Is not schism “some doit, some trick not worth an egg?” Does it not raise broils and quarrels about mysteries of which we can form no idea? We find, not long after the apostolic age, an insignificant controversy about the keeping of Easter, which occasioned a terrible schism in the Christian church—the western separating from the eastern. And about what have the hottest disputes arisen? The secret decrees of God, his manner of subsisting, metaphysical subtleties, and forms of piety, such as bowings, crossings, garments, and other external modifications. How sad and frivolous are the causes of schism! Men often become schismatics when they are disappointed, and consider themselves disobliged and ill-used in not gaining certain preferments and favours; and therefore they avenge themselves by separation. Some think they are in that way better able to please some rich relation, others to advance their trade and promote their fortune; some to gain a reputation, and others to gild a reputation that has been lost. In short, pride, interest, passion, and worldly motives, are the instigators and promoters of schism.

Many now-a-days say their consciences compel them to separate from our Zion. But how can this be? No law of God is transgressed by uniformity, but his law fulfilled. How can an enlightened conscience then be pleaded, when it is not compelled to violate any law, moral or divine? But we are told our church is a state church. And is not this charge equally preferable against those who make it? Are not they favoured by the state as well as we? They are. Now our church is not what our enemies would have it; it is the church of God. This is clear from the following reasons:—It is not a mere human law, or act of parliament, that obliges us to keep the unity of the church, to bring our children to Christian baptism, to meet together at solemn times for the profession of our faith, for the worshipping of God, for the commemorating the death of our Saviour in the sacrament of his supper. The principles of all these things are commanded by Christ, and are chiefly obligatory upon us on that account, the circumstances being regulated by ecclesiastical authority. No one can acquit himself of the charge of schism who breaks the public order, any more than a man can rightly pay his just debts by robbery, wrong, or embezzlement; which the laws of God and the land have declared to be dishonest and unjust. Every man's duty in this country, by the laws of God and man, is to worship God according to the church; and were the state to enact a law that division and separation should be encouraged, still God's law is the binding law which sanctions and commands uniformity. This unity consists in professing the same catholic faith, in being governed by the same spiritual pastors—the bishops of this church—and partaking of the same sacraments. These requirements are greater than human laws, and whoever breaks them incurs the guilt of schism. Surely, then, since the matter stands thus, conscience should rather condemn than excuse the seceder. Nor must education be considered a sufficient plea for schism, nor the sayings and practices of some pious men; for God's law, which commands or forbids, is that which, after all, makes

action a duty or a sin. Man's persuasion merely that any thing is a duty, and sinless, will not excuse from guilt. St. Paul's persuasion that he ought to persecute the Christians, was a sinful persuasion; for he acknowledges—“I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God” (1 Cor. xv. 9). “I was before a blasphemer and a persecutor and injurious; but I obtained mercy, because I did it ignorantly in unbelief” (1 Tim. i. 13). It was foretold, men would arise who would kill God's servants, thinking it an acceptable service (John xvi. 2). But is ignorance praise, and murder a virtue, and schism a blessing and a boon, though sinful and mistaken men may plead a blinded conscience for them? Any one who wilfully, or by mistake or ignorance, separates from the one holy catholic and apostolic church, is as guilty of schism as the Romanist is guilty of idolatry, who makes an image and worships it; although, when told he is so, he believes and declares he is not.

O that men would prayerfully and seriously lay these things to heart; and that God, by his Spirit, would soon make all such scandals cease! The misfortune is, men take up any and every kind of wrong opinion, and never think it possible they can be mistaken. Were there no party interests to be served by religion—were men as anxious to serve God and his church as a traveller is to arrive at his journey's end, not minding whether the way turns to the right hand or the left, only it brings him thither—the dreadful sin of schism would be avoided, which may as certainly ruin a man as heresy in doctrine or profligacy in morals. So the ancient fathers thought, and so they declared. (See Cyprian's “Unity of the Church;” “Irenæus against Heresy.”) It is at the peril of a man's salvation, if he needlessly breaks the peace and communion of God's church. (See “A Discourse of Conscience,” by Dr. John Sharp, abp. of York.)

There can be no such thing as schism but in cases where there is an obligation to unity and communion; so that, in order to define it more clearly, we must find out some centre of union; and we unhesitatingly maintain that the church of England is such a centre in this country—she is our standard in judging of schism. We are charged by the church of Rome with being heretics and schismatics. But how can this be, when we believe and profess all that Christ and his apostles taught the world, as far as it is known? We have all the canonical scriptures, and we make them the rule of our faith. We believe all those articles of faith into which all Christians, from the apostolic age to the present, have been baptized, and which have been always accounted a complete summary of Christian faith; and we own nothing inconsistent with them. We own both Christ's sacraments, and have them duly administered. We renounce all the heresies that were condemned by the ancient general councils; and we hesitate not to say that these councils and the primitive fathers bear us out in our usages and interpretation of holy scripture. We hold episcopacy, which is the keystone of unity. Nor are we schismatics: our reformation from popery was by lawful authority; it was a restoration to the primitive purity of the old British church, which was planted in this country before popery was known. Nor do we refuse communion with any church in the world, provided the laws of Christ admit it, and the usages of the primitive church. The Romish church is only a particular church, like the church of England; which latter is independent of all churches, and has authority to reform abuses in doctrine and practice, as well as the former or any church has. We have in no instance departed from the catholic church, nor from the Roman, except where her dogmas were inconsistent with our duty to God. We are ready to join with all churches upon the primitive catholic terms.

For the first ten years of Elizabeth's reign, according to Collyer, there was no schism in our church; all were more or less satisfied or quiescent. We left Rome, who had usurped power here, because she is neither sound in doctrine nor in apostolic traditions and ordinances (2 Thess. iii. 6; 1 Cor. xi. 2).

With respect to the dissenters in this country, some of them agree with us in holding the doctrinal truths of God's word; some agree scarcely in anything, but they are not able to offer one reason that is strong and cogent enough to cause separation. Nor are many of their pretended reforms after the scriptural model. Their practices and ordinances, their ministrations of the word and sacraments, the ordering of their teachers, and their government, are not in accordance with scripture, with apostolical precept and tradition. What Dr. Lee says of dissent is perfectly true—"it is unscriptural and unjustifiable;" and this can be easily proved from the confessions of some non-conformist divines, who defined schism to be a departure from the national or general church of Christ in the land. They declared that schism must end in confusion, in the spread of pernicious errors, and the hinderance of all sound church reform. And we see the fears of these pious men realised.

Clarke, in his "Lives of the most 'eminent' Puritans," says of "Master R. Greenham"—"He was a special instrument, under God, to restrain and reduce not a few from errors and schisms; striving by all means to retain them in obedience to the laws of the land, and to provoke them highly to prize and preciously to esteem the peace of the church of the people of God" (p. 17). Of "Master Paul Baines," it is said—"He never did so much as consult with himself about his denying his sincerity, and complying with the bishops;" but, on the other hand, though "he was, indeed, all his life often pestered with want, not having (as he often complained to his friends) a place to rest his head in" (page 29): yet, distressed as he was, he never separated from the church. Of "Master William Bradshaw," it is said—"To separation he was ever very adverse;" and, speaking of assemblies separate from the church, he said, in a sermon preached at Longford—"We are foully, at least, to suspect those assemblies, and the worship done therein, which forsake those places (the churches), and fly into woods and deserts." And of our Saviour he says—"No schism or separation was made by him, or any of his special disciples and followers, from the assemblies then established." Speaking of "gestures and external behaviour" in the church, he says—"It is meet, therefore, in such cases, that we should not be singular and odd, but conform to the received fashion of the church" (pp. 73, 74). Of "Master John Ball," it is said—"And he called the ways of separation a labyrinth, wherein men tire themselves and grow giddy, as in a maze; but, when all is done, there is no way out but that whereby they entered" (p. 178). Yes; if dissenters would obtain rest and safety, they must return to the church. In p. 178 we are told—"He much lamented, in his prayers before God, the first breakings-out of independency in England, both in respect of the present offence and the woeful consequences thereof." He often told his friends—"The brethren of the new separation (i.e., the independents) would be found to be the greatest obstructors of church reformation." What can there be but confusion and error, when men once go away from the liturgy, articles, and homilies of the established church? "Master Richard Sedgwick often asserted that their principles would not, if they continued in them, suffer them to sit down on this side anabaptism" (p. 187). Of "Master Robert Balsom," it is said—"He reduced many that were drawn away by sectaries" (p. 217). "Master Jullnes Herring" said—"Separation will eat like a gangrene into the heart of godliness." And he did pray that "they who

would unchurch others, might not be unchristianized themselves" (p. 191). How often has our church of late been declared no church, and what is the result? "This good old non-conformist," rather than make schism here, went off to the Netherlands. (See Appendix to "Infant Baptism," third edition, by the rev. Henry Budd, M.A., from which the above extracts have been made).

O for Zion's prosperity that all were of us that have gone out from us! We would not willingly censure without cause, but speak in love, contending earnestly for the faith (Jude 3). We would hold fast apostolic usage (2 Thess. iii. 16). We would keep the ordinances and traditions as delivered to us (1 Cor. xi. 2). We would hold fast the form of sound words in love (2 Tim. i. 13). Let, then, no unholy feelings intrude, but let there be a sincere anxiety for the welfare of every soul of every place. Heresies and schisms must be; let us turn their existence into as profitable an issue as we can: they should make us read and pray more, that we may come at the truth. It is well known that the Arian and Pelagian controversies made clear and defined many truths which before were not so prominent. So it was at the reformation. Sects there must be (Acts xx. 29, 30); so our Saviour told us—"Woe unto the world, because of offences: for it must needs be that offences come; but woe to that man by whom the offence cometh" (Matt. xviii. 7). Or as St. Luke expresses it—"It is impossible but that offences will come; but woe unto him through whom they come" (Luke xvii. 1).

The fathers of non-conformity have prescribed a cure, and the only cure for schism—that those who have seceded, should return to the church. Solid ecclesiastical union is not to be obtained by any agreement among heretics and schismatics, whilst such; as it is maintained by the author of "Schism" (a prize-essay), who has never once proposed the above remedy, thus fulfilling their predictions, that seceders would be the greatest hinderers to sound church reform. Dissenters have deadly feuds among themselves, and hurtful divisions; which shew that increasing dissent is increasing confusion. Nothing is gained by separation; but much lost. Good people should never separate from the church on account of the inconsistent lives of its members, but should remain in it, and, with God's help, endeavour to make matters better. Nor is schism to be cured by syllogisms, as it was proposed at the conference of the Savoy; nor can it ever be the case till schism is generally hated, and dissenters cease to mention the church but to sneer.

Let churchmen show a kind and conciliatory spirit while probing the evil, and much good may be done. Our eyes, if we act our part properly, may see some earnestness of those peaceful times when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Is. xi. 13). Let churchmen warn men to beware of every evil; and, if the effort be made for God's glory, it will be crowned by his blessing. Holy faithfulness is ever rewarded; but to palliate sin is to work destruction.

Bingham, in his "Antiquities," confirms the view we have taken above. He tells us, none were in perfect unity but such as were in full communion (16 b. i. 17); that different censures were inflicted according to the different degrees of offence; and, consequently, there were different degrees of unity (b. xvi. c. 6, § 23). Sometimes schismatics were re-ordained (b. iv. c. 7, § 7). For further information on this subject, I beg to refer the reader to the 46th chapter of "Episcopacy asserted," by bishop Jeremy Taylor, where we learn that, by the eighth canon of the council of Chalcedon, they were accounted schismatics who separated from their bishop; for it is there said that the clergy were to be under episcopal government. The Acephali did not submit, and were

condemned. (See also c. 47 of the same, and the second chapter of the "Liberty of Prophecy, on Heresy.")

But how can heresies and schisms consist with God's promises of good to his church, and his overruling providence? We answer, in spite of these evils, the promises made to the church are safe. God has promised there shall always be a church in the world. There has ever been one, and ever will be; but he has nowhere promised that he will keep his church free from errors. He permits these, as he does wickedness and vice; and though they are ruinous to the guilty, yet they are all made subservient to the general good. There must be heresies: it is fit, meet, and convenient that they should exist.

Let us avoid schism, because our Saviour's last prayer on behalf of his disciples was—"That they all might be one, as he and his Father were one, that the world might believe that God had sent him" (John xvii. 11-23). Predictions about unity are found in the Old Testament. In Zeph. iii. 9, it is said of the dispersed Jews, they "shall serve him (the Lord) with one consent." The Hebrew is, "with one shoulder:" that is, with one united effort; probably having allusion to porters, who equally carry any weight imposed on them. "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. xiv. 9). Let us not despair—schism shall cease. And reasonable it is that it should; for Christ is our Lord and Ruler: and how can he rule but by laws? And how absurd it is to suppose that the infinitely perfect God should have as many various and contradictory laws as those by which the different and disagreeing sects are governed! "I will set up one Shepherd over them, and he shall feed them, even my servant David (i.e., Jesus Christ); he shall feed them, and he shall be their Shepherd" (Ez. xxxiv. 23. See chap. xxxvii. 17-22, where the incorporation of Israel into Judah is shewed; and John xi. 52, where Christ is spoken of as "gathering together in one the children of God that were scattered abroad"). "By one Spirit we are all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. xii. 13). "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ" (verse 12). (See 1 Cor. viii. 6; Eph. i. 23; ii. 18; Gal. iii. 28; Eph. i. 10; ii. 14-18; iv. 3-6, 13-16; Phil. i. 5, 27; ii. 2-5, 14; iii. 16-21). How can schism be compatible with these passages, which divides from the body of Christ, which divides from the unity of the Spirit, and all its blessed and glorious fruits; from the unity of faith and the one hope of our calling; from one Lord, the unity of the head; from the unity of the sacraments, by the one of which we enter into the church, and by the other shew the continuance of our membership; and from the one God and Father of us all? Some excuse schism from St. Paul's saying—"Notwithstanding every way"—i.e., in whatever way Christ is preached, whether of envy or good-will, or from a good or bad motive—"whether in pretence or in truth, Christ is preached: and I therein do rejoice, yea, and will rejoice" (Phil. i. 18). Mark what the apostle says. He rejoiced not in envy and contention—not in their jealousy and ambition; but that the gospel was preached, and, by God's power, its influence felt and manifested. (See the epistles of Ignatius and Polycarp, who often speak of unity.)

The catholic church is, in scripture, called "the body of Christ." This church is one and the same all over the world. Its unity is not divided by one congregation meeting here, and another there, so long as they all unite in the same worship, discipline, and communion. The church was at first confined to Judæa; it has extended to many parts of the world,

and will eventually so prosper that, through her, all people shall see the salvation of our God; and, by having one worship, one discipline, and one communion, which are the nerves and sinews that hold the mystical body together, they will be "all one in Christ Jesus." The heathens had and still have "gods many and lords many;" and it is not at all surprising that they should serve them in different ways, with different worship: but to us Christians "there is but one God and one Lord," to whom we should pay our joint and unanimous devotions with one accord.

Upon the whole, would we avoid the guilt both of heresy and schism, let us be honest and peaceable; let us live daily in the fear of God. In all our differences, let us act with Christian meekness, moderation, and forbearance, and maintain a humble, charitable, and condescending temper. And when we have thus done all we can to restore and preserve peace, we shall come at least with all the redeemed in the unity of the faith, "unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). "O how great is thy goodness (O God!), which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues" (Ps. xxi. 19, 20).

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of peace! give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one body and one spirit and one hope of our calling—one Lord, one faith, one baptism, one God and Father of us all—so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity; and may, with one mind and one mouth, glorify thee, through Jesus Christ our Lord. Amen." (A prayer for unity. See collects for Good Friday.)

A SABBATH AT SEA.

VERY few have not enjoyed the soothing influence of a summer sabbath in the country, where the ploughshare, the sickle, and the spade are laid aside, and the peasant, dressed in his holiday suit—homely indeed, but clean and neat—may be seen leisurely bending his steps towards the village church, which stands embosomed amongst the varied foliage of the venerable trees that for generations have sheltered its sacred walls. It is a picture—a scene pleasing to contemplate; and one which fills the well-regulated mind with feelings of devotional gratitude towards him who, in his wisdom, appointed this day of rest. Yes; sweet and soothing in its contrast to the working days of the week, is the stillness on the Lord's-day of the lonely fields, the peacefulness of the rural hamlet—

"The sabbath silence of the hills,
And all the quiet God hath given
Without the golden gates of heaven."

But still more striking is a sabbath at sea. There, indeed, the wanderer on the pathless deep can enter no consecrated building—no temple raised by human hands; he hears no solemn chime, warning him that the hour of worship has come; but he looks on the magnificent ocean around him, and the sound of its ever-rolling billows speaks to him of the omnipotent Being "who layeth the beams of his chambers in the waters, and maketh the clouds his chariots, and walketh upon the wings of the wind." He raises his eyes to the wide expanded heavens above; and, whe-

ther in storm or in calm, he reads there the sublimity of their mighty Creator. Nor are his thoughts excited to religious reflection by inanimate nature alone; in his little moving world—the ship in which, under divine protection, he is gliding on securely, though but a plank separates him from the fathomless abyss below—all betokens the sabbath-day. A spell, as it were, has been cast on all. The seaman's oath is checked; his boisterous mirth is hushed; his usual occupations in a great measure suspended. There is no mending of sails, no twisting of cordage, no carpenter's work going on; and many a rough sailor may be seen bending his sun-burnt face in earnest attention over the almost tattered bible that is lying open on his knee.

It is the hour for divine service, and the boat-swain's shrill whistle calls the men to that sacred duty. I shall never forget the first time I was present at divine service on ship-board. We were on the wide Atlantic, a few days' sail from the West Indies, and not yet beyond the lovely climate of the tropics. The glorious sun was careering in the unclouded skies above; far as the eye could reach stretched the bright blue dazzling ocean, with its undulating waves; while a mild yet refreshing breeze filled our white sails, and was gently wafting us on. It was a delightful morning; but I was an invalid, and obliged to recline on a mattress placed on deck. That I might participate in the service, the captain gave orders that the sailors should place themselves near me. Our little church was soon fitted up: two or three wooden benches and one or two hen-coops were brought aft; these were covered with flags, and upon them the crew ranged themselves; while chairs were placed for the officers and passengers. The service was read by the captain in the most impressive manner, the men repeating the responses. During the prayers some stood, others knelt; all were attentive, and seemed to enter into the sacred business of the hour. An appropriate sermon was then read, and after that a psalm was sung. As the words, mingling with the plaintive murmur of the waves, died away on the vast deep, I could not but indulge in the hope that the voice of praise and supplication, in as far as it came from sincere and humble hearts, might arise even from our lonely bark to the lofty throne of grace, and be heard by him before whom angels were hymning their seraph songs.

I have beheld the imposing rites of the Roman catholic church, and listened to their thrilling requiems for the souls of the dead; I have witnessed the Lutheran form of worship—have joined in the simple service of the church of Scotland, and have been present at the silent orisons of the friends' meeting-house; I have heard the deep-toned organ pealing forth its solemn hallelujahs beneath the gorgeous cathedral's vaulted roof; and, in rude tabernacles, amidst the majestic forests of America, have listened to the Christianized though yet untutored Indian, chaunting the hymn of thanksgiving which he has learned from the missionary of those white brethren who are despoiling him of the land which his native faith taught him had been bestowed upon him by "his Father, the Great Spirit"—at all these I have been present; but never did I feel so intensely, that when two or three are gathered together in his name, there will the God of the universe condescend to be, as during divine service on a sabbath at sea.

A. S. B.

SEEING JESUS:

A Sermon,

BY THE REV. WILLIAM JAMIESON, M.A.,
British Chaplain at Amsterdam.

JOHN xii. 21.

"Sir, we would see Jesus."

WE are informed by the evangelist, that when "the angels were gone away into heaven"—those angels which had brought down to earth the tidings of great joy, that "in the city of David was born a Saviour, which is Christ the Lord"—the "shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Their minds were solemnized and impressed with sentiments of awe, their hearts throbbed with interest, and, thrilling with anxiety "they came with haste, and found Mary, and Joseph, and the babe lying in a manger: and when they had seen it (Jesus, the Lord of glory, the babe of Bethlehem), they made known abroad the saying which was told them concerning this child."

Such is the first record we have in scripture of an anxiety to see Jesus after his advent in the flesh. Before that interesting era in the world's history, there were many prophets and righteous men who desired to see his day, but were not able: some by the eye of faith saw it afar off, and were glad: and those, who at the time of our Saviour's incarnation were waiting for the fulfilment of the promise made of old time, were comforted in their hearts when permitted to behold with their eyes the consolation of Israel—the Redeemer of mankind; and had nothing further to desire upon earth, now that they had been permitted to see Jesus.

"There was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him according to the custom of the law, then, transported with sacred rapture, "took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." "There was also one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; she was a widow of about four-score and four years, which departed not from the temple, but served God with fastings and prayers, night and day. And she coming

in at that instant," the hour of prayer, "gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

In the 2nd chap. of St. Matthew we also read of more than one instance of an anxious desire to see the Lord Jesus, the infant and babe of Bethlehem.

The design of Herod the king was, we find, a treacherous and cruel design. He was anxious to see Jesus: "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." What his worship would have been, the recent services of our church on the feast of Innocents'-day set vividly before us in characters of blood. Vain and self-confounding, however, was his artifice: the news of a Redeemer's birth was no good news to Herod: his anxiety to see Jesus was only the anxiety to contrive his death; but Herod's understanding and wisdom and counsel prevailed not against the Lord. How different the feelings and worship of the eastern magi! "When they saw the star" which was to lead them to Jesus, "they rejoiced with exceeding great joy: and when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts," consisting of the finest produce of their country—"gold and frankincense and myrrh." These sages from afar, doubtless thought that the light now shining in the vault of heaven over the place where the holy child Jesus was, was bringing them more than an abundant recompence for all the toils of their arduous journey: they desired to see Jesus; and having seen him, they went back to their own land rejoicing.

Many years had elapsed, my friends, betwixt those days and the time when the desire of our text was expressed to the disciples of Jesus. The Lord of glory, who had come down from heaven to execute his gracious work of redeeming love, was fast approaching that hour when he should depart out of this world unto the Father, after giving his life a ransom for many: he had just made his last triumphant entry into Jerusalem, and, from the circumstances attendant upon the raising of Lazarus from the dead, had excited multitudes of the inhabitants of Jerusalem, as well as an immense concourse of strangers, to go forth and meet him. The honour shown to Jesus by the multitude caused the Pharisees to dread the entire subversion of their authority, if he were let alone any longer: "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. And

there were certain Greeks," we are told, "among them that came up to worship at the feast" of the passover," now nigh at hand: "the same therefore came to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."

Much diversity of opinion exists among commentators as to who these worshippers were. Some consider them to have been proselytes of the gate; that is, persons who, having renounced idolatry, and being worshippers of the God of Israel, might, according to the law of Moses, be permitted to dwell in Judea, and to a certain extent commingle with the Jews. Others suppose, from their attendance at the passover, that they were proselytes of righteousness, that is, such as by the rite of circumcision obliged themselves to observe the whole law: be that as it may, there is no doubt that they were Gentiles, descended from Grecian parents, who joined in the Jewish worship. It is supposed that they were from the confines of Galilee, of which country Philip was a native; and, having thus probably some acquaintance with that apostle, they asked it as a favour of him to introduce them to his master—"Sir, we would see Jesus." Andrew and Philip having signified to Jesus the request of these Grecian strangers, they were permitted to approach him; when Jesus took the opportunity, adverting to his approaching end, to state the difficulties which would encompass those in this life who should enlist under his banner to fight the good fight of faith; glory, honour, and immortality awaiting them in the life to come. He thus would cause these inquiring strangers to count the cost of true religion: whether they did so or not, the sacred narrative does not tell: we may hope that he whom they were so desirous of beholding with their bodily eyes, was formed within their hearts the hope of glory; and that, cordially accepting the message, and closing with the terms of his gospel, they were filled with joy and peace in believing.

The Greeks desired to see Jesus, but he took the opportunity to draw their attention to his service, and said much to encourage the inquiring strangers to become his servants: and O may the subject of their request kindle in us all an earnest desire also to see Jesus, to obtain a personal interest in him—in him whose name was called Jesus, a Saviour—and a more practical acquaintance with that love which brought him down to suffer and die for us, and which in the fulness of its exercise passeth knowledge! "Look unto me," said our Lord long before the days of these Grecians—"look unto me, and be ye saved; for beside me there is no Saviour."

This explains at once the object, brethren

ren, why we, like these Galilean proselytes, should desire to see Jesus. Without seeing him there is no salvation. He is the way, the truth, and the life. No man cometh to the Father—cometh into a state of reconciliation with God—but through him. There is none other name given under heaven among men, whereby they may be saved, but only the name of the Lord Jesus Christ. His word, his doctrine, his promises, are the only anchor for the soul, sure and steadfast—the only comfort worthy of the name, in life and death, which we can have in this crumbling and sinful world. Let us then consider a little this morning, what is imported in the request of our text (fervently, I trust, already made your own); and may “the God of our Lord Jesus Christ, the Father of glory, give unto you the spirit of wisdom and revelation in the knowledge of him, that the eyes of your understanding being enlightened, ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward those who believe.” May we, whatever else we are deprived of, win Christ, and count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

We need not again go over the ground which we have already so recently traversed, particularly on Christmas-day, and on the feast of St. John the evangelist, in presenting you with any lengthened details respecting the exalted nature of that blessed one whom the Galilean proselytes desired to see. Let the declaration of the Nicene creed suffice now—“He is God of God, Light of light, very God of very God, begotten not made, of one substance with the Father, by whom all things were made.” This exalted and glorious being—Jehovah’s fellow, the partner of his throne, the first and the last, and the living one for us men, and for our salvation came down from heaven; and, after a life of sorrow and a death of shame, spent and endured for an apostate and ruined race, rose triumphant from the grave, ascended to the realms of glory and blessedness above, where, on his mediatorial throne, he shall reign till all his enemies be put under his feet. The blessing then which Christ came down from heaven to secure, is salvation. In Adam all are dead—dead in trespasses and sins; and it is only in and through Christ, that any man can be made alive: “Beside me there is no Saviour.” Were all men to see Jesus as he is made known in the gospel, and to feel their need of him as he is there revealed in his various offices and operations, there could be no doubt that man would close with the gracious terms, and be made partaker of the

inestimable benefit which he hath died to purchase for us, and now liveth to bestow.

But, alas, the door of the human heart does not so move on its hinges as easily and readily to admit the Lord Jesus Christ, there to take up his abode: power not less than that of omnipotence, must order these doors to lift up these gates before the King of glory will be permitted to enter in. The scales fall not so readily from the organs of our natural vision as to permit the eye to rest with complacency on Christ: to the natural eye there is in him no beauty that we should desire him; and he that created the eye must first anoint our eyes with eye-salve; that we may see, before we can see Jesus and regard him as the chiefest among ten thousand, and altogether lovely.

None of us, my brethren, are in the habit of applying to another for the accomplishment of that for which our own strength is adequate: and if this holds true with respect to the things of time, how more so is it true in reference to the things of eternity! Ignorant of his wants, blind to his defects, proud, self-sufficient, man fancies himself to be rich and increased with goods, and to have need of nothing. The gospel plan of salvation by Christ leaves him nothing whereof to boast; and in the natural pride and stubbornness of his heart, he cannot entertain the idea of being indebted to sovereign grace and mercy for his salvation; and, like Naaman the Syrian, he turns away in a rage when that plan of salvation is pressed upon his acceptance, satisfied that Abana and Pharpar, rivers of Damascus, are better than all the waters of Israel; and that in them, rather than in the fountain opened for sin and for uncleanness, he may wash and be clean. The thought is proud presumption and unmitigated blasphemy against the High and Holy One that inhabiteth eternity: it shows our entire ignorance of that low and lost estate, in which, as the sinful offspring of a sinful parent, we are born into the world: and if the foundation be so unsafe, what can the building be? What wonder then that, with an error here, there should be error throughout the whole system of such an one’s religion? What wonder that when the wound is not felt, or if felt, in a certain degree healed so slightly, that such a sinner’s health should not be recovered? What wonder that if, in such an one’s estimation, his own inherent strength can brace his arm and mould his heart for the performance of every good work, and the conception of every generous design—his appeals for succour to him without whom nothing is strong, nothing is holy, should be the language of the lip, and not the expression of the heart? What wonder that if, in such a person’s estimation, his own fan-

cied virtue can furnish ground for approbation in the sight of him who chargeth even his angels with folly, and ground whereon to rest his hope of acquittal at the bar of God? What wonder that such a self-deluded, self-complacent, and self-satisfied sinner should lightly esteem him who came to comfort the weary and heavy laden, to seek and to save that which was lost, and to give to the mourner in Zion the garment of praise for the spirit of heaviness? What wonder that from the lips of such an one, so ignorant of his real condition, there should never be heard the desire of our text—"Sir, we would see Jesus."

It is God alone who can cast down imaginations and every high thing that exalteth itself against the knowledge of God: and we would fervently pray him through whose help alone, stout-hearted as you are, you continue unto this day with your period of probation still a little longer extended in the place of hope, to set before you your soul's danger, and bring into captivity every thought of your heart to the obedience of Christ.

There is one passage of scripture which, looking to the words in the original, gives us a strong idea of what looking unto Christ is, or, perhaps I ought rather to say, what it is not. The passage occurs in the epistle to the Hebrews xii. 1, 2—"Wherefore," says the apostle, "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus*, the author and finisher of our faith." The full force of the original word is hardly conveyed by the expression "looking unto." It means looking away from a present to another object—looking away from ourselves to Jesus; showing that this looking unto Jesus, which has been well called the perfection of the Christian faith, cannot exist while there is at the same time any looking to ourselves for aught to add to or combine with the finished work of the Redeemer. There cannot be a looking unto Jesus and a trust in ourselves at the same time. We thus see, my brethren, what is implied in the desire of the text—"Sir, we would see Jesus:" and that the expressions of "looking unto Jesus," "coming unto Christ," "believing in the Lord Jesus Christ," "fleeing unto him for refuge," are all expressions of the same spiritual import. May we all be led, brethren, at the commencement of a new year, to look by the light of truth into the state of our souls—to examine closely and faithfully as to the foundation on which we are building for eternity. Out of Christ

man is a ruined creature: in him there is redemption for the lost—life for the dead. Out of Christ every other hope is but the shadow of a shade: the hope that is built on him shall never be confounded. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone: he that believeth shall not make haste." Out of Christ man must stand at the bar of the Judge of all the earth, arraigned as a guilty criminal, without an advocate or plea. In Christ there is the blessed and consoling promise—"I will blot out as a cloud your transgressions, and as a thick cloud your sins." Out of Christ there is nothing but a fearful looking-for of judgment—the awful sentence—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." In Christ, the support of the everlasting arms—the heavenly consolation of the soul-comforting sound—"Come, ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world."

May we then, my beloved brethren, throughout the year on which we have so recently entered, anxiously prefer to the throne of mercy and of grace, the desire of our text—heavenly Father, "we would see Jesus:" see him in prosperity, that we may make a sanctified use of his boon: see him in adversity, that we may view it as a messenger of love, seeking to wean our hearts from a world never meant to be our home: see him in health, that we may not in our fancied fullness forget our God: see him in sickness, as the balm of Gilead and the merciful physician of the soul: see him in the intercourse of social life, shedding the bright beams of his light and truth upon our path: see him in our own hearts, therein formed as the Lord of our affections—the hope of glory: see him in the hour of dissolving nature, as the Sun of Righteousness diffusing his brightness beyond the dark valley of the shadow of death; and then, dear brethren, shall we see him in glory as the King of saints, when in his likeness we shall be everlastingly satisfied. Amen.

ON SOME CIRCUMSTANCES IN ZOOLOGY, AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

By C. M. BURNETT, Esq.

No. IX.—PART 3.

THE COMMON ORIGIN OF MANKIND.

BUT there is yet another circumstance which would appear, while it separated man so remarkably from all other creatures, to confine his race to one species. This is to be observed in the character and development of his intellectual faculties. Accordingly we find, to correspond with this, the facial angle is in-

* ἀπορῶντες εἰς ἡμῶν.

nately more open in man than in any other animal. As it has been most accurately determined from physiological data, that the instrument of the intellectual faculties of the mind is placed in the fore part of the head, this will serve to explain the cause for such development. And certainly, although we witness among the different races of mankind a great difference in degree of intellectual power, yet there are no instances whether nationally or individually, even though the most extreme cases are brought forward, which can prove so wide a difference to exist between one human being and another, as there exists between man and the races of animals which approach nearest to him. The negro, low as he is in the scale of nations, is nevertheless connected by his reasoning faculties with the greatest philosophers. We cannot say so of the chimpanzee, or any other of the monkey tribe. And, although it is laid down as a general position that the white races are decidedly superior to the dark in mental attainment—that the facial angle, for instance, is more open in the Caucasian than in any other variety—yet it is well known that in the white races there are instances where the forehead is as sloping as it is to be found among the dark races.

Many negroes have been known even to distinguish themselves by their intellectual attainments; and Blumenbach gives us an account of a little library which he possessed of works written by negroes: from which it appears there is not a single department of taste or science in which some negro has not distinguished himself*. Many negroes are not only morally but intellectually superior to Europeans. Most of the artificers in the West Indies are blacks; many are good musicians. The case of Hannibal, a colonel in the Russian artillery, and of Lislet in the Mauritius, while they prove the power of the negro to advance in the physical as well as metaphysical sciences, they do not imply national superiority. Amo, an African, in 1734 took the degree of doctor in the university of Wittenberg. Capitein, another negro, studied theology at Leyden, and published sermons and poems. Besides these, we may add the cases of Ignatius Sancho and Gustavus Vasa in this country, to shew that the negro mind is capable individually—which is all we want to shew—of arriving at a mental standard far above the common mind of the European. Cuvier's account of the Hottentot Venus proves that she had powers of memory to an extent not often enjoyed by educated Europeans: she spoke Dutch tolerably well, which she had acquired at the Cape; she knew English, and began to learn French after her arrival at Paris from London; but was prevented by death.

It is impossible to doubt the existence of considerable difference in the mental powers among individuals, independent of any kind of education. This is often to be observed in a single family; and it would be as absurd to doubt the descent of mankind from one common trunk, because we witness these extremes of intellect in different nations or individuals, as it would be to doubt the descent of two brothers from the same parents because they differed in physical

appearance or mental calibre. The attempt, therefore, to make the varieties of the human species dependent upon the difference in the degrees of the facial angle, is frustrated by the fact that all extremes of that angle are found, not only in the same nation, but in the offspring of the same parents.

Virey's division, therefore, of the human race into two distinct species, is no division. Nothing can be so difficult, and we may add so unmeaning, as to attempt to make such an unnatural distinction. Thus Virey made the angle of one species to vary from 75 to 85 degrees, and that of the other from 85 to 90. According to this scale the children of the same parents would often be found to belong to two different species; a fact sufficiently ridiculous to require no further notice*.

And if we accede to the Caucasian race the fact of its having produced the greatest men in every art and science, whether legislators, painters, astronomers, naturalists, divines, or physicians, we must remember that inferiority in the dark races is much more strongly marked in intellect than in the moral sentiments; that many negroes stand high in degree in benevolence, fortitude, in suffering, fidelity, and many other qualities indispensable to civilization.

Among the Mongolian tribes there is very considerable difference in intellectual as well as moral character; and it must be ever remembered that the Chinese and Japanese had made very considerable advancements in all the arts of civilized life, at a period of the earth's history when the inhabitants of these islands had scarcely learnt to clothe their naked bodies with the skins of beasts; that this nation had discovered the circulation of the blood before we had even thought of studying the commonest points in natural history. In intellect, therefore, as well as in other points to which we have alluded, the variations in degree are not distributed over the whole human race by a graduated or defined scale; but we find them all blended in such a manner in those of the same nation as to render it impossible, by taking either of these distinctions, to separate the whole of any one nation by such characters. To use the words of a popular writer—"This, in fact, is the strong point from which we must ultimately admit the unity of the human species—that you can take no mark so decided that will not occasionally be found occurring in some of the other divisions; for, by such insensible gradations do they run together, that, though the extremes seem remote, the intermediate steps are as nothing: we proceed from change to change, scarcely knowing how we advance—the fugitive character still eluding our grasp, and refusing to exhibit any stableness or fixity—till at last we join in the con-

* Virey's two species he divides into six races, which he further subdivides into eleven families, as follows:—

SPECIES.	RACE.	FAMILIES.
I. Facial angle 85 to 90 degrees..	1. White.....	{ Arabo-Indian. Celtic and Caucasian. Chinese.
	2. Tawny or yellow..	{ Kalmuck Mongolian. Lapone Ostiack.
	3. Copper coloured ..	{ American or Carib. Malay or Polynesian.
	4. Deep brown	{ Caffre. Negro.
II. Facial angle 75 to 85 degrees..	5. Black	{ Hottentot.
	6. Blackish	{ Papuan.

* Manual of Natural History.

† F. Cuvier's and Geoffrey St. Hillaire's great work on the mammalia.

elusion of one whose best attention has long been given to the subject, and who declares that, so far from finding mankind to consist of different species, he has become totally unable to discover any decided grounds for distinguishing them into varieties*."

Cuvier defined varieties in zoology to consist of such differences as arise between the descendants of one common stock. The hereditary varieties always propagate with each other; but animals specifically different very seldom do: and, even where instances occur, the hybrid offspring is not prolific. The relation of all the nations of mankind to each other by this test, has been proved by the free intermixture of all nations. Accordingly, we find the offspring of the European and negro are called Mulattoes; and, regardless of climate, they assume the exact medium between the parents in colour, figure, and moral qualities. The offspring of Europeans and Mulattoes are called Tercerons†; those of Europeans and Tercerons are also called Quarterons or Quadroons; and, again, the children of Europeans with Quarterons are called Quinterons. These latter cannot be distinguished from the European by the colour of the skin‡. The offspring of an European and an American Indian is named Mestizo; those of the negroes and Americans are called Zambo; of the American and Zambo, Zambago§.

"It must not be forgotten also that, although there are black races and white races, there are individuals of almost every tint leading from one of these extremes of colour to the other; although there are races with a facial line nearly vertical, and others with the same line greatly inclined, there are individuals who display every possible degree between these differences. Where then shall we draw the line of separation, if [they are not all from a common origin? The different species of the same class with us—the mammalia—ramify into varieties as notable as any of ours. Not to accumulate instances, let us select pigs as illustrative of this, because in certain particulars they are more assimilated to us: like us, they are found wild and domesticated; they are carnivorous; very much spread over the different countries

of the world; and have consequently their tendency to variety, from local circumstances, more excited. Having been also much transported by us from one country to another, the progress of degeneration or variety has been very extensively observed. The wild boar is remarkable for his long and powerful tusks, as well as other personal traits which distinguish him from his domesticated congener; but the young of the wild swine, taken early and domesticated, cease immediately to possess these powerful weapons, and lose all the characters of the wild animal; while, on the other hand, domesticated pigs having escaped to the forest, have so far assumed the appearance of the wild inhabitant of it, as to be shot for such."

The skulls of the different varieties of swine present differences of conformation at least equal to those between the most opposite of the human race. The great length of the legs of the Normandy swine, the solid-hoofed variety found in the north of Europe, and the several American varieties, exhibit differences far more remarkable than any to be found among mankind.

We see then by comparing man with other animals, there are not to be found so great varieties in all respects among the different nations, as have been noticed among pigs, dogs, sheep, and other species; while, by comparing him with himself, it is impossible not to notice an intimate relation and close resemblance in mental conformation, in the great osteological points of his skeleton, as well as in other parts of his organization; all which loudly proclaim a descent from one common origin. If we refer to the account given us by Moses of the dispersion of the human race, which had previously been all composed of one language, nothing would appear more reasonable than to suppose that the only method to secure this separation was to confound their language. "Nothing," says Sharon Turner, "unites associating mankind more naturally and more cordially than a similarity of language. It creates a social relationship wherever it exists; and the new race had continued after the deluge with this interesting and effective band of intellectual kinship. It was therefore to this that the divine agency was directed; this mental chain of social alliance was broken up. A supernatural operation on their vocal organs and memorial associations, separating the sounds of their utterance from their sensorial ideas, so far as to confound this connexion, and to make certain portions unintelligible to the other, was put into action. The confusing effect was instantaneous, and the consequences decisive. Those who could understand each other would soon collect together, apart from the rest. Every one would separate from those who were incomprehensible by him. The awful change would be felt to be a production of divine power. The mode of execution was easy, and the divine purpose was thus accomplished of causing them to settle in different colonizations. This dispersion was followed by the consequences which must have been intended to result from it—the rise and spread of numerous populations on the globe very dissimilar to each other in mind, manners, actions, and improvements. From the time they first separated from each other at Babel, it has been a distinguishing character of the human kind as an order

* Lord's "Popular Physiology."

† Sometimes called also Quarterons, Moriscos, and Mestizos.

‡ We give the following proportions from Lawrence's work on "The Natural History of Man," which are according to the principles sanctioned by usage:—

PARENTS.	OFFSPRING.	DEGREE OF MIXTURE.
Negro and European....	Mulatto.....	$\frac{1}{2}$ white $\frac{1}{2}$ black.
European and Mulatto..	Terceron.....	$\frac{3}{4}$ white $\frac{1}{4}$ black.
Negro and Mulatto	Griffo or Sambo ..	$\frac{3}{4}$ black $\frac{1}{4}$ white.
European and Terceron .	Quarteron.....	$\frac{3}{4}$ white $\frac{1}{4}$ black.
Negro and Terceron	$\frac{3}{4}$ black $\frac{1}{4}$ white.
European and Quarteron	Quinteron.....	$\frac{15}{16}$ white $\frac{1}{16}$ black.
Negro and Quarteron	$\frac{15}{16}$ black $\frac{1}{16}$ white.

§ "In a country governed by whites, the families reputed to have the least mixture of Negro or Mulatto blood are naturally the most honoured. Thus, in America, the greater or less degree of whiteness of skin decides the rank of an individual in society. A white who rides barefooted on horseback thinks he belongs to the nobility of the country. When a common man disputes with one of the titled lords of the country, he is frequently heard to say—"Do you think me not so white as yourself?" It becomes, consequently, a very interesting business for the public vanity to estimate accurately the fractions of European blood which belong to the different casts."—*Humboldt's Polit. Essays.*

of beings, that they should exist on this earth, during their life upon it, in a state of very multifarious diversity, both mentally and morally. In every quarter of the world the dispersed race has grown up in distinct tribes and nations, of which each has such peculiarities as to make its individual and collective state a contrast to all others." Amongst these several nations of mankind we distinguish the civilized from the uncivilized; and from natural association we are disposed to separate them into stations which infer superiority and power, or inferiority and weakness. Revelation, however, tells us that it is the same God who giveth to us all life and breath and all things; and that God has solemnly declared that he is no respecter of persons, but that in every nation whosoever feareth him and worketh righteousness is accepted with him. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justice and to love mercy, and to walk humbly with thy God? The gospel, which may now be said to have been preached to all the world, will, we have no doubt, at the last great day, have gathered out of all nations, kindreds, and tongues, those who will for ever sing to the everlasting praise of him who hath made us what we are, and hath redeemed us with his blood.

JEWISH CAPTIVITY*.

THAT the two tribes of Judah and Benjamin should be transported to Babylon, and afterwards return, was foretold by Jeremiah—"Thus saith the Lord, that, after seventy years be accomplished at Babylon, I will visit you and perform my good work towards you, in causing you to return to this place" (Jer. xxix. 10). Accordingly, Nebuchadnezzar, king of Babylon, was, in the providence of God, permitted to invade Judæa and to take Jerusalem. Many of the Jewish people were transferred to Babylon, and much that was sacred in the temple of Jerusalem was deposited in the house of the false god, which was called Bel. From this time, i. e., about six hundred and six years before the advent of the Messiah, and one hundred and fifteen years after the destruction of Israel as a kingdom, may be dated the commencement of those calamities which afflicted Judah in Babylon, and which, agreeably to the prophecy to which I have alluded, lasted seventy years. About eighteen years after this event, at the revolt of Zedekiah, the walls of Jerusalem were broken down by Nebuchadnezzar; the temple, buried in its ruins, lay smouldering in its funeral pile; the land of Judæa "became an astonishment"—the Jews "a proverb and a bye-word." Their pride was humbled, and their freedom gone: the victor triumphed in their misery; he scoffed at their worship and their God—as if he had said, "In prosperity, Zion was a pleasant theme; nowsing us the songs of Judah, and the praises of the Lord of hosts, who made your battles victories. Your broken fortunes and your mournful meeting as captives in this hostile land, in speechless eloquence proclaim that Jehovah will no more go out with your armies, or restore you to that liberty which, by our triumph, you have lost: speak now of him whose light and glory filled your temple, which he either had not power or inclination to protect; which, therefore, we have burned to ashes." It was not, however, that the Lord's hand was "shortened that it could not redeem," but that Judah had rebelled against heaven, and confided in those weapons which were carnal and

which pierced through his own soul. "Who shall come down against us," say they, "or who shall enter into our habitation" (Jer. xxi. 13)? In fact, the Jews may be well said to have "trusted in their high and fenced walls;" they reposed their faith in the fortifications and strength of Jerusalem; they forgot that their help was on "one that is mighty;" they imitated the Jebusite whom they had expelled.

Nature and art had united to throw up the bulwarks of Zion; but how vain the efforts of even those "who excel in strength"—how tottering the loftiest work erected by the puny hand of man—how frail are nature's ramparts, unassisted and unguarded by the God of Israel! Jerusalem was taken by Shishak, king of Egypt, by Nebuchadnezzar, by Antiochus, by Pompey, by Herod, before its final destruction by Titus. At no period, however, did the children of Israel "sorrow as men without hope." In every persecution and calamity throughout their generations, they had among them the deathless memory, that "God would not cast off his people" (Ps. xciv. 14). This is the command given even to Moses—"If you transgress, I will scatter you among the nations; but if you turn unto me and keep my commandments, and do them, though there were of you cast unto the uttermost part of heaven, yet will I gather them from thence, and will bring them unto the place where I have chosen to set my face there" (Neh. i. 8, 9). And God was pleased to limit the duration of the Babylonian captivity, and restore Judah by the hand of Cyrus, and to enable them to rebuild their temple at Jerusalem. It is thought that some of all the tribes returned from captivity; but however this may be, the number of that of Judah was by far the greatest, and therefore from this period the Israelites were called Judæi, or Jews, and their country Judæa.

This people were settled "after their old estates" (Ezek. xxxvi. 11), and the building of the walls of Jerusalem was completed by Ezra and Nehemiah. Thus the Lord "in his love and in his pity redeemed them, and carried them" (Isa. lxi. 9) once more to their beloved Zion.

This deliverance was the fulfilment of his covenant to them as an earthly nation, and prefigured another and a better covenant to them as "a spiritual generation." But, alas, whether at home or abroad, Israel was ever a backsliding and disobedient people; and we find that their corruptions and unhallowed living increased in proportion to God's mercies, and had become so great that they incurred the severe reproof of the last of the ancient prophets; and with this reproof the Old Testament comes to a close. We are informed however by profane writers, that Judæa was subject to the kings of Persia two hundred years. In a series of wars between Syria and Egypt, Judæa, lying between these countries, was the frequent scene of desolation and blood. To the obdurate disposition of this nation, and to the measure of their iniquities which they were filling up, may be attributed these sufferings, which were denounced by the prophets, and interspersed throughout their warnings. About one hundred and seventy years B.C., Antiochus plundered and profaned the temple; "the daily sacrifice was taken away" (Dan. viii. 11); every copy of the law which the tyrant could procure was burned. Mattathias, and after him the Maccabees, "stood up for the law," and defeated their enemies; but, on application to the Romans to decide the succession to the crown, Pompey reduced Palestine under the power of Rome, and seized upon Jerusalem. Herod, who professed the Jewish religion, through the interest of Antony and Augustus, was appointed king of Judæa. He sold the priesthood to the highest bidder, and adorned the temple merely to gratify his own ambition. It was in the thirty-sixth year of the reign of Herod that the fulness of the time had come, and "God sent forth

* From a Sermon, preached in the parish church of Wigan, by the rev. E. Wilson, B.A. London: Hamilton & Co.

his Son, made of a woman" (Gal. iv. 4), and of the tribe of Judah according to the flesh. Subsequently, several of the Roman governors persecuted the Jews; at length they rebelled against Rome, in the government of Florus, under Nero, and brought upon their city and nation that war which put an end to their civil and religious polity. This event proved to be the beginning of those sorrows which our Saviour had foretold, and which still afflict our Jewish and elder brethren.

Thus have I given a short, and I fear but imperfect, outline of the Jewish history down to the times of our Saviour, and of his apostles after his ascension, that we might notice not only the scene of the Babylonish captivity, but also observe the analogy which it bears to succeeding ages of their exile in other lands.

Their former captivities in Egypt and in Babylon were light and transient when compared to the temporal and spiritual thralldom under which they have now been groaning for eighteen centuries. Moses was raised up in Egypt to burst asunder the iron house of bondage, to knock off the last link which had fettered his countrymen, to lead them in triumph to the land of promise, to invite their thoughts to Canaan, and direct their view to Zion, and fix their hopes on him of their brethren, of whom he was the acknowledged type. In the land of the Chaldeans Ezekiel and Daniel were the prophets to tell of brighter days, of certain happiness. But since the cheering voice of prophecy has died away, how have we been fulfilling the injunctions addressed to us Gentiles—"Say ye to the daughter of Zion, behold, thy salvation cometh" (Isa. lxii. 11)? Or who of her own offspring has proclaimed that she is "sought out," "a city not forsaken?"

"There is none to guide her among the sons whom she hath brought forth, neither is there any that taketh her by the hand, of all the sons whom she hath brought up" (Isa. li. 18). How many thousands of the Jews have not one to tell them of the blessed close of those troubles which the Messiah, who has already come, engaged to bear—to tell them that there is "no more offering for sin" (Heb. x. 18)? Indeed, if Britain be not touched with a feeling of their woes, they will have no preacher among us to awake them from their dream; they will never be "our joy and our crown of rejoicing" in heaven, unless we lead them back to that Saviour whom they crucified. They have had many false Messiahs to delude, but very few evangelists to teach them.

The Roman eagle has ceased to flap his wings over the heights of Zion, and has been gluttoned with her slain; but he still hovers round the Jews: and, should the emissaries of papal Rome prevail among God's ancient people, is it not to be feared that they may relapse into that idolatry which incurred the censure of the prophet Jeremiah, "According to the number of thy cities are thy gods, O Judah" (Jer. xl. 13)? Here the Jesuit may hurl the weapons of science and eloquence against England, the fortress of protestantism: here he may tell, with little opposition, of that religion which has "covered the world with her monuments," while he asks with exultation what the reformed religion, which has lasted for three centuries, has raised?—what protestantism, which is now powerful in England, in Germany, in America, has erected?—why England, "the glory of all lands," sits still, comparatively, an unconcerned spectator?—why our evangelical church, and the watchmen ordained to look from her towers on her borders around, to advance her interests at home and spread her dominions abroad, have come down from their station and slumbered in the midst of the sanctuary, partaking of "the root and fatness of the olive-tree" (Rom. xi. 17), whose yielding branches are withering at the breath

of superstition, or fruitless as the fig-tree which was cursed of old.

In the darkest times of Jewish persecution, both Israel and Judah had the comfort of well-grounded hope; the hand of tyranny had not severed the social bond which joined them in communion as one family. The land of Goshen was their common dwelling, the land of Egypt their common prison-house; and we see them in the strictest bonds of union on the banks of the Euphrates, where the expression of their national calamity is blended in one voice, and arises (so to speak) from one undivided heart. But now they are dispersed all over the earth; in short, no generation from the beginning of the world has drunken so deeply of "the cup of God's fury;" but it was reserved till "the days of vengeance," foretold by Christ in St. Luke, for them to drink of the very dregs of this cup. In the punishment foretold by Moses, by Joel, Daniel, and other prophets, as well as by the last and highest, even by "that prophet which should come into the world," every threatened calamity gathered in one awful cloud, which seemed charged with the anger of heaven; it was black with the messengers of destruction, which burst in horrors on Jerusalem.

Here the Jewish carcasses were in heaps—here were the eagles (of Rome) "gathered;" and had the work of slaughter continued, no Jew had now survived to claim our sympathy; but for "the elect's sake"—for the sake of the Christian Jews—"these days were shortened." Now, as in every persecution, a remnant was saved. And hence they have been compared to the bush of Moses, ever burning, but never consumed. Though they have suffered from battles and sieges, from plague, from pestilence, from famine, and from murder; though they have endured so many periods of captivity and wretchedness, yet they have never been "utterly destroyed!" and though they may be said to be dwellers in every nation under heaven, yet they carry about with them the unquestionable testimony of a distinct people. Their mark is indelible, and their history is written in characters of that blood which fulfils their own imprecation.

By glancing at the vicissitudes of Judæa since its subversion by Titus to the day in which we live, we observe, "that as Jerusalem hath been trodden down of the Gentiles," so the Jews have been "led away captive to all nations." The exile of Israel has no local tie—his home is the universe, amid which he still is left to mourn his fate; he dwells in the Babylon of an unfeeling world, and sits in silence by the waters of affliction, musing on the restless nature of his pilgrimage by those rivers which never can "make glad the city of God." He has been banished and recalled—recalled, and once more banished: he has realised that prophecy, "Among these nations thou shalt have no ease, neither shall the sole of thy foot have rest." And as in scripture Zion is the well-known type of heaven, and Babylon of earth, so the wandering son of Abraham still bemoans himself "in the region and shadow of death," by the waters of the Babylon of this troublesome world. He thinks of the spiritual Zion; and when he thinks thereon he weeps, like captive Israel of old.

Poetry.

HYMN FOR THE COMMENCEMENT OF THE YEAR.

II.

God of eternity!

Who wast ere time begun,

And, ever changeless, still wilt be

When time his course hath done.

* "Mores Catholicæ," book 3, quoted in Wilberforce's *Pantheistical System*, p. 100.

To thee—to thee we pray,
 Father of love and power !
 O hear us, whose brief passing day
 Fades as a fading flower !
 Deep laden with our sin,
 Another year hath flown.
 How dark our countless crimes have been
 Thou knowest—thou alone !
 Yet, Jesus, at thy feet
 In thankful joy we fall,
 That thy one sacrifice complete,
 Once hath atoned for all.
 O still, through life and death,
 Our souls with strength supply ;
 Grant us to fight the fight of faith,
 And grant us victory !
 That, with the unnumbered throng
 Around the eternal throne,
 Loud we may raise the eternal song—
 For evermore thine own !

H. DOWNTON, B.A.

Trin. Coll. Camb.

Miscellaneous.

GOSHEN*.—The land of Goshen was the "best of the land;" and such too the province *esh-Shurkiyeh* has ever been, down to the present time. In the remarkable Arabic document translated by De Sacy, containing a valuation of all the provinces and villages of Egypt in the year 1378, the province of the *Shurkiyeh* comprises 383 towns and villages, and is valued at 1,411,875 dinars—a larger sum than is put upon any other province, with one exception. During my stay in Cairo, I made many enquiries respecting this district; to which the uniform reply was, that it was considered as the best province in Egypt. Wishing to obtain more definite information, I ventured to request of lord Prudhoe, with whom the pasha was understood to be on a very friendly footing, to obtain for me, if possible, a statement of the valuation of the provinces of Egypt. This, as he afterwards informed me, could not well be done; but he had ascertained that the province of the *Shurkiyeh* bears the highest valuation and yields the largest revenue. He had himself just returned from an excursion to the lower parts of this province, and confirmed from his own observation the reports of its fertility. This arises from the fact that it is intersected by canals, while the surface of the land is less elevated above the level of the Nile than in other parts of Egypt; so that it is more easily irrigated. There are here more flocks and herds than anywhere else in Egypt; and also more fishermen. The population is half migratory, composed partly of Fellâhs, and partly of Arabs from the adjacent deserts, and even from Syria, who retain in part their nomadic habits, and frequently remove from one village to another. Yet there are very many villages wholly deserted, where many thousands of people might at once find a habitation. Even now another million at least might be sustained in the district; and the soil is capable of higher tillage to an indefinite extent. So too the adjacent desert, so far as water could be applied for irrigation, might be rendered fertile; for wherever water is, there is fertility.

* From "Biblical Researches in Palestine, Mount Sinai, and Arabia Petrea; a Journal of Travels in the year 1838, by E. Robinson and E. Smith, undertaken in reference to biblical geography. Drawn up from the original diaries, with historical illustrations, by Edward Robinson, D.D., professor of biblical literature in the Union Theological Seminary, New York; author of a Greek and English Lexicon of the New Testament," &c. In three vols. London: Murray. 1841.

PETRARCH'S HOUSE AND GRAVE.—The road from Padua to Rovigo leads for eight miles along the canal of Battaglia, amidst Palladian villas and rich cultivation; and, soon after passing the romantic chateau of Cataio, we turn off to the baths of Abano, and thence to the Euganean hills, at the feet of which those spots lie. These eminences are rounded or conical, but all soft in form, richly covered with culture, brushwood, villages, and convent towers. In a hollow among their roots we pass a little lake, and thence ascend to a village winding prettily round a height. At its entrance on the green, stands at our left the church, in front of which is a stone coffin raised on four pillars, and still nearer us a plain fountain arched with bricks and overgrown with turf. At the farther end of the hamlet, on the brow of a steep knoll, overlooking the neighbouring gardens and the whole wide plain, is a small house which the children of the place eagerly invited us to visit. The village is Arquà, and the house, the fountain, and the tomb, are Petrarch's.—*Spalding's Italy.*

MYSTERIES.—This will appear, first, from the obvious truth that we have no right to expect from divine revelation that which it not only does not engage to give, but even professes to withhold. "Canst thou by searching," asked the patriarch, "find out God? Canst thou by searching find out the Almighty to perfection?" And if it be objected that this obscurity was peculiar to the partial and preparatory dispensation—the twilight of the gospel dawn—we will appeal to the apostle, acknowledging that, without controversy, great is the mystery of godliness, and exclaiming—"O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!" But, further, to cavil at the mysteries of the gospel is virtually to charge imperfection on their Author. It is to stretch the divine wisdom upon the rack of human judgment. It is to assume the power of dictating to the Omnipotent how he shall make man, or govern man, or redeem man—what form the Godhead shall assume, what instruments he shall employ, what signs he shall work, what effects he shall produce. It is to usurp the prerogative of explaining what our Master has left dubious, of harmonising what he has left discordant, of exploring what he has left concealed. It is to charge him with having revealed too little or too much; to arraign his wisdom and to impugn his goodness; to snatch the sceptre from his hand, rejudge his justice, and erect ourselves into the arbiters of God.—*Rev. T. P.*

BLINDNESS.—We may think it strange, perhaps, that in her extremity Hagar did not see the well of water which lay open at her feet; but how often does sorrow blind the eyes as well as darken the apprehension! Even one of the dearest of our Lord's followers knew him not when, most anxious once more to see him, she had just left his deserted sepulchre. When sorrow thus dulls the heart, the best and only remedy is this—draw near at once to God in humble, faithful, persevering prayer. He will open your eyes to behold many a well of refreshing waters, of which you neither knew nor thought; he will reveal many a consolation treasured up for you in Christ Jesus, of which, in the depth of your affliction, you had lost sight, and yet which you shall find fully sufficient to supply all your need.—*Rev. H. Blunt's "Exposition on the Pentateuch."*

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ON THE HOLINESS OF THE CHRISTIAN
VOCATION.

BY THE REV. CHARLES WILDBORE,
Vicar of Clee, Lincolnshire.

No. I.

No religion ever appeared in this world in a garb so pure, so chaste, so lovely, as that of Jesus Christ the Son of God. Those religions which proceeded from man, far from discountenancing impurity and uncleanness, not unfrequently made them a part of their worship. Obscene and lewd spectacles were not only not forbidden, but too generally enjoined and practised. The reason is obvious. The one originated with a God of purity and holiness: the other were the institutions of men impure, unclean, and wicked. As are the authors, so are the religions. Their nature sufficiently displays their respective origins. Whatever proceeds from God must of necessity be pure and holy. Whatever emanates from man must, of the same necessity, be impure and unholy. The streams must partake of the quality of their fountains. Thus the religion which proceeds from God has a tendency and a power to render its adherents pure and clean, like its author: the religion which is derived from man is calculated and adapted to assimilate its votaries to its founder. In all ages of the world these two opposite systems have obtained. The one will not conform itself to the world, but will transform its followers by the renewing of their minds, and mould them to its holy precepts: the other adapts itself to the habits and vices of its advocates, enjoins no severe restrictions, but is lax, indulgent, and complying. Many consequently have been the followers of the latter, whilst few compara-

tively have been the sincere professors of the former. Men love their vicious habits, and delight in indulging their sensual appetites: they therefore willingly attach themselves to that system which allows them to gratify their favourite inclinations. Whatever system, on the contrary, interferes with their indulgences and condemns their practices, is instantly rejected and decried. Men want not a religion to discountenance, but to countenance them in their ways. They want a religion that will conform itself to them, not require them to conform themselves to it. They would have its precepts condemn what they dislike, and approve of what they delight in. They would have it a nice accommodating system, varying continually to suit their wavering feelings, inclinations, and passions. The religion, then, of the world has ever been one of this indulgent kind. So long as its votaries are not guilty of any open breach of the established institutions and laws of the country, it condemns them not. Their hearts and thoughts it leaves perfectly uncontrolled; actions alone are rendered amenable to its tribunal. But not so the religion of God the Father and the Son. It takes a wider range than the religion of the world. It not only reduces actions, but even thoughts under its control. It condemns a man not only when he has committed some open crime, but even when he has mentally indulged any evil thought. Its influence is to cause its followers to have not only clean hands, but also a clean heart. Inward purity, in the religion of Jesus, is an indispensable qualification. It penetrates to the very springs of evil. Its Divine Author knew too well what was in man, not to take cognizance of the heart. He

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knew that evil deeds are there generated and nurtured, before they display themselves in outward commission. He knew that every religious system must be defective, that did not condemn something more than evil works themselves. His religion he intended to be a divine model of his own purity and holiness, and to conform its followers to its Author. He therefore made its control to extend to the inward, not less than to the outward man. He holds a man guilty before him, he regards him as a violator of his commandments, not only when he first commits a crime, but even when he first thinks of committing it in his heart. He expressly declares—"That whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart" (Matt. v. 28). And this, by parity of reason, will extend to every other crime, that is, those conceived, even if not committed. Nor should we regard this as a tyrannical control. Perhaps some may think it a severe restriction, that even our thoughts should not be free. Alas! those who think so know little of the nature of their hearts, and still less of the beneficent design of the gracious Lawgiver. He has not done it to lay an unnecessary burden, to impose a heavy yoke upon the necks of his followers: he has not done it to gratify a mere tyrannical caprice, to render men both mentally and bodily slaves. No: he has done it with the sole view of promoting their own interests, of rendering them "meet to be partakers of the inheritance of the saints in light." God himself is holy, and all that would be his people must be holy also. None but "the pure in heart can see God:" no unclean and impure person can stand before him. All must be clean, not only in their outward conduct, but also in the secret recesses of the heart, to secure his favour and obtain his blessing. The Saviour, then, wishing all his people to be accepted and approved of by the Father, has enjoined inward purity as well as outward cleanness. Knowing that the thoughts, unless kept under due control, will devise evil, and that evil will break forth into the commission of sin, he has wisely and graciously laid restrictions upon them. He has taught us where we can most effectually place the check: we are not merely to stop ourselves when we are on the point of actually committing any evil deed, but we are to stop even the first thought of the evil deed that arises in the mind. Evil thoughts, if allowed and indulged, will excite evil desires; and these desires, if encouraged and fostered, will acquire such strength and impetuosity as will break down all the barriers of modesty, decorum, and religion; and thus rush forth uncontrollably, like a torrent,

into the commission of crime. Many a man has been a thief, a murderer, and an adulterer, and has been found guilty of many other sins which at one time he would doubtless have shuddered to think of, merely from not keeping his thoughts under due control (vile 2 Kings viii. 13). When the first thought of the crime presented itself to his mind, he shrunk from it with horror; but, by allowing the thoughts still to dwell there and engage his mind, it gradually indurated the tenderness of his conscience, wore away his aversion, rendered the crime in appearance less sinful, and, aided by wicked desires and passions which it originated, eventually urged him to the commission of it. So deceitful is the human heart; so seducing is the power of evil thoughts! Knowing then this weakness of man, and the powerful influence his thoughts, when not duly restrained, have over him, the Saviour has taught him not to yield to them in the first instance, but to check them as they rise; not to be contented with merely keeping himself clean from outward impurity and wickedness, but also to have a clean heart, and a mind free from every improper bias.

Thus, then, the religion of which we all are professors takes a wider range than any other. Its precepts affect not only the outward, but the inward man, extend not only to our actions, but even to our thoughts. God, their author and their framer, is pure and holy, and, requiring all his people to be conformed to his image and to his sanctity, has enacted laws which are all calculated to effect that end. All he calls, he calls with a holy vocation. He has sent his Son into the world not to save his people in their sins, but from them. For this was his name "Jesus" given (Matt. i. 21); and that Son, St. Paul tells us, "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. ii. 14). The same apostle also admonishes his Thessalonian converts, that "God hath not called us unto uncleanness, but unto holiness" (1 Thess. iv. 7). The religion we profess requires our sanctification, and supplies the means to secure it. All therefore who do not endeavour, by the grace of God, to attain to holiness, it rejects: it will not acknowledge as its professors. It gives them no hopes of pleasing its Author: it affords them no encouragement in their profession: nay, it candidly declares to them that their religion is vain. It expressly enjoins them to "follow holiness;" warning them, at the same time, that "without it no man shall see the Lord" (Heb. xii. 14). True it is that man is, of his own strength, incapable of attaining unto holiness; that he is naturally ever prone to vice, and averse to godliness. The religion of

Christ indeed finds every one in this depraved and lost state; but it would not leave any man so, were it not his own fault. The Spirit of God, the author of holiness, leaves no heart untried; and, wherever he is listened to, there his operations become more powerful and efficient. By this Spirit the man is "renewed in the spirit of his mind" (Eph. iv. 23); is "born again, not of corruptible seed, but of incorruptible" (1 Pet. i. 23); the "new man is formed within him, which after God is created in righteousness and true holiness" (Eph. iv. 24); "the love of God is shed abroad in his heart by the Holy Ghost" (Rom. v. 5); and "the Spirit itself beareth witness with his spirit that he is a child of God" (Rom. viii. 16). By the agency, then, of this Holy Spirit every man has the power afforded him of becoming holy: to every one that asketh the Father, will he give the Holy Spirit" (Luke xi. 13). Though human nature, therefore, be depraved and sinful, it may be renewed and made holy. Though the religion of Jesus requires all its followers to be pure and holy, it promises and provides the means of their becoming so. It is not a religion of harshness and rigour: it requires no bricks, without affording straw: it demands no impossibilities. It does require holiness in all, and declares that none without it shall be accounted its true and faithful adherents. But still as it teaches, it supplies the necessary aid to enable them to walk and please God. If therefore any be not holy, it does not proceed from any defect in the provision: it does not arise from any want of means; but solely and entirely from the obstinacy and perverseness of him who will not avail himself of that assistance which God graciously offers.

Biography.

REV. JOHN KETTLEWELL, M.A.

No. I.

In bringing before the readers of this magazine the biography of some of the most conspicuous men in the church of England, it is by no means to be understood that their views entirely coincided with those of the editors; and perhaps this was never more fully exemplified than in the instance of the subject of the present memoir. The character of Mr. Kettlewell was irreproachable, his piety unquestionable, his indefatigability wonderful, his consistency beyond all praise. He freely, for conscience' sake, resigned his preferment; and, while we cannot but lament his political notions, and a deficiency in his writings as to the full display of gospel truth, and would by no means recommend all his works as containing a safe guide with respect to spiritual instruction, there seems no reason why he, and numbers of the same school, should not be brought before our readers, that their excellences, as well as what we deem their deficiencies, may be adverted to. Alas, many with clearer views have

fallen far short of the habitual practice of such self-denying men.

John Kettlewell was born 10th March, 1653, at Brompton, in the parish of Northallerton, Yorkshire. His father was a merchant; but, soon after his marriage with Mrs. Elizabeth Ogle, a religious lady of an old and distinguished family, retired from business, and resided on his own estate. John was the second son of this marriage. Their eldest died in infancy; and, from thankfulness for sparing the second, they resolved to devote him to God's service in the ministry, should he prove competent. He was first sent to a small school at Brompton, where he shewed a great inclination as well as capacity for learning. He was next placed at the free grammar school at Northallerton, where he was distinguished by kindness towards his schoolfellows. Mr. Smelt, the master, appears to have been indiscriminately severe towards his pupils, punishing the dull and studious as much as the idle and careless. This excited the pity of Kettlewell, who assisted the former both in their exercises and lessons, and thus endeavoured to screen them from unmerited punishment. Even at this early age he testified his deep sense of the guilt of sin. He was scrupulously watchful over the state of his heart, and much engaged in private devotion. He took every opportunity to impress his schoolfellows with right principles, unmindful of the ridicule which might be expected some would heap upon him. For these views and habits he was, under God, chiefly indebted to his mother; and what an unspeakable blessing is such a mother!

When ready for the university, the friend on whom he had relied failed him; and his entrance was postponed. Finding his mother much afflicted by the disappointment, he wrote to her to say that he was sure God never failed those who trusted in him, and that he was sure some other friend would be raised.

He was not disappointed. he was recommended to the especial notice of Dr. Tully, dean of Ripon, and principal of St. Edmund Hall, Oxford, who sent for him, and, after examining him, was so well satisfied, that he took him to his own rooms, and treated him with much tenderness; and, on leaving his residence, committed him to his vice-principal, the rev. John Marsh, under whom, as his tutor, he went through the usual course of studies with much credit. He was matriculated Nov. 11th, 1670, in his eighteenth year. He took his degree of B.A. at Midsummer, 1674, and shortly afterwards stood for the Yorkshire fellowship, in Lincoln college, vacated by Mr. (afterwards Dr.) John Radcliffe. Another candidate appeared from University college, whom Mr. Radcliffe* was particularly anxious to have for his successor; but through the influence of Dr. Hicks, who had become Mr. Kettlewell's friend, he was unanimously elected, 28th July, 1675. Removed to Lincoln college, Mr. Kettlewell continued to set the same good example which had always distinguished him. The rector of the college, Dr. Marshall, who before his election had opposed him, would often say to Dr. Hicks, "God has sent us a blessing in this young man." The rector appointed him college tutor—an office which he discharged for about five years with diligence and fidelity, for he was not only indefatigable in lectures, but also watched over the lives and conversation of his pupils; feeling that he was to them in the place of a father, and as such answerable for their souls. It is gratifying to know that what is here stated with respect to Mr. Kettlewell, may with equal justice be assumed of many college tutors at the present time in our universities; and many a student, as well as the compiler

* It is believed that owing to vexation and disappointment at this election, Dr. Radcliffe excluded Lincoln college from a participation of his liberal benefactions to the university of Oxford.

of this memoir, can look back with gratitude to the kind admonitions and faithful exhortations he may have received at a period when restraint was irksome, and advice made the subject of derision. "We are anxious," says the present head master of Winchester school—at the time he used the language, a college tutor—"if possible, that every pupil shall see in his tutor, not only his instructor in secular knowledge, but his spiritual guide and friend. On this ground we can justify the holding of such offices by the clergy. And, if such a system were to be carried forward to such perfection as we might not unreasonably expect it to reach, we have no doubt that the effects would be most full of benefit to our pupils themselves, and through them to the country at large*."

Mr. Kettlewell stood very high as a disputant, being remarkable for strength of argument, readiness of expression, and calmness in delivery, which gave him great weight in the college, and forwarded his endeavours to promote its interests, both in maintaining its peace, and at the elections of its fellows. At the latter he was very conscientious, considering his vote not as a matter of courtesy, to be disposed of at pleasure or by caprice, but as a trust reposed in him by the founder, to be discharged according to the true intention of his statutes. To this rule he inflexibly adhered: no great names: no importunities of friends moved him from it. Mr. Kettlewell took orders in 1675, remaining in college; but, on commencing M.A. in 1677, he began to compose a course of about one hundred sermons adapted for the country, that, when he undertook the cure of souls, he might not be hindered in its active duties by having sermons to prepare. One of the first sermons which he preached at Oxford, was on the *assistance* of the Holy Spirit.

In 1678, he composed "The Measures of Christian Obedience," which was begun and finished between Christmas and Easter. It gained for him considerable reputation. Dr. Hicks prevailed with him to dedicate it to Dr. Compton, bishop of London, in the hope that the bishop would give him some appointment in or about the metropolis. The work appeared with this dedication in 1681; but neither led to preferment or notice from the bishop. To it, however, he owed his recommendation to the Bedford family soon after, for he soon quitted college to become chaplain to the countess dowager of Bedford. His hopes, however, and his plans were alike defeated by the public disturbances which arose, and the troubles occasioned to this noble family in particular, and which prevented his continuance in it.

Mr. Kettlewell now visited his friends in Yorkshire, where an event occurred by which a way was opened for the full exercise of his ministry, on which his heart was bent. The vicarage of Coleshill, Warwickshire, became vacant. The patron, Lord Digby, felt it an imperative duty to be faithful to that trust, and was anxious that God would direct him to a person qualified for the charge. He offered the living first to Mr. Rawlett; who, thinking it not right to quit his situation, recommended Mr. Kettlewell as a proper person, though an entire stranger to his lordship, referring to Mr. Kettlewell's book, which his lordship read, and soon determined upon the author for the vicar of Coleshill, writing to him to that effect. Mr. Kettlewell was not a little surprised on receiving the letter; but an offer made so entirely without his seeking he considered to be the call of Providence, and therefore at once accepted it, and was inducted Dec. 10th, 1682, the patron restoring all the inappropriate tithes of the parish. Would that all patrons of livings acted on the same conscientious principle, that the good of souls, and not the pecuniary emolu-

ments of an individual, was the point chiefly considered. Is it not a foul blot on the established church, to read in the columns of a newspaper, the sale of an advowson, inserted as an advertisement, after the sale of a piece of land, or before that of a lot of prime mess pork and butter from Sligo? But so it is. Slavery in its most mitigated forms is an abomination: slavery as it exists in the American states is a disgrace to that pretended land of freedom; and yet there was no little truth mingled with satire, in the remark of the American—"You accuse us of exposing the bodies of our slaves for public sale: you expose the souls of a whole parish for sale without the slightest compunction." To find the fate of a parish, as far as its spiritual instruction is concerned, dependant on the fall of the hammer at the Auction Mart, is a foul blot which must be wiped out from the establishment.

Mr. Kettlewell entered on his duties at Coleshill with feelings of gratitude, encouragement, and responsibility. He preached twice every Sunday, and once on holidays. In Lent he commenced a course of catechetical instruction for the younger members of the parish, which he continued for several Sundays after Lent. He required, not merely a repetition of the catechism, but answers to many questions put by himself. This was done on the Sunday afternoon during the time of prayers, as appointed in the rubric; a custom unfortunately too much fallen into disuse, and which might not improbably be irksome to a fastidious congregation, but which experience has fully proved to be the most effectual mode of imparting sound scriptural knowledge. On that afternoon Mr. Kettlewell generally chose a text which led him to the subject on which he had been catechizing; a plan very acceptable as well as useful. His parishioners being very negligent in their attendance on the holy communion, he endeavoured to convince them of their fault, both from the pulpit and by conversation; and with several he succeeded. During the first six months at Coleshill, he frequently preached preparation sermons, which he published under the title of "A Help and Exhortation to Worthy Communicating," dedicated to Lord Digby. In which dedication he says—"My lord, I have another end in this dedication, and that is, that these sheets may remain a lasting monument of my gratitude for the endearing favours I have received from your noble hand. They were composed for the benefit of a place where I am now fixed, and whereto I was design'd by your great generosity and nobleness when I thought of nothing less. For so truly was your lordship's spirit in the filling of that church, that you pitched upon a person whose face you had never known, and who never knew of it, only because you believed he would make it his care to promote religion, and to benefit those souls which you had to commit to him. And this, my lord, I humbly beg leave to mention, not for your own, but for the public's sake. For in this degenerate age, when either filthy lucre, or at least some other mean and sordid end, have made a merchandize, and bred corruption even in the most sacred trusts, I think the world has need of such examples." He always administered baptism at church, unless assured it would not be safe to do so. How far it was his practice to return home with the parties on these occasions, does not appear; but one instance is on record. "I was once with him," says Mr. Nelson, "at the baptizing of a child, where I was godfather. His discourse was extremely instructive: he would at times excite the mother to thankfulness for her recovery: he would at others explain the baptismal vow, charging the parents to do their part towards making their children true blessings, by giving them a serious and virtuous education." The minister is not unfrequently not a little at a loss how to act on this very point. Christening parties are too often conducted in a manner utterly

* See "A few Remarks on the proposed admission of Dissenters into the University of Oxford." By the rev. George Mosberly, M.A., Fellow and Tutor of Balliol College, Oxford.

at variance with the solemn religious ordinance of which the infant has been made partaker; and it requires no little fortitude as well as decision, for the minister to protest against such inconsistency. Mr. Kettlewell sets before him an example worthy of imitation. The festivals and fasts of the church he religiously observed; and, as a preparation for the sabbath, had always prayers in the church on the Saturday afternoon. He was indefatigable in visiting the sick; assisting them with temporal relief as well as spiritual counsel. He never met the young without reminding them of their duty, nor those who deserved it, without reproving them; and not seldom was he found exercising the peculiar talent he possessed for arbitration and peace-making. Frequent applications of this nature were made to him, and he was generally successful, which gained him esteem and popularity; though no temper could be further from the itch for popularity; which is a snare even to a faithful pastor, and which has proved a source of incalculable injury to not a few. His ministry was thus rendered doubly acceptable to his parishioners, as being in more senses than one "a minister of reconciliation" among them. He distributed religious books among all the poor families; so that in a short time all were supplied with bibles, and other books suited to their wants. In 1683 he resigned his fellowship.

At this crisis, some of the married clergy expressed to him their fears of popery, and of being turned out of their livings should it be re-established, as unquestionably would have been the case. He replied by pointing out the folly of all temporal regard in matters of duty, especially in those entrusted with the ministry of religion; and he recommended to them instead a lively and steadfast dependance on the providence of God, and an acquiescence in the just and wise will of him who is King of kings. He reminded them of the examples of primitive martyrs and confessors, as the true method of preserving the church as well as their own interests, according to that scripture, "Whosoever will save his life, shall lose it; but whosoever shall lose his life, for my sake and the gospel's, the same shall save it" (Mark viii. 35). To all this an obvious objection was returned, that, as a single man, he was not so sensible on this point as those who had a wife and children to provide for. He resolved therefore to marry. He selected, for her religious character, a lady who had been prepossessed in his favour by reading his first work, Miss Jane Lybb, daughter of Anthony Lybb, esq., of Hardwick, in the parish of Whitechurch. They were married Oct. 4th, 1685. The sacrament of the Lord's supper was administered on that day purposely that they might communicate. Thus marriage—with most a mere worldly rite, with some a carnal one, by many gone through scarcely with common decency, and latterly reduced by legal enactments to almost, if not wholly, a civil contract—was with Mr. Kettlewell a holy rite, sealed with the communion of the body and blood of Jesus Christ. The blessing of God rested on the new state on which he had thus piously entered, and we may now see in him the Christian husband, master, and householder. Towards his wife he was tenderly affectionate. In his family worship, he usually read a chapter in the bible, which he then familiarly explained. From the time his servants came to him, he instructed them in their duty, persuaded them to frequent the Lord's supper, preparing them for it; enjoining upon them the practice of private prayer, as well as regular attendance at church, to give them right notions of religion, that they might approve themselves the servants of Jesus Christ, and his servants for Christ's sake. His justice and punctuality deserve to be recorded as a pattern of that wise and prudent management of domestic expenses which is the best method of insuring easy circumstances,

even with a very limited income—a piece of wisdom of more importance to none than a numerous class of the clergy; whose spiritual efficiency is too often materially lessened by pecuniary embarrassments, and whose minds are often harassed and worried by such embarrassments at moments when the world should as much as possible be excluded from their thoughts. It was his constant practice to pay for every thing when he bought it. None had to come to him twice for their money; and, if at any time his servant sold his horses or cows, he gave a strict charge to tell the buyers all their faults. To some these little traits of character may appear scarce worthy of notice, and yet it is incalculable how much a clergyman's influence may depend upon them. It is of the utmost importance that he should in all things be scrupulously cautious not to allow the breath of slander to tarnish his good fame, or to give occasion in the slightest degree to any of the adversaries of the truth to bring a railing accusation against him. O.

RECOLLECTIONS OF A TOWN PASTOR.

No. X.

THE JEWS.

THERE is a strange and a willing ignorance in the metropolis of the circumstances, character, pursuits, and actions of those in whose immediate vicinity we are located, which widely differs from the prying curiosity existing in the country village or even country town; and which to a greater or less degree imparts a most material distinction to the position of a country and a town pastor. This I fully experienced to be the case. In my former cures I knew pretty well the religious bearing and ordinary habits of each member of my parish, churchman or dissenter: to do so in town was impossible; and I was, not without much reluctance, almost compelled to direct my visits to those who attended the church in which I officiated, although I met with much kindness from persons of other religious denominations.

There was one family in my parish which especially attracted my notice, and became to me an object of great interest. The name, the countenances of its members, its peculiar habits, sufficiently marked them as descendants of Abraham; and the style in which they lived testified that there was no lack of worldly wealth. A joyous party was the little throng of children as they played in — Square, accompanied sometimes in the summer evening by the father, a stout, hale, and hearty looking man, with a keen eye and intelligent countenance, well known and highly respected in the city, and who seemed glad to exchange the sultry atmosphere of 'Change and other alleys for green trees and fresh flowers; sometimes by the mother, in whom I could not but discover that disease was doing its work, and could not but think that the mind was ill at rest. Each time I met her she struck me as altered for the worse; and the peculiarly melancholy deportment which distinguished her was most striking: I thought I could sometimes perceive a tear in her eye as I passed her in my walks, which rendered her an object of notice. She was an elegant woman, one of the finest I have seen of the daughters of Israel. Time passed on, and disease still seemed to increase: the mind, I thought, must be more and more under the influence of some wearing impression. The children soon were under the protection of a governess, for the autumn's winds confined the mother to the house; and, not long after, I was informed that the Jewish lady at No. —, had been removed from the trials of this world. The intelligence startled, but on deliberation it did not astonish me, but it discomposed me: it set me to very serious reflection as to how far I had done my duty

faithfully to this woman, in not seeking her acquaintance and bringing her, if possible, to a knowledge and reception of that salvation which Jesus of Nazareth came to accomplish.

My situation was a delicate one; and, though conscience told me I acted wrong, I procrastinated my attempt to obtain an introduction to the family. She was however resident in the parish in which I was appointed to minister; why then did I not visit her dwelling? I probably should have done so in the country, but etiquette prevented my doing so in town. Alas, etiquette will be a poor salvo to the pastor's conscience when he looks back perhaps on a dying bed, and calls to mind how frequently it has prevented him being faithful in his Master's work! Though I feel assured that it is sometimes extremely difficult for a clergyman to know how to act, this is at least certain—the utmost mildness, forbearance, and gentleness are essential. There was something peculiarly affecting in the brief record of this poor woman's history—poor, though living in the lap of luxury. She was a religious woman in one sense of the word: she had a most reverential fear of the Divine Being: her constant aim was to live up to the strictest requirements of the law. It was the constant feeling that she came short of these requirements which brought her into a spirit of the deepest despondency: she trembled at the notion of an atom of leaven being found in her dwelling at the feast of the passover; and was equally scrupulous as to the due performance of the least point of the law: she scrupulously observed the requirements of the talmud. Her early education had been most religiously attended to: she was earnest in prayer that "Judah might be saved, and Israel dwell in safety, that the Redeemer might come unto Zion;" but her heart was as hardly steeled against the "Man of sorrows" as his who went breathing threatenings and slaughters to Damascus.

It is alleged (however truly I presume not to say) that much laxity prevails among the Jews in this country at the present day; that the love of lucre has induced them to encroach, by attention to worldly business, on the sanctity of their holy seasons; and that, in comparing the foreign with the English Jews, the latter come very far short indeed of the strictness and sanctity of the former. Assuredly, however, this was not the case with the family referred to: they lived and walked "after the strictest sect;" and it is probable that any attempt to turn their attention to the value of the Christian dispensation would have been rejected. The lady in question had been daily more and more opposed to Christianity, from witnessing the inconsistency of those who professed to be disciples of Jesus of Nazareth. When she compared the solemn sanctity of her own sabbath with the thoughtless levity too generally testified on the Christian's day of rest; when she saw the ordinances of the Christian sanctuary neglected or despised, and beheld in our own protestant land, in some points though certainly not in all, as much levity as she had witnessed in popish countries on the continent, she was more and more convinced that all Christians were unbelievers. It is supposed that at one period she had a desire to inquire into the evidences of the truth of the New Testament, but the inconsistency adverted to had induced her to forego the inquiry. Perhaps, had I been less scrupulous, I might have been the means of removing her prejudices, by leading her mind to the reflection that Christianity is to be judged, not from the character of all who profess and call themselves Christians, who meanwhile are living without God in the world, but from those in whose heart it has been a vital and ruling principle. Perhaps I might have caused her to cast off the heavy yoke of Jewish observance for the easy yoke of the Redeemer; but the opportunity, like others in my ministerial career, was neglected. The subject she dared not to broach to her hus-

band, and she died in a state far different from that of the believer, who falls asleep in the arms of Jesus. The governess was a Christian, but in receiving her into the house it was a positive stipulation that, while she was to have the full enjoyment of every religious privilege, she was faithfully to keep to the promise, never in the family to allude to Christianity.

At the period referred to, the claims of the Jewish people were comparatively little thought of; the Society for the Conversion of the Jews was deemed most chimerical; and even many, who gave attention to missions among the heathen, thought not of the remnant of God's ancient people. The case in question however made a deep impression on my mind, and has ever since led me to deplore my former apathy on the subject, an apathy which existed with a reverential regard for the seed of Abraham. Perhaps some brother in the ministry may be located under circumstances very similar to mine, whose eyes may glance on these pages: I would respectfully beg of him to reflect, whether in his parochial visitations he may not be too apt to pass the door of the Jew, from a feeling that the visit would be useless, and that he might probably be insulted: I do not think the latter would, except under very rare circumstances, be the case. It is gratifying to reflect that the state of the Jewish people both at home and abroad, is now becoming an object of greater interest than it was wont: the reports of the Society for the Conversion of the Jews are most gratifying, and bear testimony yearly to the increasing desire among them for instruction. The late arrangements of that excellent society, by which the primate will be at its head, cannot fail to further its usefulness. The fact that several converted Jews are ministers of our church, and still further, that one of these has been recently consecrated as a bishop for Palestine and adjacent countries, leads to the cheerful hope that the Lord has arisen and will have mercy upon Zion, yea, that the time has come.

It was whilst preparing this paper that my attention was directed to the following paragraph, bearing in a most important manner on the subject in question. A schism has taken place among the Jews in London:—

"The seceders, at the head of whom is sir Isaac Lyon Goldsmid, one of the most influential individuals in the Jewish community, denounce the 'talmud' as a mass of outrageous absurdities, and are to adhere exclusively to the authority of Moses in all religious matters. It is impossible to over-estimate the importance of this event. It cannot fail to shake the Jewish system to its very centre; for the recognition of the rabbinical writings, as of equal authority with the pentateuch, has been the great source of all the superstition which exists among the body. There is a remarkable resemblance between this movement and that made by Luther and the other reformers in the 16th century, to emancipate the nations of Europe from the thralldom in which they were held by the Romish priesthood. The movement is the more important, inasmuch as it is the first division which has ever taken place among the Jews on any of the essentials of their religion. It cannot fail to produce speedy as well as most momentous results. It has already inspired the body generally with the deepest alarm; but on that point I forbear to dwell. These Jewish dissenters have taken the place in Burton-street, formerly occupied by the Owenites, which they have converted into a synagogue, where they now worship Jehovah in accordance with their newly acquired lights, under the designation of 'the Reformed Jews.' The designation they have chosen is of itself of very significant import. Who knows but this may be the first step which Providence means to take for paving the way for the conversion of the Jews?"

THE FESTIVAL OF JUGGERNAUT IN 1841*.

THE car festival of this year was preceded by an unusually large bathing festival. A number of astronomical conjunctions occurring on the day of the bathing, endowed it with the appellation of the "Maha-joge." These, it is reported, can happen but once in 400 years. To the Maha-joge, therefore, the people flocked in very unusual numbers, especially from Bengal and the south; and there could not have been less than a lakh and 25,000 pilgrims to witness the ceremony of bathing "the world's lord." The people contended with great vigour and patience for a little of the old paint from the idol's body, and for strips of the old cloth which formed his skin during the past year. Very many of the pilgrims to the same festival remained till the rath. At the *natra uchob*, or festival of the eyes, which occurs the day before the rath, the rush into the temple was great; and, notwithstanding the precautionary measure of a temporary railing, several people were crushed, and one or two were carried to the hospital in a hopeless state.

On the afternoon of the 21st of June, the idol Juggernaut, with his brother and sister, were rocked out of their temple and into their cars. The raths immediately and more distantly must have been surrounded by nearly 200,000 pilgrims. They formed a dense mass round the spangled wains, lessening in density according to their distance from the cars. The roofs of the temples, mathas, and houses, and especially the raised verandahs of the houses, were hung with garlands of evergreens, animated with chowries and fans, and literally jammed with groups of joyful and smiling faces, all eagerly directing their eyes to the field of interest. This vast crowd was variegated by the presence of most of the Pooree and several of the Cuttack European residents, mounted on gaily caparisoned elephants, all anxious to catch the first glimpse of "the world's lord," as he was marched majestically up into his superb car, or as he was seated on his throne. This latter is the time of special grace and merit—grace in the god, for then, so soon as he has rested from the labours of his journey (having been pushed and pulled and knocked about so much that he may well be supposed to be somewhat exhausted), and having received the first burst of adoration and praise from his servants into his ears, and having before him the images of so many thousand devotees, his munificence is unbounded; and even demons and giants, or the admixtures of both, as in the case of Europeans, are the objects of Juggernaut's smile: merit in the beholders, for a sight, especially when he first mounts his car, has the effect of throwing back the punishment due to sin for millions of births, and of bestowing the enjoyment of high merit for the same period.

Such was the eagerness of Christian attendants about the cars, and such the prying of the eyes to Juggernaut, that a stranger could not doubt that every native believed, that they fully estimated the advantages of an early sight, on Juggernaut's mounting Nundeghose. And the gratification of a sight was nearly as conspicuous as the desire to obtain it; notwithstanding the unpleasant thought that was apt to intrude upon the mind, that by this eager attendance 200,000 natives would depart to their homes confirmed in the conviction that their European rulers fully and really believed in Juggernaut with all their hearts. Their eagerness to see the idol mount his car, produces a most extensive and injurious effect; and is used as a convincing argument by the pilgrim hunters in promoting Juggernaut's glory. The desire to see the festival and the idol for once might be gratified without producing this evil: he might be seen on the second day, or on the evening of the first day after the moving of his car. Amidst this vast multitude, and the object of its eager gaze, Juggernaut was

raised upon his car, and a loud, and wide, and long shout of "Hurree! hurree!" proclaimed the event. No sooner was this event thus announced, than a stream of pilgrims set out from the midst of the mass, and thousands of Bengalees left the town.

But amidst all this hilarity and joy there was that all about the town which could not but grieve and shock the feelings of humanity, though rendered somewhat obtuse by witnessing similar exhibitions of misery. I passed down to Pooree a few days before the festival commenced, in the very midst of the pilgrims. In crossing the Catjary river, I counted upwards of 40 corpses and skeletons in different stages of consumption by beasts and birds of prey. It is true these were not all pilgrims, but many of them were; and the remainder had been carried off by that scourge, the cholera, which the influx of pilgrims brings into the province every year. On the road, especially near the resting places, and in the vicinity of Pooree, a good many dead and sick pilgrims were lying about. The mortality soon became evident at the town of Juggernaut. The two hospitals presented scenes which it required no ordinary nerves to survey. They were filled with cholera and other patients. They turned out many dead every 24 hours.

The myrmidons of these pestilential receptacles were, moreover, not much less unceremonial with the miserable sick than they were with the dead. Because the poor wretches could not be bathed inside the hospital, these carriers of the dead, under the merciful superintendence of the native doctor, hauled them to the doors, and then literally tumbled them out of doors; and having poured cold water over them, dragged them in again with equal tenderness. These various Golgothas were thickly charged with dead. I came, unintentionally almost, into the midst of one of these, and, while holding my breath, succeeded in counting between forty and fifty bodies, besides many skeletons, which had been picked by vultures. These birds were sitting in numbers on the neighbouring sand-hills and trees, holding carnivorous festivity on the dead; and the wild dogs lounged about full of the flesh of man.

But the streets and the lanes of the town, as well as the large road, presented many scenes of the most appalling misery and humiliation. In several instances poor deserted women, quite naked, formed a dam to the unsufferable filthiness of a thousand bodies, washed down the narrow streets by the sudden showers. Here they lay, throwing about their arms in agony, imploring a little water of the heedless passers-by, who formed a half-circle round them for a moment, and passed on. They had rolled about till they had lost their clothing, which was discernible at a small distance, beaten by the battering rain till it had mixed with the sand and mud. Others lay quiet enough, covered over by their clothes, except perhaps their feet and hands, having apparently died without much struggling. Others again, in their last extremity, with their clothing soaked with wet, and their skin white with the soddening rain, had crawled under the partial shelter of some house or shed, without strength, waiting in apparent insensibility their last moment. The care of the magistrate, in having the dead removed was commendable, for the dead you saw in the morning were not to be found in the evening; though, alas! others had taken their places. What is thus described was exhibited all over the town, though more prevalent about the temple, and the *svarga diwar*.

When the idol appeared in his car, many who were sick attempted, with the hale pilgrims, to make their way out of the town towards their homes; some on foot, some in doolies, and some in hackeries. The former dropped, and were to be seen about the sides of the tanks, and under the trees at the entrance of the town from Cuttack.

* From an Indian paper.

The attempt of the sick to escape from the city may account for a greater degree of mortality on the road. But during the festival much rain had fallen; the people had suffered much exposure by bathing in the various and prescribed lirths; the rain still fell heavily upon them and soaked their clothing: these causes, with the absence of excitement, all tended to increase the mortality. The state of the miserable creatures on the road was, if possible, worse than in the city. Attacked by the cholera, they soon dropped into the rear of their company, where they remained alone and unknown among thousands. Some of these sat down on the road, from which their rapidly increasing weakness rendered them unable to rise: the pelting rain battered their clothes into the earth, and they became quite unable to extricate themselves. This situation became their resting-place, and their dying bed, as well as all of a grave that many of them had. Others laid themselves on the grass beside the road, near the water of tanks or jeels, where they crept to drink water; and I suspect many perished through not being able again to ascend from these watering places. Every night produced numbers of dead at the various resting places, to be cast into the Golgotha next morning.

I passed through Pipelee, one of the principal intermediate places between Cuttack and Pooree, and, seeing the state of exposure the pilgrims suffered, ceased to wonder at the mortality. The people, worn out by their journey, without shelter, all the while exposed to the heavy pelting rain, had laid themselves down in rows by the road side. Here thousands lay, soaked with rain, till their garments were beaten into and mixed with the earth. What wonder if these should be seized by cholera?

RESISTANCE TO POPERY*.

A Sermon,

By THE REV. PHILIP P. GILBERT, M.A.,

Incumbent of St. Mary, Haggerston.

JUDGES v. 23.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

THESE words are connected with a very interesting portion of Jewish history, and are at the same time fertile with instruction the most useful to ourselves. We bring them before you, trusting that they may be the basis for a profitable discourse. The particulars of Jewish history, at the time to which they refer, are something of this sort. The Jews were in the midst of their wars with the idolatrous people of Canaan, and Joshua was the great captain who led the troops of Israel into that country: he, however, had gone the way of all living, having taken Jericho, and Ai, and Makkedah, and Eglon, and Hebron, and Debir: they, and "every thing that breathed in them, were utterly destroyed, as the Lord God of Israel commanded." God, however, you will observe, did not allow the whole Canaanitish country to be destroyed at once,

but certain portions of it he left in order to prove Israel by them, and to know whether they would walk in his commandments.

It is to one of these portions that the words of our text have reference. As heretofore in their history, so, after the death of Joshua, the children of Israel were continually starting aside into idolatry, worshipping with, and having intercourse with the heathens by whom they were surrounded, and so arousing against them the fury of God's hottest displeasure. Once, upon the commission of this kind of sin, the Lord sold them into the hand of Jabin, king of Canaan; a monarch who mightily oppressed them for the space of twenty years, waging war against them as he did, without mercy, for that period. At length a woman named Deborah was raised up as judge over the Israelites, and in her was provided the instrument of deliverance from the oppressions of Jabin, king of Canaan. You all know the particulars of that deliverance: it was characterized, amongst other things, by the destruction of the captain of the Canaanitish troops—an event which was attended with such consequences that it is said, "On that day God subdued Jabin, the king of Canaan, before the children of Israel; and the hand of the children of Israel prospered, and prevailed against Jabin, king of Canaan, until they had destroyed Jabin, king of Canaan." Now, a victory gained, after hostilities so violent and so protracted, called from Deborah the judge and prophetess of Israel, and from Barak the captain of the armies of Israel, a song of thanksgiving unto the Lord God of Israel; and in this hymn of praise are enumerated the various incidents and circumstances connected with the victory which it celebrated. The nail and the hammer are mentioned with which Sisera was put to death; his bowing down at the feet of her who slew him; the astonishment of his mother at his delay in returning; and lastly, the curse which was pronounced against Meroz—a city, it is supposed, near the scene of action—because its inhabitants "came not to the help of the Lord, to the help of the Lord against the mighty."

Thus you clearly see the origin and connexion of the words which we bring before you for present meditation. Israel was at war with an idolatrous nation, a nation, therefore, inimical to God. Meroz was a city near at hand, but declined to assist in the righteous undertaking; and for that it was cursed. Religious neutrality, therefore, was its sin; neutrality in the cause of God and of truth, indifference about the spread of true religion over the universe; and for that sin the curse was denounced; and, seeing that whatever happened in Jewish times and in Jewish

* This sermon was preached Nov. 5; but it does not appear to be at any time unseasonable to expose the errors of popery.

history is "written for our admonition, upon whom the ends of the world are come," the lesson which we are taught by the passage of scripture now before us is an obvious lesson, and one which may be numbered amongst the most impressive that can be gathered from the pages of scripture.

But it should be observed that the religious neutrality and indifference spoken of in the text are not of that particular kind which relate to a man's personal concerns in religion. Those who are indifferent about their personal religion are in a sure way of being visited with God's curse. There can be no difference of opinion hereupon; it being very evident from scripture that no man can be saved unless he secure an interest in Christ's merits by faith—a work which requires great personal activity and carefulness. There must be a continual conflict kept up, in the strength of the Spirit, against those enemies which war against the soul through the medium of evil lusts, passions, and propensities; and, unless that be done untiringly, there can be no expectation of being made "meet for the inheritance of the saints in light." A neutral, inactive position will be certain of being followed by a ruinous end. He who would finally reach heaven must be always watching and praying lest he enter into temptation. He must labour to keep out of the reach of sin, and away from its power when within reach of it. Life must be one unceasing effort to this end. There must be no relaxing, no growing weary; otherwise we lay ourselves open to all kinds of sin and danger, and place ourselves, in a spiritual sense, just in the same position as the inhabitants of Meroz placed themselves in a temporal, when they were cursed bitterly by the angel of the Lord, "because they came not to the help of the Lord, to the help of the Lord against the mighty."

The words of our text, however, as we have said, involve a principle of much wider scope than the sin of neutrality and indifference in reference to personal religion. The inhabitants of Meroz were cursed because they came not to the aid of Israel in their combat with idolatry; not that God required their aid, but that was nothing to the point. Had they been advocates for the cause of God, they would have readily come forward and assisted it: instead of which they were neutral, and for that they were cursed. Now then we would apply this clearly-drawn conclusion to that particular subject which has brought us together on the present occasion. We, as protestants, commemorate on this day one of the most merciful and providential deliverances from the traitorous designs of wicked men that could, by any possibility,

have been experienced. Our church and nation were, at the time to which that deliverance refers, in a position of greatest jeopardy, and it was "not our merit, but God's mercy, not our foresight, but God's providence" that delivered us. "Not unto us, therefore, not unto us, but to his name alone be all the praise"—praise which should be shown forth by us, not only with our lips but in our lives, by giving up ourselves to him and his service all our days, in one earnest and unremitting endeavour to promote his glory and spread abroad his truth as it is in Jesus. There can be no more befitting occasion than the present, then, for our being stirred up to an unwearied discharge of that duty which God requires at our hands, the duty I mean of earnestly contending for the faith which was once delivered unto the saints, the duty of coming to the help of the Lord against the mighty. It is the deliverance of our church and nation from popish tyranny that we commemorate. It is to the duty of contending against popish error and heresy that we are fitly, therefore, upon such an occasion called. But, then, is there such a thing as popish error and heresy? Those who rely upon papistical creeds say, as might naturally be expected, that there is not. We protest against that assertion, and as decisively say that there is. The only way, therefore, to settle the question is to go "to the law and the testimony"—the source, and the only source of truth; and from thence let us be concluded. But in the space of time usually allotted to an address from the pulpit it would be impossible, as you must know, to pursue this course to any thing like its just limits; besides which, we should imagine it to be hardly necessary, seeing that you doubtless all possess sufficient knowledge of scripture and sufficient knowledge of Romish tenets likewise, to be able to give to every one that asketh you "a reason of the hope that is in you," a reason for your protestantism, a reason for your belonging to the reformed church, and for your disclaiming any connexion with that corrupt form of Christianity which shelters itself under the wing of a papistical hierarchy. Still, however, we should not be willing to leave this point altogether untouched; and therefore our plan, through the remainder of this discourse, will be the following: to state some few reasons why we consider ourselves called upon to put into practice the principle of our text as regards Romanism, and afterwards we would refer to the mode and the spirit with which the carrying out of that principle should be discharged*.

* Allusion is made particularly to the plan and spirit pursued by the Protestant Association.

Now the church of Rome speaks of the church of England as heretical and schismatic; and, by denying her members a place in the church catholic, condemns them as having neither part nor lot in the heritage of the faithful. We, of course, protest against such a doctrine, and maintain that the reverse of it is considerably nearer the truth. A church is only guilty of heresy when it holds doctrines not to be found in scripture; and a church is only guilty of schism when it separates from that body which has about it undoubtedly the notes or signs of the true church. The church therefore which is heretical is the schismatic church; and hence, if it is to be proved of the Romish church that she is heretical, she involves herself thereby in the charge also of being schismatical, and so demands of all thinking persons separation from her communion.

Now then let your attention be turned for a few moments to some of the leading doctrines of salvation. We pass over the claim asserted by Romanists in favour of the supremacy of the pope, and such like pretensions, satisfying ourselves by affirming that there is not a syllable of warranty for them in scripture; nor is there any trace of them to be found in the early ages of Christianity. Moreover, many ages elapsed before the bishops of Rome, as successors of Peter, set up any claim to the papal supremacy, as ecclesiastical history testifies; that doctrine not being set forth at an earlier period than the sixth century. We may therefore well contend against it, as utterly at variance both with scripture and antiquity; and besides, the testimony of the primitive fathers is altogether opposed to such a claim—the testimony of such men as Clement of Rome, and Irenæus, and Tertullian, and Origen, and Cyprian, and many others, and their testimony too as put forth in those editions of their writings which Romanists acknowledge to be the true editions. This statement is made, and unanswerably proved, in a work upon the church of Rome, by the learned bishop of Vermont, in the United States, a work which ought to be in the hands of every protestant, it being one of the most conclusive works that was ever written on the Romish controversy, as is evident from the fact that, soon after it appeared in America, an answer was put forth to it by a bishop of the church of Rome, a man every way qualified either to maintain a good cause or give speciousness to a bad. The book was characterized throughout by courtesy and ability, but left the arguments and authorities of the work it professed to answer, just where it found them: there is no reason to suppose that it proved satisfactory to the Roman

catholics themselves. The work of the bishop of Vermont is published at Rivington's; and is of such a character that I cannot omit the opportunity of advising every one who now hears me, by all means to obtain it. It relates not only to the doctrine of the supremacy, but to many other points of great and fundamental importance as bearing upon Romanism.

But now, passing over this matter, let your attention, we repeat, be turned for a few moments to some of the leading doctrines of salvation—those doctrines upon which we are told plainly enough in scripture we must implicitly rest, if we would be saved. It is, for example, a plainly-enough-affirmed truth in the bible, that we are justified freely by God's grace through faith, and that not of ourselves, it is the gift of God; and as to merit, we are told, "after we have done all that is commanded us, to say, 'we are unprofitable servants,'" the same doctrine being put forth in many other parts of the sacred volume, which we could adduce were there sufficient time.

The council of Trent, at utter variance with this, has ventured to pronounce "any one accused who should say that men are justified, either by the imputation of Christ's righteousness alone, or only by the remission of sins, or who should maintain that the grace by which we are justified is the favour of God alone." And in reference to merit, a famous cardinal*, quoted by bishop Hall, has declared that "a just man hath, by a double title, right to the same glory, one by the merits of Christ imparted to him by grace, another by his own merits." The very vitals of Christianity are here attacked, the very stream poisoned from whence comes life, and health, and salvation. Then, as to the sufficiency of the holy scriptures for salvation, a decree of the council of Trent goes to the affirming that "there is not expressly contained in scripture all necessary doctrine, either concerning faith or manners;" although God, in the person of Jesus Christ, directed us by his own mouth to the searching of scripture, condemned the traditions of men as making of none effect his commandments, and pronounced by his Spirit even a very curse upon those who should venture to add to or take from it. What shall be said to these things?

Further: what is to be said of the interference by Romanists with the mediatorial office of Christ? We are told in scripture that "there is one God, and one Mediator between God and men, the man Christ Jesus;" an assertion which plainly enough implies that he only can acceptably mediate for us with the Almighty Father, and intercede for us in his presence. The Romish church however de-

* Bellarmine.

clares (according to the creed of Pius IV.), that "the saints who reign with Christ are to be venerated and invoked, and that they offer prayers to God for us." An infringement is here manifestly made of the prerogative of Jesus Christ our Saviour, and an office assigned to others which can only belong to him, on account of his fitness to execute it; for who has any merits to mediate for others with, save him "who did no sin, neither was guile found in his mouth?"

Then, again, are not images and relics duly honoured, venerated, and worshipped by the Romish church? The council of Trent has declared that they are so to be, and no one who is practically acquainted with Romanism can be but aware that such a decree is obeyed. But how does this accord with the second commandment, which expressly forbids such actions, and denounces against them such a punishment as shall reach even to the third and the fourth generation? And, if the subterfuge is resorted to, that in the reverencing an image or a relic, the being represented by it is worshipped, and not the thing itself; that subterfuge avails nothing in the way of removing the guilt: for the Israelites, when they fell down to the golden calf, professed to worship God through that medium, but were not on that account released either from the charge or the punishment of idolatry.

And as to the effect which is assigned, and that change which is said to be wrought in the sacrament of the Lord's supper, how do they accord with scripture? "The propitiatory sacrifice of the mass:" how does that expression accord with the doctrine plainly set forth in scripture, that, when Christ died on the cross, he "offered up a full, perfect, and sufficient sacrifice, satisfaction, and oblation for the sins of the whole world," according to the saying of St. John—"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world?"

As to the change said to be wrought in this sacrament, and called transubstantiation, who can believe that? for there is nothing in scripture to justify the believing it. And moreover, if it were wrought, it would be a miracle; and a miracle is not contrary to sense—none of our Lord's miracles were—and this is contrary to sense: for the elements remain bread and wine to the sight, and the touch, and the taste, after they have undergone consecration by the priest, and therefore prove themselves to have undergone no change in that consecration. How unwarrantable therefore all these pretensions of Romanism when put to the test; and the same may be said of every other tenet of the Romish church, upon

which we have no time to dwell, but only to allude to. Purgatory, pardons, penances, the distinction of sins venial and mortal, infallibility, the denial of the cup to the laity in the holy sacrament of the Lord's supper—they are all "fond things vainly invented (to use the words of our twenty-second article), and grounded upon no scriptural authority, but rather repugnant to the word of God;" and sure we are that they are repugnant to the voice of antiquity, the voice of the primitive church, the voice of Christ and his apostles; for there is not to be found an earlier date for the doctrine of the papal supremacy, as we have already said, than the sixth century. The doctrine of the seven sacraments, which Romanists put forth, is of as late invention as the twelfth century; transubstantiation as late as the thirteenth, and so on with the rest; while there is no doctrine of the reformed church, in favour of which we are not ready, nay, anxious to appeal, not only to the writings of antiquity as put forth by the primitive fathers, but to the holy scriptures, which we believe, from their own testimony, to contain "all things necessary to salvation."

Which then is the faith which was once delivered unto the saints, Romanism or protestantism? Who are they that are called upon to come to the help of the Lord against the mighty? Let scripture and reason answer the question. Are not we they who are called to come up?—we, who live in the light and liberty of a glorious and life-giving protestantism? Aye, we are they, and none but we! And we must not hide ourselves under the sinful cloak of neutrality, trying to evade our duty under the pretended doubtfulness of the plausible question—"Am I my brother's keeper?" The Canaanites are in the land, and we must come forth and be co-workers with God in their expulsion. Aye, and if we have ever had the love of Christ really in our souls, we shall want no telling and no urging to do this; for that love will constrain us. "We shall thus judge, that if one died for all, then were all dead;" and all being dead will be a consideration weighty enough to rouse us to the utmost endeavours for giving all opportunity to drink of the pure streams of the water of life. Perishing souls we cannot see perishing without labouring to rescue them, if we have ever felt our own perishing condition.

But then how are we to come to the help of the Lord against the mighty? How are we to contend for the faith which was once delivered unto the saints? The duty is obvious; how is it to be performed?—by the pursuit of what cause?—by the appliance of what instrumentality? Are we to go out into open battle

with these promoters of heresy, and persecute with a view to convert? O no! Let those whom we wish to turn from error thus act if they will, as they did aforetime, when England was lit up in a blaze, and holy martyrs mounted up to heaven in chariots of blood and fire; choosing rather to die in the pure, unmixed faith of a crucified Christ, than lend their hands to the sending it down mutilated and impaired to their children. Let them, I say, persecute, but we have not so learned Christ; for we remember the rebuke that he dealt forth upon his apostles when they would have called down fire from heaven to consume certain ones of that time: we remember the expressive words he used upon the occasion—"Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them!" We therefore would exercise no spirit of cruelty, nor of bigotry. It is not thus that we would come to the help of the Lord against the mighty. Our weapons should be rather weapons of love, earnest prayer, calm persuasion, dispassionate reasoning: we should try to draw by the bands of love, rather than drive by the goads of invective and bigotry; and thus manifest to those in reference to whom we act, that it is not out of any unseemly party feeling that we act, but from a sincere love for their souls, a sincere, disinterested desire for their eternal welfare. It is in this way that we must proceed, would we follow the example of that meek and lowly Saviour who, when "he was reviled, reviled not again, who, when he suffered, threatened not." Let there be no railing, no invective, no sarcastic upbraidings, no manifestation of rancorous and bigoted spirit, no attempt at exciting vindictive feeling: "let all bitterness and anger and clamour be put away from us, with all malice;" and the alone spirit which is exhibited, let that be love, the love of God inspiring and impelling to the love of man. Let no individual who comes to the help of the Lord in the cause of truth use any other weapon; and then there will be a certainty of success, for there will be a certainty of God's blessing. But then let us not be backward in using this weapon: let us use it rather manfully and unremittingly and hastily, for the enemy is in the field, and the trumpet has sounded for the battle. Popery is just what it used to be in ages that are gone: do not be led to believe that it is not: just as great a corruption of the true faith, just as unchanged in its doctrines, just as rancorous in its spirit; and, if it be not spreading rapidly over the length and breadth of the land, it at any rate is attempting to do so: places of worship starting up as they are every where, not to supply an existing need; for that is not

the case; but to make an appearance; and so by acting upon a shrewd worldly principle of worldly policy, if possible to create a need. These, especially then, are no days for neutrality in the cause of protestantism. O that the mantle of our martyred forefathers would rest upon us, and rouse us up to the quitting ourselves like men, in a spirit of holy love and charity! The time is not gone, nor is it to come, but the time is now, at which we are called upon to buckle on our armour. Look at Ireland, that wretched yet fertile country, sick at the very heart through the ruling over of the man of sin; sick at the very heart temporally, because sick at the very heart spiritually: this, and nothing but this the reason. And look at the thousands which are drafted from Irish unto English shores annually, bringing with them their spiritual sickness, and infecting with it many perhaps who will have to rue, in after times, its consequences. O, there should be no hanging back, surely: there should be an individual and a combined activity in the cause of God and of truth, praying, counselling, exhorting, giving of time and money, the supporting to the very utmost all legitimate and well regulated means which have in view such great and glorious objects as the spread of a pure gospel.

Let men but go in a Christian manner to this work, chiefly directing their labours to the distribution of judicious and conclusive publications, accompanied by prayer and calm persuasion; and their labour in the Lord will never be in vain. In due season they shall reap, if they faint not: the battle is the Lord's, and the Philistine shall be defeated. Only be patient; if it tarry, wait for it, because it will surely come; it will not tarry. Strive then, ye men of Christendom! Gather upon yourselves the spirit of a righteous ancestry, who died rather than you should be left in darkness and the shadow of death, who purchased your freedom with their blood, your life with their death. And do you want any motives to stir you? Motives! Is it not enough that thousands of immortal souls are enveloped in a thick spiritual darkness, entangled in a deep corruption? Motives! O, is it not enough that the beloved Son of God came down from heaven to give himself up a sacrifice for sin? Shall not this wondrous act of mercy stir you to give all you have, nay, yourselves away, if you can by so doing promote his glory in extending the outspread of the truth as it is in him? If it be otherwise with you, the love of God in the soul, O you have never known what that is; for, if you had, it would constrain you. Come, then, prove yourselves Christians, not in name only, but in deed and in truth, pro-

testants who are well worthy the title of protestants. Shew that you know the worth of a pure gospel and a free bible and a reformed church. Throw off the mantle of indifference; and in divine strength away to the help of the Lord, to the help of the Lord against the mighty; away to the diligent ascertaining why you are protestants yourselves, and to the instructing of others in the truths of protestantism. The noble army of martyrs, who have waded through fire and blood in the same cause; let their example animate you. Their holy spirits, let them rest in peace, but in their steps let your feet be planted, and there remain, never growing lukewarm in the cause in which they have taken the lead. There live: there die; and may the sole and mighty Ruler of the universe gird on his sword, and defend you: may he pour into your hearts of his Spirit, and inspire you from above! And, while thus led by his hand and fighting under his banners, may he open your eyes to behold in every valley and in every plain, what the prophet beheld by the same illumination, chariots of fire and horses of fire. Then shall your cause prosper: then may the heathen make much ado, the kings of the earth stand up, and the rulers take counsel, but God shall defend you, and that right early: "Then shall the strong man be as tow, and the maker of it as a spark; and they shall both burn together, and none shall quench them."

CHURCH EXTENSION*.

(1). The population of England and Wales is, in 1841, about 16,000,000, which, according to our assumed basis, would require 16,000 clergy.

Now it appears from "Gilbert's Clerical Guide" that the 10,718 benefices of England and Wales, are held by 7,565 individuals. It also appears from a return made by the archbishops and bishops to her majesty's privy council in 1838, that there are 4,811 curates. Adding together the number of incumbents and curates, we obtain 12,376 as the total number of the parochial clergy. But this exceeds the truth, because two curacies are not unfrequently held by the same person, and the incumbent of one parish is sometimes the curate of another. So that on the whole there is reason to believe that the number of parochial clergy does not exceed 12,000, which shows a deficiency of 4,000 clergy at present.

Our deficiency is, however, still greater than this; for it must be remembered that many of our parishes contain very small populations. Judging from a rough estimate, it would seem that about 3,000 parishes contain less than 300 inhabitants each, affording perhaps about 200 on an average, or a total population of not more than 600,000. Thus 3,000 clergy are engaged in the care of 600,000 souls, while the remaining 9,000 clergy are entrusted with the care of 15,400,000; showing a total deficiency of 6,400 clergy for the care of 6,400,000 people. This result is of such a nature, that I should have hesitated to make it public had it not been substantially confirmed by va-

* An Enquiry into the possibility of obtaining means for Church Extension without Parliamentary Grants. By the Rev. W. Palmer, M.A., of Worcester college, Oxford. 1841. London: Rivington. 8vo. p. 42.

rious examinations, instituted with a view to test its general correctness.

(2). Another mode, by which we may approximate to a knowledge of the deficiency now existing, is to compare the population of cities, towns, and populous districts, with the number of clergy employed in them.

It appears from a report of the ecclesiastical commissioners, that thirty-four parishes in London and its suburbs, with a population exceeding 10,000 each, contained, according to the census of 1831, a population of 1,137,000, with only 139 parochial clergymen. According to our basis, this alone shows a deficiency of clergy for 994,000 people. But there were by the same census forty other parishes in London and its suburbs, with populations varying from 3,000 to 10,000, making a total of 235,286, and served by only 82 clergymen. This shows a further deficiency of clergy for about 153,000 souls, which, added to the former deficiency, presents a total of 1,151,000 people deprived of spiritual instruction in 1831. If we add twenty per cent. to represent the increase of the last ten years (which would not, I believe, exceed the truth) we have now in the above parishes of London and its suburbs a population of 1,646,400 under the spiritual care of 221 clergy, leaving in the metropolis alone the enormous number of 1,425,000 people unprovided with spiritual aid, and requiring for their care upwards of 1,400 clergy in addition to the present ecclesiastical force of the metropolis. If, in short, the clergy of London were multiplied seven-fold at this moment, they would all have full and ample occupation.

I have pursued the same mode of calculation throughout the country generally, and the result is, that in 118 of the cities, towns, and parishes, with a population exceeding 10,000, there were in 1831 about 3,308,655 souls under the care of 667 clergymen, showing 2,641,655 souls unprovided for by the church. It also appeared that in parishes containing between 2,000 and 10,000 there were on the whole about 1,360,000 souls without clerical aid. Adding 20 per cent. to represent the increase in population since 1831, we obtain the following result:—

DESTITUTE POPULATION, 1841.

London	1,425,400
Great Towns, &c.....	3,307,000
Lesser Towns, &c.....	1,632,000

Total..... 6,364,400

(3). With a view to test still further the general correctness of these results, a third mode of computation was resorted to. Having under consideration the population of each parish, according to the census of 1831, I commenced by calculating the number of new parishes with a population of 2,000 each, which would be requisite in existing parishes containing more than 4,000 people; and the additional number which would be produced by dividing into two, such existing parishes as range between 2,500 and 4,000 population. It would be of course impossible here to enter into details. The result was, that about 2,600 new parishes, with a population of 4,800,000, were requisite in 1831. I further calculate, that in parishes with less than 2,500 people in each, about 360,000 souls were unprovided with clerical aid. The population of England and Wales has increased by about two millions since 1831, one half of which we may add to the previous estimate of spiritual destitution. The whole result will then be as follows:—

DESTITUTE POPULATION, 1831.

In parishes exceeding 2,500 population ..	4,800,000
In parishes with less than 2,500 population.	360,000

Total..... 5,160,000

Increase since 1831

Destitute population, 1841..... 6,160,000

It seems probable then, on the whole, that about six millions of the inhabitants of England and Wales (including the great body of the town and manufacturing population) are beyond any effective control and guidance of the established church with her present means; and that not less than 6,000 additional clergy are requisite at this moment to place her in a state of full efficiency. It may be alleged, however, that dissent numbers many adherents in our more populous districts, and therefore that some deduction ought to be made from the number of clergy requisite to impart religious instruction. Without admitting the principles on which this objection is based, it is impossible to deny that it is likely to have much weight. We will, therefore, make an allowance for the existence of dissent, and reduce our claim to 3,000 additional clergy for the instruction of our destitute population. I believe that this would be too great a reduction, and that dissent does not number anything like 3,000,000 adherents in the districts of which I am speaking. Perhaps, indeed, its entire force does not amount to that number. We will, however, assume the most moderate basis possible, but it must be taken into account that the population of England and Wales is increasing at about the rate of two millions in every ten years, and, moderately speaking, this would require a correspondent increase of one thousand clergy; so that on the whole, the present number of additional clergy required being 3,000, the whole number in 1851 would be 4,000, and in 1861 5,000.

In considering the means for supplying this deficiency, it may be remarked that even were funds provided for their support, the clergy themselves cannot be multiplied *ad libitum*. It could only be by the slow and gradual process of education that any great addition could be made to the numbers of the clergy. The effect of creating at once a large number of new benefices, well endowed, would be simply to drain the clergy from the poorer parts of the country. It is clear, then, that it would not be necessary or expedient to provide immediately any large funds for payment of additional clergy.

A second observation is, that a large proportion of the additional clergy would, of course, be curates. I believe that 1,000 new incumbents would suffice, and that the remaining 4,000 clergy might be curates and deacons with very moderate salaries. This would, of course, materially diminish the expense of any such augmentation in the number of clergy. With reference to the 1,000 new incumbencies, I conceive that we may look to their endowment by the church herself, if additional facilities are afforded for the redistribution of ecclesiastical property.

(1). The ecclesiastical duties and revenues' bill embodies a most judicious provision, empowering patrons to apply a portion of the revenues of richly-endowed benefices in their gift, to the augmentation of smaller livings also in their patronage. This will doubtless lead to the endowment of many new benefices; for private liberality will furnish small incomes, which will be augmented in the mode above referred to.

(2). It seems to me that the principle of this measure might be safely and advantageously carried still further. There are hundreds of benefices, the incomes of which are amply sufficient to support their incumbents, while the population is so small that it scarcely affords them sufficient employment. It is common to find benefices worth from 400*l.* to 1,000*l.* per annum, with populations of 100, 200, or 300 souls. In such cases it might perhaps be advisable to empower the bishop of the diocese, with consent of the patrons, to unite a parish to some adjoining parish on the next vacancy; to assign the revenue of the parish thus united to a new parish in some neighbouring town or populous district (the patronage to be vested in the patron of the benefice united as above); and to pay

from the collections, hereafter to be mentioned, an income to the incumbent of the two parishes united, in consideration of his undertaking the care of both, or providing a curate, as the case might be. In this way we might, I think, obtain good endowments for many new parishes at a very small expense, as the remuneration above-mentioned need in no case exceed 75*l.* per annum, and might in many cases be still less.

(3). There are several hundreds of parishes with large populations as well as large incomes. Such parishes might be divided, with consent of their patrons, where they are private property. In other cases the bishop might, perhaps, be empowered to divide them on the next vacancy, even without consent of the patrons. With a view to encourage patrons to permit such divisions, and to act on the power of apportioning and transferring the incomes of benefices, the ecclesiastical commissioners might grant small augmentations to the new benefices thus founded, which would also be provided with curates and clerical residences by the plans which will be hereafter detailed. It seems to me probable that, by the adoption of these measures under some modifications, means might be provided for the gradual endowment of 1,000 new benefices or upwards.

We are now to examine the remaining part of the subject—the provision for 4,000 curates and deacons. We will suppose that 2,000 of each would be sufficient, and that the incomes of the former may be placed at 100*l.* per annum each, and the latter at 75*l.* per annum. The total amount requisite for their salaries would then be 350,000*l.* per annum. To meet this charge it seems to me that there are two measures within the power of the church, which would probably be found sufficient for all that could be wanted.

(1). The first is that which has been recommended by Mr. Gresley, as it has also been by archdeacon Wilberforce, and many other clergymen—the adoption or revival of the practice of Sunday collections during the time of divine service. The Sunday offertory is, in fact, prescribed in the rubric of our own prayer-book. It certainly prevailed in the primitive church, and was generally adopted for many ages. In Ireland it is universally the custom to make collections of alms in church immediately before the sermon every Sunday; and this collection, which is always distributed amongst the poor, is in some places so considerable, that I have been credibly informed that 3*l.* or 4*l.* per Sunday, or even more, is collected in certain churches.

The simple fact of the universal existence of this practice in so poor a country as Ireland, would seem to demonstrate the possibility of introducing a similar measure into England with a view to obtaining funds for church extension. Considering the great amount of wealth in this country, and, I must add, the charitable and liberal disposition of a large portion of our congregations, I cannot think there would be any difficulty in introducing the practice with so holy and religious an object in view. Where the contribution was voluntary, and was urged and recommended on religious motives, it would surely be difficult to imagine on what grounds Christian congregations could object to it. It may be said that the amount would be insignificant, and that many persons would not contribute to this fund. It is possible that some little time might be requisite to instruct our congregations in their duties in reference to the subject, but it is one which is so deeply connected with religious considerations, that if the clergy were obliged to bring it continually before the consciences of their hearers, it is morally impossible that there could be any failure. In fact several clergy in various parts of the country have, without the least difficulty, restored the practice of Sunday collections in church. One clergyman mentioned to me lately that the collections in his church (which are applied to the erection of a new

church), average more than 4*l.* each Sunday. If there has been no difficulty in establishing the practice in these cases, its general adoption would be still more certain, and its productiveness more secured, by the authority of an act of parliament, aided by royal letters, pastoral letters from the archbishops and bishops (occasionally repeated), and by the sermons and exhortations of the whole clergy. With a view to estimate the probable amount of the fund which might be derivable from this source, I have endeavoured in vain to find a return, which appears to have been made to the house of commons in May, 1830 or 1831, being an account of the collections made for the poor in the churches of Ireland from 1825 to 1829. This return has not been printed in the parliamentary papers, and after a long search (in which I have to acknowledge the kind assistance of sir Robert Inglis), it seems that the paper in question probably perished in the conflagration of the houses of parliament.

I have, however, made inquiries in various quarters relative to the amount of these collections, and on the whole it seems probable that about five shillings per Sunday is the average collection in each church.

If we suppose every church in England and Wales contributing at the same rate as is customary in Ireland, we should obtain an income of 156,000*l.* per annum; for the churches in this country do not fall short of 12,000. If we suppose the average to be 7*s.* 6*d.* per Sunday, which might be fairly expected from the greater wealth of this country, we should have an income of 234,000*l.*; and if the average were ten shillings per Sunday, which would not be impossible, we should have 312,000*l.* per annum.

(2.) The second measure which I have to propose for consideration, refers to the funds at present possessed by parish clerks. The important part assigned to those officials in divine service, and the manner in which it is too often performed, have frequently excited wishes for the abolition of the office. This would not be possible in all cases; but I apprehend that in very many parishes it would be practicable to replace parish-clerks by well-educated deacons. The incomes of clerks are sometimes, in town-parishes, not much less than those of the incumbents. We have lately seen an appointment to one of these offices in London, the value of which is estimated at 600*l.* or 700*l.* per annum. I would suggest that the bishop of the diocese be authorised at the next vacancy in the clerk's office in any parish where the income of that office shall exceed 30*l.* or 40*l.* per annum, to suppress the office of parish clerk, and to license a deacon, who shall discharge the duties now imposed on the clerk, and receive the emoluments customarily payable to him. I would also propose that the deacon's salary should be in all cases made up to 75*l.* per annum from the Sunday collection fund.

Supposing that there are 2,000 parishes in England, which on an average furnish clerks' salaries of 40*l.* per annum, we should thus have an income of 80,000*l.* per annum towards the payments of deacons. It is possible that there would not be so large a number of parishes capable of affording this income, but many parishes would do much more, *e.g.*, the income of the parish clerk in Marylebone, of which I have spoken, would give many deacons incomes of 40*l.* each.

On the whole then we have shown that at least 156,000*l.* might be expected from Sunday collections, and 80,000*l.* from the incomes of parish clerks, making a total of 236,000*l.* per annum. But besides this, it should be borne in mind that as new churches were built, the Sunday collections would increase. If we suppose 1,500 new churches to be built in ten years, the Sunday collections at the end of that time would be 175,500*l.* per annum. A thousand additional churches in the following ten years would raise the income to 188,500*l.*, making a total (with the incomes of pa-

rish clerks) of 268,500*l.* per annum. This would leave a deficiency of little more than 80,000*l.* per annum, which might perhaps be provided from the resources of the country, if necessary; but I am persuaded that the liberality of our congregations would much exceed the above estimate, and that there would be no deficit whatever. An average contribution of 7*s.* 6*d.* each Sunday, instead of 5*s.*, would render the church wholly independent of parliamentary grants. I have not, in the foregoing calculation, taken into account the incomes payable to the incumbents of united parishes, but the amount would not be considerable.

It has been already remarked that no very rapid increase could be effected in the number of clergy. At present the number of clergy ordained annually in England is between 400 and 500, as far as I can calculate. It would be extremely difficult to obtain an addition of 250 to this number; and yet that addition must be obtained annually if we wish to meet the deficiencies of the church in twenty years. Supposing it possible to obtain such an addition, we will proceed to estimate the expense. According to the foregoing plan, fifty of these clergy might be new incumbents, without charge to any fund. A hundred might be curates, with total salaries of 10,000*l.* per annum; and a hundred might be deacons with (on an average) 35*l.* per annum in addition to the emoluments from the offices of parish clerks. The whole charge then would be in the first year 13,500*l.*, and we have an income of 156,000*l.* In this way it is plain that for many years there would be a large surplus after paying the incomes of additional clergy; and I would propose that this surplus be handed over to the Incorporated Society for Building Churches.

Poetry.

FOR THE NEW YEAR.

(For the Church of England Magazine).

"ASK OF THE PAST."

WOULD'ST thou employ thine hours aright,
Let memory's range be backward cast;
Her fading records bring to light—

Ask of the past.

There is thy lawful range of thought—
No doubts that register can blast;
Thence let thy deeds, thy words be brought—

Ask of the past.

Waste not thine energy of mind
On dreams in fancy's store amass'd;
To fact be all its powers confined—

Ask of the past.

See there, where thou hast gone astray—
Where, urging on thy course too fast,
Thou'st erred from virtue's narrow way—

Ask of the past.

Thoughts of the present nurture pride;
Reflect how short the time thou hast!
Would'st use the moments as they glide—

Ask of the past.

Yes! would'st thou now in time prepare
For joys that shall for ever last,
In faithful, fervent, humble prayer—

Ask of the past.

UNIT.

STANZAS.

BY THE REV. THOS. DAVIS.

(For the Church of England Magazine.)"I would not live away."—*JOB vii. 16.*

"I would not live away," 'tis said in the hour
When pleasure hath sated, or sorrow oppressed;
The heart scarcely knowing what thing hath the power
To yield what it seeketh, yet seeketh for rest.

"I would not live away," 'tis said in the night,
From the lips of the sufferer wearied and worn
With pain, to which darkness seems worse than the
light;
And yet he looks hopelessly onward to morn.

"I would not live away:" O listen, ye gay;
And listen, ye victims of sorrow and pain;
'Tis the calm voice of faith and of love which can say,
"I am happy in Christ, yet to die will be gain."

Would ye, too, as peacefully rest in the Lord,
O call ye upon him whilst yet he is nigh,
Repose on his goodness, confide in his word!
It will then be a blessing to live or to die.

*Roundhay Parsonage.***Miscellaneous.**

FREE AND EASIES.—Among the many causes of demoralization, and its concomitant, misery, in this metropolis, by no means the least prominent are the clubs bearing the title prefixed to this article. We should as little consult our own tastes as subserve the cause we desire to promote, were we to dwell on the disgusting details of these "convivial" meetings, as they are called; and, although we may hereafter give their statistics to our readers, we shall now hold it sufficient for our purpose to state that these clubs abound in every district of London, and are of various grades, being frequented by the mechanic, the small tradesman, and, we regret to add, by many whose superior position should open to them better taste, if not better feeling. Most of these societies, in burlesque imitation of freemasonry, have their dignitaries, their "noble grands," "most noble grands," and other officers; and it is no trifling aggravation of the evils of the system, that it is the endeavour of each of these functionaries, during their tenure of office, to enlist as many as possible into the club, as his best recommendation to the favour of his compeers, and to consequent promotion in the society. Their meetings are held at public-houses and low taverns, for the most part *de nocte in noctem*; songs, speeches, mock treats, &c., &c., being among the appliances to prolong the debauch. The liquor consumed at these meetings varies according to the tastes or the fancy of the members, from the pint of porter to spirits and water, and punch. Were the mischiefs resulting from these clubs restricted to those who frequent them, we should be spared much of our sympathy and regret on the occasion. It is, however, on domestic life that the evil most frequently falls; and, although habits of dissipation, by their influence on the constitution, have anticipated the orphanage of many a helpless child of wretchedness, it is woman who is the chief and most constant sufferer, woman, that fair flower which, whether it bend beneath the dew of the humble valley, or court the sun on the mountain peak, it is the province and the privilege of man to touch with tenderness, and, if he pluck it from its native soil, to wear it in his bosom until it dies. Marriage has been termed

a lottery; and, looking to the short acquaintance on which it is often constructed, it is in truth little else. If a man, however, has made an imprudent, or, as in many cases it may be called, an unlucky choice, he has a resource—a miserable one though it be—in the dissipation of the world, or, if he be of a better mould of mind, in its business; but a woman stakes her whole wealth of happiness in the purchase of the ticket, and, if it arises a blank, she is ruined. We will by way of illustration take a case which at this moment occurs to us, of a journeyman-watchmaker in Clerkenwell, who can earn his two guineas a week. It is not many years since that he married the daughter of a tradesman in a small way of business. The girl had been well brought up, was pretty, mild-tempered, and lively. For a time he was an attentive and affectionate husband, returning regularly home when his work was done, and acquitting himself kindly in his domestic duties. In an evil hour he was induced by the solicitations of a companion to be present at a free and easy club, and, finally, he became a member of it. And mark the change!—when his day's work is done, he exchanges in the workshop the every-day jacket for the blue coat with the yellow buttons, and, instead of returning to his home, proceeds to his club. His wife the while is keeping a weary vigil by her melancholy hearth, and, though accustomed thus to spend hours without the society of him who had won her from the humble but happy home of her childhood, and neglected her ere the wing of time had swept off the bloom of her beauty, she still indulges the hope of his coming. It may be that, though her own attentions be powerless, the smile of his last-born may win him back to his home before his wonted hour of midnight. And in that hope she has set her little room in order; alas, it hath been swept and furnished only that an evil spirit may enter it. And it is long past midnight before he arrives, and then in a state which, instead of rewarding her for her long vigil, strikes a pang to her heart. He enters with an unsteady step, a flustered brow, a snatch of a low song, or, it may be, an oath upon his tongue. And in what can all this issue, but in misery and death? His wages are squandered in the dissipation that destroys body and soul together, and his wife and little ones, whom he ought to have maintained in comfort and plenty, are left to pine in neglect, want-worn and squalid, and are finally left in premature widowhood and orphanage to the cold charity of the world.—*Journal of Civilization.*

BOOKS.—In conversing with books we may choose our company, and disengage without ceremony or exception. Here we are free from the formalities of custom and respect. We need not undergo the penance of a dull story from a fop of figure; but may shake off the haughty, the impertinent, and the vain, at pleasure. Books, well managed, afford direction and discovery: they strengthen the organ, enlarge the prospect, and give a more universal insight into things than can be learned from unlettered observation. Books are a guide in youth, and an entertainment for age. They support us under solitude, and keep us from being a burthen to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation.—*Pearls of Great Price.*

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SUPERINTENDENCE
OF
CLERGYMEN

OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ON THE HOLINESS OF THE CHRISTIAN VOCATION.

BY THE REV. CHARLES WILDBORE,
Vicar of Clee, Lincolnshire.

No. II.

BEING, then, that such is the perfect nature of our religious system, such the holiness of our vocation, it is incumbent upon us to ask ourselves whether we duly consider that we are "called, not unto uncleanness, but unto holiness" (1 Thess. iv. 7)? We have all been admitted, it is true, by baptism into the visible church of Christ: we are all ranked under the denomination of Christians: we frequently perhaps attend the house of God, and occasionally, it may be, communicate at the table of the Lord: but all this, though necessary and proper, will not make us true Christians. Something more genuine and sincere is still wanting. There must be an outward deportment in conformity with Christian purity: there must be an inward tenor of feeling and desires in unison with the newness of spirit which Christianity requires. It is not enough for us to be outwardly moral and correct: there must also be an inward morality of soul. A vital change must take place in the heart: the ground-work of religion must there first be laid, and the superstructure of works meet for repentance must be built upon it. All our morality must proceed, not from a desire to appear good and virtuous before men, and to secure their good opinion and esteem, but from a wish to please God by obeying his laws and walking in his commandments. Inward cleanness and holiness he first requires; knowing that in whatever

heart they are firmly ingrafted, they will necessarily display their loveliness by good fruits. All our outward godliness must originate from the rectitude of the inward principle: all our correctness of deportment, and regularity of conduct, must be the genuine evidences of a converted heart. There must be nothing specious, nothing counterfeit, nothing insincere, in all our conversation. It is not the action that God looks at so much as the motive from which it proceeds. The sole wish of pleasing and glorifying him, must be the motive, must be the spring of every action, to render it acceptable in his sight, and to gain his approbation and blessing. Profession must evince its sincerity by active duty. We must work as well as believe. Faith must not be inactive and dead: it must be alert and fruitful in every good work. Forwardness and zeal in the cause of Christ must not rest on the light foundation of mere words: they must be reared and established on the firm basis of vital godliness. We must conform to the religion of Christ, not because we have been brought up in the observance of its ordinances, not because we see other people do so, not because we wish to do as other people do; but because we feel an interest in the worship it prescribes, because we are inwardly convinced that it is the only way to attain salvation, because we know from experience that the inward purity and holiness it produces can alone proceed from our faith in Jesus and from the operation of his Spirit.

Our religion, then, must be one of conviction and experience, not of custom and habit. Our exterior deportment must not be assumed merely to appear religious, but to evince the

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sincerity of our profession, and to glorify and "adorn the doctrine of God our Saviour in all things" (Tit. ii. 10). Our good works must be the fruits of a faith working by love, not the plausible appearances of mere outward profession. Our religion must actually divest us of all uncleanness, and call us indeed to holiness. The outward man must be the bright exemplar of the man within. Sincerity and holiness must pervade the heart, purity and cleanness beautify the conduct: otherwise all our religion is vain, mere "sounding brass or a tinkling cymbal;" otherwise we are Christians merely by name and profession, not Christians in spirit and in truth.

To real, vital, sincere Christianity, then, we should all aspire. We should ever remember that we are not "called to uncleanness, but unto holiness." We should be pure in heart, clean in conversation, without guile and without hypocrisy. We should not be contented with outward religion, but earnestly pray and strive for that inward religion which warms the soul and sanctifies the heart. A plausible exterior, when the interior is "full of dead men's bones and all uncleanness," is odious in the sight of God. He views it with greater detestation and disgust than he does the vicious conversation of one who does not pretend to sanctity. We are all called to cleanness and to holiness, not outward only, but inward also: if therefore we are not pure and holy both in heart and conversation, we are not true Christians. Christians we are in name, but that is all. We are not those whom Christ will honour with the name of his disciples, whom he will reward as his faithful children. We are taught sabbath after sabbath the nature of our vocation. We are told, and we may read, that our calling is a holy calling, that no vice, no unhallowed passion, no irregular appetite, no unchaste desire is consistent with our profession. We are warned that those, who "live after the flesh, shall die." We are exhorted to repent and turn to God, and to do works meet for repentance (Acts xxvi. 20). We are reminded that the flesh is weak, that human nature is prone to sin and uncleanness, that without the grace of God sin must have the dominion over us. We are taught that there are gracious means provided by God to enable us to surmount our infirmity, to combat against our natural depravity, and to triumph over it, if we will but come contritely and suppliantly to the Father, and ask him to give us his Holy Spirit. If then, when we are thus taught and warned, we still remain unclean and unholy, still hold the truth in unrighteousness, our sins must all rest upon our own heads, and we must at length stand

self-convicted before God. We have received a gracious call; we have free offers of salvation made us; but we disregard them. To obey the call as the Saviour requires, would be unpleasant. He calls to cleanness, but we love uncleanness: he calls to holiness, but we love ungodliness. We do indeed wish to obtain the salvation the Saviour has purchased for us, but we do not, at present, like the terms on which it is offered. We would rather, for a few more years, whilst health and strength permit, remain the servants of sin; but we hope and trust that, before we die, we shall become the servants of righteousness. At present our minds and bodies are engaged in pleasures and pursuits which are in direct opposition to the purity of the gospel: with these we cannot consent to part. Yea, though by continuing in them, we endanger our salvation, yet we are determined not to renounce them. The world at present has charms for us, which heaven has not. We can here find enjoyment in what the gospel forbids, not in what it enjoins and approves. Vital religion appears so insipid that we cannot cordially embrace it. Did it allow rather more indulgences, we should not, we think, be so averse to it. My Christian readers, to a vitiated appetite the most wholesome and nutritious food tastes nauseous and unpalatable. We then, in a spiritual sense, have a vitiated appetite. We cannot relish that heavenly food which would nourish the soul and increase its growth in grace and holiness. We foolishly reject the bread of life, and eat voraciously of the bread of death. Under the baneful influence of this food we become immersed in uncleanness, and careless and indifferent respecting salvation. That which is the chief end of our existence is regarded as an object of little importance. The purifying of the soul and body, that they may be "meet for the inheritance of the saints in light," is scarcely thought of: to render them impure and unclean is our daily care. If we keep them indeed clean before men, we are less careful to make them perfectly so in the sight of God. So long as men know not of our sins and immoralities, we little regard their being known to God. To secure the esteem of men we will endeavour to appear good and virtuous; nay more, we will sometimes put on the specious garb of sanctity; but we will not assume the inward man, created in righteousness and true holiness, to please our God. So long, then, as this is our practice and our religion, let us not think that we are the called of the Lord. We are, alas! none of his. He will not acknowledge us. We wear not the garment of his children. To us belong none of the promises of the gospel; to us none of the

hopes of salvation are held forth; to us none of the offers of pardon and reconciliation are made. We walk not worthy of our vocation, and consequently are entitled to none of its rewards. Instead of being pure and holy, we are impure and unholy. Instead of being without spot and blameless, we are "abominable and disobedient" children, in whom the Lord hath no delight. Let us then, if this be our case, let us no longer remain in this reprobate and unfruitful state. We are called Christians, let us be Christians. Let our hearts and lives be those of Christians: let the one be full of the love of Christ; let the other portray the bright example of Christ. Instead of indulging in sin and uncleanness, let us ever endeavour to "perfect holiness in the fear of God." Let all our words and actions ever evince that we are in earnest in the work of our salvation. Let us display the value we attach to "the prize of our high calling" by our unwearied perseverance "in all holy conversation and godliness." Let us ever be instant in prayer for grace to mortify all our corrupt affections. Let us pray that the old man may be rooted out, and the new man implanted in our hearts, that cleanness and piety may become our delight and comfort, uncleanness and impiety our dislike and aversion. Let us supplicate the Father to grant us that mind which was in Christ Jesus, that all our affections and desires may rise from the things of earth and be steadfastly fixed on those of heaven. And, finally, let us pray that he will by his Spirit so establish us, during our carnal warfare, in every Christian grace and virtue, that, when he may bid us quit our "earthly house of this tabernacle," we may be found worthy "to be clothed upon with our house which is from heaven."

REMARKABLE ECCLESIASTICS OF THE EARLIER AND MIDDLE AGES OF THE BRITISH CHURCH.

No. V.

ANSELM—REIGN OF HENRY I.

HENRY I. on his accession to the throne—an accession be it remembered in direct opposition to the compact between Robert and William—having restored the revenues and prerogatives of the sees of Canterbury, Winchester, and Salisbury, seized by William, and sensible of the influence Anselm had acquired by his character for piety and the persecutions he had suffered, sent repeated messages to Lyons, inviting him to return to take possession of his dignities. He excused himself being crowned by another prelate, Maurice, bishop of London, having ventured to officiate on that occasion. Anselm was received with extraordinary respect both by the king and the people; and matters went on comfortably until Henry proposed the renewal of that homage done to his brother, which had never been refused by any English bishop. Anselm had acquired other news from his journey to Rome, and gave the king a direct refusal; for the decrees of the synod of Bari

excommunicated all ecclesiastics who should receive investitures from lay hands; and, so far from doing homage for his spiritual dignity, he would not communicate with any of the clergy who should yield to pay that submission, or receive promotion from a layman. Henry, not yet firmly settled on the throne, and expecting to reap great advantages from the authority and influence of Anselm, durst not insist on the demand; he only desired that the controversy might be suspended till the following Easter, and that messengers might be sent to Rome to try if they could persuade the pope to dispense with the canons of the late synod in regard to investitures in England. Anselm had soon after an opportunity of being of signal service to Henry; for, when England was invaded by Robert of Normandy, he not only furnished the king with a large body of men, but was likewise very active in preventing revolt among the chiefs and nobles. He assured them of the king's sincerity in his professions of avoiding the oppressive government of his father and brother. He rode through the ranks of the army, recommending the soldiers the defence of their prince, representing the duty of keeping their oaths of allegiance, and prognosticating the great happiness that must result from the government of such a sovereign. He thus secured the barons and the army to the king's interest. Having conquered Normandy, Henry had leisure to finish the controversy with regard to the investitures in ecclesiastical benefices. The king in the beginning of his reign had been obliged to pay great court to Anselm; and the advantages he had reaped from him might have laid the foundation of a lasting friendship, had the quarrel about investitures been previously arranged. But the agents sent to Rome returned with a positive refusal of the king's demands. The pope, quoting scripture, reasoned on the monstrous proposal of introducing ecclesiastics into the church through civil magistrates or profane laymen. These arguments, however, could not persuade Henry to resign his prerogative. The majority of the bishops and temporal nobility were with the king, and some of them urged him entirely to break with Rome. This he was anxious to avoid, or at least to delay. With the consent of Anselm, he proposed a further negotiation with the pope. Three bishops were despatched to Rome to offer to the pope this alternative—either to relax as to the investitures, or be content with the banishment of Anselm, as well as to lose the obedience of the English, and the yearly profits accruing from that kingdom. Anselm sent two monks, messengers of his own, to inform the pope of the real state of matters. The representations of the English ambassadors were of no avail. The king, they said, would rather part with his crown than renounce the right of granting investitures. "And I," replied the pope, "would rather lose my head than allow him to retain it." The letters he wrote to the king and the primate were most decided. He accused the former of committing spiritual adultery with the church, the spouse of Christ; and insisted with the latter that the pretension of kings to confer benefices was the source of all simony. Henry had now no other expedient than to suppress the letter sent to himself, and induce the three bishops to prevaricate, and assert that the pope had assured them, at a private audience, of his good intentions towards him; and that, if he satisfied the court of Rome in other matters, the church would indulge him in the privilege of investitures, and not excommunicate him for giving bishops and abbots the pastoral staff; and that the reason why this had not been mentioned in the bull was, lest it should come to the knowledge of other princes, who would insist on the same prerogative. Anselm's monks gave a different account; they asserted that the pope had given no verbal answer contradictory to his own letters, and that there could be no secret negotiation

without their knowledge. The barons and nobility were divided. Some maintained that the testimony of the monks should be received, and that the hand and seal of the pope could not be questioned; others, "that the parole evidence of these prelates ought to be taken before that of a scroll of parchment, blackened over with ink, with a bit of lead at the end of it." The latter sentiment prevailed. The king, as if he had gained his cause, proceeded to fill the sees of Hereford and Salisbury, and to invest the new bishops in the usual manner. But Anselm did not believe the assertions of the king's messengers, and refused not only to consecrate these prelates, but even to communicate with them, while the bishops themselves returned to Henry the ensigns of their dignity.

Anselm now desired to go to Rome to lay the case before the pontiff—a permission readily granted; for the presence of Anselm was by no means agreeable. He was attended to the shore by throngs, not only of monks and clergymen, but people of all ranks, who scrupled not to declare for their primate against their sovereign. The king immediately seized all the revenues of Canterbury, and sent William de Warelwast to settle this wretched business. All he could procure, however, was a very ceremonious letter from the pope to the king, entreating him to relinquish this contest, and promising all reasonable compliance in other matters. Anselm, finding it not safe to return unless he would conform to the laws and usages of the kingdom, took up his residence at Lyons, hoping that Henry would at last yield. He was, however, mistaken. The king persisted in his claims, though the pope had excommunicated some of the English court who had espoused the cause of the crown, and even threatened himself with the ban of the church. Perceiving little chance of a speedy decision, Anselm visited the countess Adela, Henry's sister, at Blois, and told her that he must excommunicate her brother. Alarmed at the prospect of her brother's eternal damnation, the countess wrote to Pascal, earnestly soliciting an accommodation. Henry had arrived in Normandy, and, hearing of his intended excommunication, desired his sister to bring Anselm with her, promising to relax in several articles. Anselm accordingly waited on the king at Aigle, where he was received with great respect; and, with the view of subduing his opposition, had the revenues of his see restored, but was not permitted to return to England unless he would agree as to the investitures.

The long absence of the archbishop gave the people and the prelates of England just occasion of severe remonstrance for neglecting his diocese, as well it might. More than one protestant diocese has suffered from this non-residence on the part of its episcopal head. The more a bishop comes into intercourse with his clergy, the more will his diocese be improved. While at Lyons he received a sharp epistle from a monk, acquainting him with the lamentable condition of the province of Canterbury. It stated that all places were over-run with violence and injustice, that the churches were harassed and oppressed, and the consecrated virgins violated, that by quitting the kingdom he had given great advantages to the enemies of religion, and let in the wolves upon the sheep. He acquainted the primate that his conduct had formed a very unfortunate precedent, and that the blackest prospect of torture and death could not have excused his withdrawing himself. While in Normandy, these complaints were renewed; letters from his friends and suffragans in England were repeatedly sent, setting forth the deplorable state of the church, and arguing the necessity of his speedy return. The total extinction of Christianity, they said, was likely to ensue from the want of his episcopal care. The most shocking customs prevailed. The wearing of long hair and pointed shoes had gained ground amongst all ranks of men, besides other vices too horrible to mention; and

that these enormities openly appeared every where, without sense of shame or fear of punishment. Anselm replied that, however willing, he could not return till the proceedings of the court of Rome should be terminated. He was sorry to be informed of the decline of piety and discipline, and had remonstrated with the king for converting the sins of the clergy into a source of private emolument; for, among other violations of the canons during his absence, was the carnality of the priests and secular monks, who had been enjoined celibacy, but had been tempted to break through the injunctions of the church*. This liberty the king turned to his advantage by compelling them to pay a fine. Anselm remonstrated against this invasion of his jurisdiction as equally criminal with the marriage of the clergy; and assured Henry that money thus raised would not only be unserviceable for temporal purposes, but endanger his eternal salvation. At length the pope made some advances towards pleasing the king, and sent a more agreeable decision; and, though resolved not to give up the point of investitures, he permitted bishops and abbots to do homage for their temporalities. This decision separated a question which had long been confounded, and occasioned many wars and negotiations between the pope and the sovereigns of Europe. Investiture and homage were *distinct* ceremonies, both of which bishops had been accustomed to pass through before taking possession of their dignities. The former was the sacred symbol of their office, and consisted in being presented with a ring and crosier; the latter was the submission which, by the feudal law, vassals were required to perform to their superiors for the tenure of their lands. The former character it was the property of the church alone to confer; princes had no cause to interfere, nor could it prejudice their rights though conferred without their consent. The latter belonged to kings as temporal lords, and they might justly accuse the church of usurpation, in vesting any person in the possession of lands dependent on that crown without their approbation or authority. This distinction of rights both parties were equally unwilling to recognise. Pascal was well satisfied to have made this acquisition, which he hoped in time would involve the whole; while Henry, anxious to escape from a very delicate situation, was content to retain some authority, though less absolute, in the election of his prelates. Anselm was immediately invited home, but being then attacked with sickness, the king himself paid him a visit at the abbey of Bec, where all differences were amicably adjusted. On his recovery he embarked for England, and landed at Dover, where he received the most extraordinary marks of welcome.

The only other incident of a public nature in the life of Anselm was his contest with Thomas, elected to the archbishopric of York, who, like his predecessors, attempted to disengage himself from his

* The severity of the canons on the subject of clerical celibacy may be inferred from the following statement:—"Married priests," says Southey, "were required immediately to put away their wives, and never to see or speak to them except in cases of urgent necessity, and in the presence of witnesses. They who disobeyed were to be excommunicated, their goods forfeited, and their wives reduced to servitude, as slaves to the bishop of the diocese. The wife of a priest was to be banished from the parish in which her husband resided, and condemned to slavery if she ever held any intercourse with him; and no woman might dwell with a clergyman, except she were his sister or his aunt, or of an age to which no suspicion could attach. Scripture was perverted with the grossest absurdity to justify these injurious laws, and prodigies were fabricated, in default of truth and reason, for their support. It was affirmed that, when married priests were administering the communion, the cup had been torn from their hands by a vehement wind, and the bread portentously snatched away; and that many of their wives had perished under a divine judgment, by suicide or by sudden death, and their bodies had been cast out of the grave by the evil spirits who had possession of their souls." Even cardinal Crema, who came over as legate to promote the interests of the papedom, after in the morning delivering a violent discourse against the marriage of the clergy, was at night discovered under circumstances of a most scandalous character.

dependency on the see of Canterbury. Thomas thought the present a favourable opportunity for his design. Anselm was now old, and, if he could possibly defer his consecration till after his death, the point might probably be carried; for it was probable the see of Canterbury would not be immediately filled, and thus the profession of canonical obedience must of necessity be dispensed with. Anselm, aware of his design, wrote to all the bishops, prohibiting them either to consecrate or communicate with him; before the affair, however, was brought to a close, he died at Canterbury, A. D. 1105, aged 70. The bishops resolved to obey his last directions, and the king concurring with them, Thomas complied, and, having made submission to the see of Canterbury, was consecrated archbishop of York.

Anselm was author of several pieces, according to Cave not fewer than thirty-seven. The largest edition of his works is that published by father Gerberon at Paris, in 1675. It is divided into three parts, which include his tracts chiefly in scholastic divinity, and four books of letters. "We do not find," says Dupin, "any ecclesiastical writer who started so many metaphysical questions, or argued with the appearance of so much logic, as he has done. He was the first also who composed long prayers in the form of meditations." "Towards the end of his life," says Milner, "he wrote on the will, predestination, and grace, much in Augustine's manner. In prayers, meditations, and hymns, he seems to have had a peculiar delight." Eadmer says that he used to say—"If he saw hell open, and sin before him, he would leap into the former to escape the latter." The reader will find in Milner's Church History, cent. xi. chap. v., much information as to the spiritual views, the doctrinal opinions, and the pious feelings of this good man; and will perhaps be amazed at the reflection that such a man should have remained so devoted to the Romish see, and should not, like Luther and other glorious lights of the reformation, have made a bold stand against the encroachments of the papacy, and exposed its unscriptural dogmas. The same observation applies with still greater force to the Jansenists, of a later period; and only shews how much the strength of habit, the prejudices of education, and the early adoption of erroneous principles, tend to impede the calm investigation of truth.

After Anselm's death, as might be supposed, numerous absurd stories were related of many most miraculous cures performed by him during his life-time, and at his tomb after his decease. He was canonized in the reign of Henry VII., at the suggestion of cardinal Morton, archbishop of Canterbury. M.

sublimity of the theme, and the grandeur of the discourses of John, would be to the world of unbelievers as irresistible against them as the thunder-bolt. He was the chosen of our Lord in many instances to attend him; he is thought to have been one of the Baptist's disciples who were sent to Jesus, and continued with him; he was made acquainted with the most private transactions of the life of the Messiah; he was present at the transfiguration, and beheld the display of the Saviour's glory; he saw Moses and Elias hold converse with him; he was present when almighty power was exerted in favour of Jairus, by raising his daughter from the sleep of death; he was one in the garden of Gethsemane to whom Christ made known the intensity of his feelings, when he said, "My soul is exceeding sorrowful, even unto death." He alone of all—even before the impetuous Peter, who had boasted that he was prepared to suffer death for his Master's sake, but yet denied and forsook him—he entered boldly into the palace of the high priest; he stood by the cross of his Lord, regardless of the scoffs of an infuriated and wicked multitude; to him was intrusted, by the dying Jesus, the care of her who had been his mother according to the flesh; he reclined upon the bosom of Christ at supper, and put the question which no other dared to do—"Lord, who is he that shall betray thee?" He was not to be called from the scene of usefulness until the Lord should come in vengeance upon the Jewish nation; and he was to bear witness to the fulfilment of that dreadful prophecy, that "not one stone should be left upon another" in Jerusalem, "that should not be thrown down." Such were the marks of kindness which our Saviour bestowed upon him during his life; and he was to bear testimony to his religion through good report and evil report: he was to partake of his Master's cup of suffering and persecution and sorrow, before he could be admitted to wear the crown of glory.

It is generally supposed that St. John continued in Judea as long as the virgin Mary lived. Afterwards, however, he went into Asia Minor, and made Ephesus his principal residence. He founded many churches, that is, brought numbers to believe in Christ; and they followed the mode of worship which had been established at Jerusalem. So far all went on well; but the scene was to change. The emperor Domitian, a cruel and relentless person, had commenced a persecution against the Christians, and this extended over the whole Roman provinces. John was represented to him as an eminent assertor of atheism (that is, a denial that the gods whom the Romans worshipped were gods), and one who endeavoured publicly to overthrow the religion established in the empire by preaching and teaching that which he had received from Christ. In consequence of this he was sent bound to Rome, to answer before the emperor, the charge brought against him; and it is recorded that he was condemned to be thrown into a large cauldron of boiling oil, and also that by the power of Jehovah he was taken out unhurt. This has of late years been doubted; but it is found in the writings of one who lived near enough the time to be certified of the truth of what he wrote. St. Paul shook off the viper which had fastened upon his hand, and was unhurt. And can we think it unlikely that the power of Christ would be exerted to save his beloved disciple, and rescue him from the danger into which he was brought for his name's sake, when he had not yet fulfilled the office assigned him? Although the emperor was struck with the preservation of the Christian, and considered it miraculous, yet so deeply rooted was his hatred to all of that way, that he spared the life of John, but banished him to a small island called Patmos. Some years after this, the severe decrees against the Christians were rescinded, and John returned to Ephesus, where he died, having attained the age of nearly 100 years. It has been held by many that John did not die; and they defend the

A MEDITATION FOR ST. JOHN THE EVANGELIST'S DAY.

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St. John the Evangelist, to whose memory this day is set apart, was the beloved disciple of our Saviour. He was the son of Zebedee, who, with James his brother, was called by our Saviour while they were occupied in the trade of their father, viz., of fisherman, to whom was given the name "Boanerges, or Sons of Thunder." Some think in consequence of their boldness in preaching the gospel, others because of their wishing to bring down fire from heaven to destroy the Samaritan village; but it seems more consonant with the religion of Christ, that they were so named because John dwelt more upon the real character of Jesus, as the Son of God, than the rest of the disciples; and that as thunder was esteemed the voice of the Almighty, and could not be resisted or overcome, so the

opinion from that passage of the gospel which he himself wrote—"If I will that he tarry till he come, what is that to thee?" But he himself adds, "Jesus said not unto him (Peter), he shall not die; but if I will that he tarry till I come." Eusebius tells us that he died at Ephesus, and was buried there. He bears witness to his banishment, in Rev. i. 9—"I John, who am also your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

There are five books in the New Testament attributed to John—the gospel, three epistles, and the book of Revelation; supposed to have been written, some before, others after his banishment to Patmos, although many are of opinion that they were written there. The Revelation is a mysterious annunciation made by our Lord himself to his beloved disciple, not only of what was about to happen to many churches which had professed the faith, and had fallen away from him, but also of the fate of his religion from that time till the end of all things. Its prosperous dissemination, its struggles with worldly-minded persons, its perversion and corruption by the ambitious and designing, the opposition it would meet with from those who should not wish it to be—all are shrouded under symbols and figures difficult to be understood (as all the prophecies were) without the aid of time and history to shew how each tittle of God's word comes to pass, and to be a key for the interpretation of the remainder, which will assuredly be fulfilled as that which has gone before.

Next are his epistles, the first of which was intended to be of universal benefit, and contains most excellent rules for the conduct of Christians, pressing to holiness and pureness of manners; and that they should not be satisfied with a naked and empty profession of religion, but to cherish and foster it in the heart; and to prove this by their outward conduct. He also exhorts them not to be led away with the crafty insinuations of seducers, and cautions them (especially during that age) against the principles and practices of a party calling themselves Gnostics, who professed to have more knowledge than the followers of Christ, because they wished to consolidate their own crude philosophical notions with the simplicity, beauty, and sublimity of the gospel; they, in fact, wished to unite the notions of man with the decrees of God. It was anciently inscribed to the Parthians, to whom John had preached the gospel. The second and third are addressed to individuals, and contain the same doctrine with regard to false teachers—praise the good conduct of one person and censure the unchristian conduct of another.

The gospel which bears his name was written at the request of the true believers of Asia; and was designed as a conclusion to the other three gospels, which had minutely recorded many facts of our Saviour's life, and given the precepts which he left for the moral conduct of his followers. But there were certain worldly-wise persons, who would not submit to lay aside their own private opinions of religion and accept the revelation made, but had erroneous opinions concerning the person of our Lord and the creation of the world. Their system is such as has no foundation nor proof from scripture, and was the vain imaginings of men endeavouring to account for the creation of all things without a God, and the redemption of mankind without the union of the god-head and manhood of Christ. The gospel was to prove that their ideas and opinions were wrong, and asserts plainly the deity of Jesus Christ; therefore it is called the spiritual gospel: not that the others do not contain that instruction which is to be of the greatest moment to the souls or spirits of men, but because it dwells more upon the divine and spiritual character of Christ than they do.

I have thought it necessary to draw attention to these things relating to John and his writings, in order to pave the way for, I hope, some spiritual improvement from the services of the day: to which I will now refer. The epistle is chosen because it asserts, in direct terms, the human nature of Christ; and that from an eye-witness, who had not only seen him with his eyes, but had handled him with his hands, and therefore was fully competent to give evidence that this personage (Jesus Christ) gave a message to them to convey to all the world, that God is light—that his blood cleanseth from all sin—that none are without sin, and that such as believe in God as revealed will be joined to him with intimate communion. The gospel contains the circumstance relative to St. John which I have before noticed. The first lesson contains advice to submit our reason to the words of Jehovah; and that every thing which men enjoy upon earth are his gift. The second contains an account of the mission of John to the seven churches of Asia, and also the direct avowal of him who was in the midst of the seven candlesticks, and was recognized by John as the Son of man, that he was the Almighty God. The collect contains a prayer which every true Christian will admire for its beauty and sublimity, as well as for the momentous petition it carries to the throne of God, that he would cast his bright beams of light upon his church, that it, being enlightened by the doctrine of his blessed apostle and evangelist, St. John, may so walk in the light of his truth, that it may at length attain to the light of everlasting life.

The doctrines of St. John would afford us very many important topics of consideration; and there is one which is certainly of the most momentous importance to all who profess to follow him—and that is the divinity of our Saviour Jesus Christ. We call ourselves by his name; we believe in him as our Mediator between God and ourselves; we look unto him for salvation; we acknowledge him as the propitiation for our sins; we confess that he made atonement for our transgressions, at the same time that we profess our firm conviction that no man can make atonement to God for his brother's offences. If then we be led to doubt or deny the divine nature of Christ, we, by that denial or doubt, in fact take away from our hearts the consolation of knowing that God is reconciled to us; that a sacrifice, full, perfect, and sufficient, has been made to appease God's wrath; and that we may hope for forgiveness and happiness after death. Since Christ came and preached as no other messenger from God ever preached, and as all the conduct of our lives is to be the fruit of our belief in him as God, it seems almost impossible that any man can separate the good and moral actions of a man's life from faith, as inculcated in the gospel. The morality of the wisest men of old was based, not upon the will of their gods, because they were considered in many cases more capricious than human beings, but upon expediency; and their ideas of God were very different from ours. Their cold, and formal, and heartless morality would be exactly what ours is without faith in Christ burning in the feelings, yet not consuming them—even as the bush was blazing, but was not destroyed.

I think our attention may be occupied, I trust not disadvantageously, by considering three things from among the many that present themselves to the mind upon considering this passage; and they appear to agree with the petition we have offered.

1. St. John's doctrine—"God is light;" and as he proves Christ to be God, therefore also Christ is light.

2. His advice—"Walk in the light."

3. The consequence—forgiveness of sins through the blood of Jesus Christ.

1. His doctrine—"God is light." I consider it scarcely requisite to enter into any lengthened discussion of the existence, nature, attributes, or character

of the Being we designate God. It is he whose glory the heavens declare, and whose handy-work the firmament sheweth; whose power and design are evident throughout the whole of nature—from the splendour of the glorious sun to the twinkling of the glow-worm—from the lofty cedars of Lebanon to the briar that creeps along the hedge—from the largest and most gorgeous of flowers to the most minute little beautiful one that blooms unseen in deserts—from the stupendous elephant, with its sagacity, to the smallest insect that sports for a few minutes in his sunshine, and then vanishes away. Throughout the whole range of creation he is apparent; but in the book of grace he shines most resplendent. He is called by St. John, "light." Now light is to all living creatures of the greatest consequence in every point of view. The word light has various meanings in the gospels; and the Greek *φως* is used by St. John in his gospel double the number of times that it is in the other three. It means that which gives or affords light, as fire; the saving knowledge of Christ and true faith, as in Acts xxvi. 18—"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God;" life eternal, as in John viii. 12—"He that followeth me shall not walk in darkness, but shall have the light of life," i. e., eternal life. It means also the means of salvation—the preaching of the apostles; in this passage it means the source of wisdom, knowledge, holiness, and happiness. Christ declared himself "the light of the world, the way, the truth, and the life," and David (in the spirit of prophecy) designated God's word "a light unto his feet, and a lantern unto his path;" and yet Christ said, "The words I speak unto you are not mine, but the Father's that sent me;" and "Whosoever shall do the will of my Father, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John vii. 17). In these passages the Saviour asserts that he is the light that lighteth every man that cometh into the world; and yet he refers his words to the Father as the source of them. The Father—God Almighty—had been offended by man; in consequence, the way of life was closed; and, as the Son came from the Father to open it again, and to guide and direct men to reconciliation—all this being done with the Father's consent, and having been prefigured by the holy prophets—God himself was the beginning of the reconciliation: and, as sin shuts out and drives away from the heart all thoughts of God, every consideration of his glorious character, and dulls and clouds the mind so that it sees not spiritual things, but leads us away from these things, we are as ignorant of that which makes for the eternal happiness of our souls, as a man in darkness is of the way he should take to reach his home; and, if any one guided and directed him, he would be to him as the light. So God leads and directs us by the revelation of his Son to our eternal home; therefore he is to us light.

2. His recommendation—"Walk in the light."

From the scriptures alone we gain the knowledge of the real state of man without the life of grace. "The world is enmity against God;" therefore they who think of nothing but the world, pursue and follow that which in its nature is enmity against God, and cannot be his friend. "The heart is deceitful above all things, and desperately wicked"—is said of the natural heart, unrenewed by the influences of the Spirit, and not illumined by the light from above. "Men love darkness rather than light;" that is, naturally, men would continue to pay attention to the things of sense and belonging to the concerns of this world, rather than attend to those which make for their eternal welfare. We are by nature far from God, and, in consequence of our dispositions, require to be led to him. We wander about this world as a man in the midst of a thick forest, anxious to find his way out; but, as he, not knowing the direction he

should take to reach his destination, would be praiseworthy if he found a guide who knew its windings and turnings, and so could bring him safely where he wished to be, but would be blameable if he neglected to follow his advice, and keep the track pointed out to him; so in spiritual concerns we should follow where God points out the way, and we should turn aside neither to the right hand nor to the left, but keep our eyes fixed upon the one object. Now the world is the forest—the guide is the light which God has communicated from himself in the scriptures, and, while we allow ourselves to be directed by them, we may rest assured we are in the right way: but, if we swerve from them, we plunge more and more into the thick darkness that hangs over disobedience. Walk in these paths; they are from your God, who so loved you that he sent his only begotten Son, not only to give the light to you, but to leave you his own bright example to follow. Him we cannot hope to equal, but we may follow where he leads, and endeavour to swerve from the way as little as possible; and, thus endeavouring to walk in the light, we shall at last reap the benefits of having continued in the doctrine of St. John: we shall secure the salvation of our souls through the blood of his Son Jesus Christ—the third consideration.

3. The advice of the guide was to secure a safe and speedy release from the terrors of a fearful place. The light given us is to procure us not only comfort and peace while we are walking along the path pointed out, but the feeling that by it we are obedient to our very best friend, and that he will at last rescue us from the dangers and temptations that may beset us, and save us from the terrors and torments of a dreadful and fearful place. How delighted the traveller is to reach his destination after having diverged from the road, and wandered about in fear and despair that he might be overtaken by storms and tempests, and so his life might be lost! How much more rejoiced will the Christian be, who, knowing his infirmities, his constant desire to turn aside from the law of his Maker and the will of his God, when he finds that, having overcome his pride of reason, he has bowed lowly before the scriptures of truth, taken them as his guide and conductor, and at last reaches the kingdom of heaven. Here is no compliment paid to human foresight, skill or ability; there is nothing attributed to the exertion, industry, or energy of human nature; but the whole is assigned to the blood of Christ. All that we can or ever could do would be far insufficient and useless to procure us the favour of an offended God, and secure us admission to his presence; but the blood of Christ Jesus has done for us that which not even the angels themselves could have secured for themselves, much less for us. See the goodness of that God who is light: he hath not so taken care of the fallen angels; but man, always sinful and sinning, hath been again taken into favour by the blood of Christ. How wonderful, how surpassing wonderful, that the Son of God should die for those who think and who care so little about him! How the condemned would have broken into rapturous shouts of joy, had one ray of that light been vouchsafed to them which has been given to men! How ought all the earth's inhabitants to value, to love, and to cherish that light; to walk in its brightness, and cry aloud for joy that God has tabernacled among them, and condescended to instruct them how to obtain salvation!

These few brief considerations from the services of this day I bring under my readers' notice to induce them to walk in the light, that they may have communion with God, and at last be cleansed from all their sins through the blood of his Son Jesus Christ. There is a pollution on human nature which nothing can remove but the blood of Christ; neither ceremonies nor costly sacrifices—neither strict attention to moral duties, nor submission to gospel ordinances—no, not

tivity of Satan, who would otherwise have triumphed over his victims; and also by it our forfeited title to heaven has been purchased for us. After his sufferings on earth, he rose from the dead and ascended into heaven, as the first-fruits from the dead, and as an earnest of our resurrection from the grave and ascension to heaven. But, while the gospel proclaims the glorious news that a Saviour has been found, yet all will not be saved: indeed, none will be benefited but those who repent of their sins, are sanctified and made meet for the kingdom of heaven by the Holy Ghost, and are believers in Christ. No external righteousness will suffice to make us partakers of the blessings which the gospel holds forth to us, but a change of heart and faith in Christ. We must be truly sorry that we have departed from God, broken his commandments, and done despite to his Spirit; and, renouncing all our own righteousness, we must put our whole faith and trust in Jesus Christ. Then the gospel declares the glad tidings that, though we have been disobedient, God will be merciful to us and bless us; in short, that there is no blessing which the God of heaven can bestow, but will be poured out upon us who are believers in his Son Jesus. We shall obtain forgiveness of sins, reconciliation to God, peace of conscience, and a hope of glory, and the gift of the Holy Ghost to purify our nature, to assist us to do the will of God from the heart, to mortify sin, to crucify our affections and lusts, and to renew us again after the image of God.

These were some of the truths to which Lydia listened when Paul preached Christ—truths that need only to be announced, one would suppose, to be heartily welcomed by the ruined race of Adam; but, brethren, they are not generally received: of all the women who heard Paul preach, but one was converted by them, and became a believer. The reason that they are not more generally received is this: there are many hindrances in the way of attending fully to them. I shall now, in the second place, point out to you—

II. What are the hindrances to a cordial reception of the truths of the gospel.

1. Pride in the human heart is a great obstacle. This evil disposition works not only in the vilest of mankind, but in those who are in their outward conduct blameless, in the moral and decent. It shall lie for a long season undetected in their hearts, even by themselves; but when once they hear the humbling truths of the gospel, that they, as well as all others, are ruined, that they cannot be saved by any works of their own, that they must become believers in Jesus, and be regenerated by the Holy Ghost, in order to their acceptance

with the Father, immediately their pride is aroused, and they are offended. "I readily allow," say they, "that notorious transgressors are blind; but am I blind also? Must I repent so deeply as the gospel says I must? I, who have done no harm to any body? I, who have been charitable to the poor? I, who have never slandered my neighbour? I, who have always acted uprightly? Must I, renouncing all my own righteousness which is in the law, put my trust in Christ for salvation? In short, must my nature be changed, when there does not, to me, appear any necessity for a change?" Thus speaks the pride inherent in the natural heart, which falsifies the doctrine of the depravity of human nature, puffs a man up with a conceit of his own good deeds, and makes him think lightly of Jesus, the only Saviour of sinners. A man in whom the evil principle works, is not unlike Naaman, of whom we read an account (2 Kings v). He was a loathsome leper, and was sent by his master into the land of Israel to be healed of the dreadful disorder under which he laboured. Elisha, the prophet, sent a messenger to him, saying—"Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage." Thus is it with a proud, moral, yet sinful man: the gospel bids him go and wash in Jesus's blood—"the fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii. 1)—that he may be clean; but this is a hard saying: he cannot attend to it: the consequence of which is, that the leprosy of sin will cleave to his soul, and cause an eternal death. You see therefore, brethren, how pride hinders a man from receiving into his heart the humbling yet cheering doctrines of the gospel, which alone by their influence sanctify the soul.

2. Prejudice is another powerful obstacle. Would you not have thought, brethren, that the Jews of old would have believed in the Saviour, and have been instructed by him in the way to heaven, seeing he performed so many miracles as proofs of his mission before their eyes? But they did not receive his words. And why did they not? They expected a triumphant Messiah, a Messiah that would deliver them from the dominion of the Romans; therefore when Jesus, the

son of a carpenter, the lowly and meek Saviour, came preaching repentance and faith in him, they saw no form nor beauty in him, that they should desire him: they were prejudiced against him; and, though he spake as never man spake, with love, gentleness, and wisdom, they would not attend to his doctrines, but derided, persecuted, and at length put him to a shameful death. You may perceive the same bad principle in the words of Nathaniel to Philip, who had told him—"We have found him of whom Moses in the law and in the prophets did write, Jesus of Nazareth, the son of Joseph"—"Can there any good thing come out of Nazareth" (John i. 45, 46)? But then that good man's prejudice was afterwards removed; for, in obedience to Philip's advice, "Come and see," he went to the Saviour, and was so struck by his knowledge of the secrets of his heart, that he became a believer, and received the word of truth into his soul. Well had it been for the Jewish rulers if they had acted in the same candid and liberal spirit. But no: prejudice blinded their understandings, so that they could not see the tendency of our blessed Lord's doctrines, that they were the spirit and life, instead of tending to the destruction of their moral law, as they supposed. The same prejudice against the gospel existed in the hearts of the Jews after our Lord's death. It was this principle that made Paul a furious persecutor: yea, so blinded by it was he, that he thought he was doing God good service by putting unoffending men and women to death. And what is it but prejudice against the doctrines of Christ's religion that, like a veil, covers the minds of the Jews of the present day?

In like manner, Roman catholics cannot cordially embrace the gospel of Jesus Christ; because, having been brought up in the belief that the worship of images, relics, and the crucifix, is proper, that their own good works will merit the reward of righteousness, they are prejudiced against those humbling truths which state that it is idolatry to worship any but God, that a man is justified, not by works, but by faith in Christ*. Nor less strongly does this principle work in the hearts of all nominal Christians. The reason is this: prejudice makes a man perfectly satisfied with the religious opinions which he has imbibed from his earliest years, whether they be in accordance with the scriptures or not; so that, when the truths of the gospel are set before him in the strongest light, he will not listen to them nor see, with the Bereans of old, whether they be true or not (Acts xvii. 11).

3. The love of sin is another very great

* Mason's Self-knowledge, p. 59, 17th edition.

obstacle in the way of cordially receiving the truths of the gospel. There can be no question that there is some poor gratification in some sins: the heart is made merry, and "the mouth filled with laughter." Nor are we less ready to grant that, on the other hand, there is much that *appears* gloomy in a profession of religion. Therefore it is that most men love sin; and this love is the greatest bar to the entrance of the gospel into the heart. The gospel is as much opposed to sin of every description as it is possible for any one thing to be opposed to another; as much so, in short, as water is to fire. The truths of the gospel must either destroy sin by degrees in the heart, or they will not, they cannot remain there. Those who love sin, know this; therefore they shut their ears that they may not hear, and harden their hearts that they may not understand. Their darling sin, whatever it may be, cannot be forsaken: they would rather part with a right hand or a right eye: how then can they open their hearts to the humbling, yet cheering truths of the gospel? How, for instance, can the drunkard, so long as he loves his sin, listen to the gospel which declares that "drunkards shall not inherit the kingdom of God" (1 Cor. vi. 10)? How shall the liar, who loveth a lie, receive the word of truth into his heart that says, "all liars shall have their part in the lake that burneth with fire and brimstone" (Rev. xxi. 8)? How, in short, shall any sinner, so long as he loves his sin, give ear to the gospel which "writeth bitter things" against him on that very account? No: as Ahab of old said of Micaiah the prophet—"I hate him, because he doth not prophesy good concerning me, but evil;" so likewise every sinner that harbours sin in his heart hates the gospel with the most perfect hatred, because it tells him of his sin. Therefore the love of sin is a great hindrance to a hearty reception of the doctrines of the gospel.

4. Lastly, the love of the world is another great obstacle. "The friendship of the world is enmity with God," saith the apostle. How then is it possible for the man who is thus in league with the world, and consequently at enmity with God, to receive the gospel? No: so long as our hearts are set upon any thing here below, so long as we love the friendship of man more than that of God, the riches of the world more than heavenly riches, so long shall we be deaf to the word of Jesus Christ in the gospel. The parable of the marriage supper will set this in a clear light. Many were called to partake of it, but the answers returned by some were these:—"I have bought five yoke of oxen, and therefore I cannot come:" another says, "I have bought a piece of ground, and I must needs

go and see it: I pray thee have me excused." Did not these men value more their temporal business, as farmers, than the blessings of which they were invited to partake? Yes. And so likewise those who love the world and things of the world better than the doctrines of Christ, will attend to the one, and neglect the other. Thus the love of the world, like water poured on fire, opposes the reception into the heart of the humbling truths of the gospel.

We do not say, brethren, that Lydia was a lover of sin and of the world; because it is said "she worshipped God;" but there can be no doubt that her heart was full of Jewish prejudices against the religion of Christ; and in that state she would have continued, had not her heart been opened so that she attended to the things which were spoken of Paul.

III. This brings me to inquire, in the third place, by whom and by what means these hindrances are removed, and the consequence of their removal. Can man of himself remove them? No; for the scriptures, from one end to the other, declare that he has no power to do so. This passage, from the 2nd epistle of St. Paul to the Corinthians, is as strong as it is possible to be on the point: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." And Jeremiah says, that "it is not in man that walketh to direct his steps" (Jer. x. 23): therefore the Lord himself alone can break down every obstacle that opposes itself to the reception of his word into the heart. I might multiply passage upon passage in proof of this doctrine, besides the above; but it were unnecessary to adduce but these:—"No man," says our Lord to the Jews, "can come to me," by repentance, faith, and love, "except the Father which hath sent me draw him" (John vi. 44). And, though very wonderful effects followed from the preaching of Paul at Corinth, yet to whom did he attribute these effects? To God. "I have planted," he says, "Apollos watered; but God gave the increase" (1 Cor. iii. 6)—that is, by his grace caused the Corinthians to believe the words of Paul. But what passage can we have more to the point than that in our text—"Whose heart the Lord opened, that she attended to the things which were spoken of Paul."

The means which the Lord uses are many. He opens the heart; that is, he instils into it a longing desire to be instructed in those divine and saving truths of the gospel. This love leads the individual in whom it is, to welcome them, to attend to them, to be governed by them, to follow them. Again, to open the heart may mean the same as that

passage in Paul's epistles—"God worketh in us both to will and to do of his good pleasure" (Philip. ii. 13). He gives power to the will to choose that which is right, and to do that which is right: consequently pride, prejudice, or any other evil principle, is quickly removed, and the sinner embraces the gospel gladly in every part, and counts every thing, as the apostle did after his conversion, but loss and dung in comparison with its excellency and saving power (Philip. iii. 8). Moreover, for the purpose of opening men's minds, the Lord makes use of many second causes, as preaching, reading of the scriptures, and prayer. It was the first of these that was made instrumental in making Lydia a believer. She heard Paul preach; and the Lord prepared her heart for the seed of the word to be received into it, to abide there and bring forth much fruit. Reading the scriptures, or hearing them read, is another powerful means. The disciples that were going to Emmaus after the crucifixion supposed that Christ had deceived them; but O how were their hearts warmed and opened to understand the word of God by the explanation of Jesus, who, though they knew it not, had joined them on the road: "Then opened he their understandings, that they might understand the scriptures." The Bereans of old searched the scriptures to see whether the Christian religion was true; and the Lord blessed their investigation. Prayer is also another means. If we ask of God in sincerity and truth to be enlightened to receive the gospel in the love of it, he will not be deaf to our prayers, but in his own good time answer them.

Thousands and thousands have been converted by these means, having been blessed of God. And do you ask what has been the result? Let Paul tell you. He, before his prejudice against the religion of Jesus was removed, was a persecutor; but what was he afterwards? The most meek, humble, patient, forbearing, kind, benevolent Christian. What was the jailor before his conversion? Hard-hearted and cruel. "Having received such a charge, he thrust them into the inner prison, and made their feet fast in the stocks" (Acts xvi. 24). But what when he listened to the words of his prisoners, Paul and Silas? His heart was overflowing with love and kindness for the very men whom he had ill-used. "He took them the same hour of the night, and washed their stripes" (Acts xvi. 33). And what was Lydia after her conversion? The words which follow the text will tell you. "And, when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there."

And she constrained us." The poor apostle and disciples of the Lord, of whom the world was not worthy, were despised as the off-scouring of all things at Philippi, but by Lydia beloved for Jesus' sake. This, depend upon it, is the glorious result that follows when the doctrines of the gospel are received into the hearts of individuals: love will be the prevailing principle.

Beloved brethren, do we love the disciples of our Lord Jesus Christ? or does pride, or prejudice, or a love of sin or of the world, reign in our hearts? If the former, we have reason to hope that we have attended, as Lydia did, to the things of the gospel; but if the latter, then we may be sure that we are still "in the gall of bitterness and bond of iniquity," that we have eyes which see not, ears which hear not, and hearts which understand not. Judge your own selves, my friends, that ye be not judged of the Lord. All your opportunities and means of grace will rise up in judgment to condemn you. If ye die unbelievers in Christ, there will be no hope for you. May "God, who commanded the light to shine out of darkness," shine in your hearts, "to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). May "the God of our Lord Jesus Christ, the Father of glory, give unto you the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. i. 17, 18). Then will ye indeed attend to the one thing needful, as Mary in the gospels, and Lydia in our text.

To conclude! There is one truth which our text sets before us that I would wish to impress upon your minds: it is this—that we ought not to forsake the assembling of ourselves in the house of God, from an idea that we can get as much good at home. If Lydia had not gone to the house of prayer on the day she was converted, she would not then, and perhaps never at all, have heard; and therefore would have lost the inestimable blessing which the Lord bestowed upon her in the use of the means of grace. I perfectly agree with you that no sermons to which you may listen can benefit a single hearer of themselves; but you must likewise concede to me, my brethren, that the Lord can, if it please him, make the meanest of his servants instrumental to the salvation of your immortal souls. Therefore forsake not the assembling of yourselves together; and may the word, whether preached or read, be blessed to you, through our Lord Jesus Christ. Amen.

NABULUS, OR SHECHEM*.

ONE of our first objects at Nâbulus was to visit the Samaritans—that singular and feeble remnant of an ancient people, which to this day has survived the storms of ages and of adverse influences—upon their native soil. Some men, formerly from Beirût, soon came around us; and an old Christian, of the Greek rite, undertook to conduct us to the Samaritans, to the summit of Mount Gerizim, and to Jacob's well. We repaired to the city, passing among luxuriant groves of fig and other fruit trees, and entering by a gate at the western end. The quarter occupied by the Samaritans is in the S.W. part of the city, rising somewhat upon the acclivity of Gerizim; it is well built, and the houses seemed solid and comfortable. On coming to the synagogue we found it closed. Several of the Samaritans came to us; but, as the priest was not at hand to open the door, we could not now visit the synagogue. They offered us a guide, however, to the top of Mount Gerizim; and we determined to go thither immediately, and see the priest on our return. We set off therefore at four o'clock on foot, attended by one of the younger Samaritans, an honest simple-minded man. Our old Christian we were willing to dismiss till he came back; having discovered meantime that his plan had been to take a Samaritan guide himself, besides demanding one of our mules to ride. We struck up the ravine above-mentioned, which comes down from the S.W., and is full of fruit-trees and verdure. Just out of the city is a fine fountain called 'Asal; and, still further up, an aqueduct and mill.

Above the ravine the ascent of the mountain is steep; yet not so but that one might ride up without difficulty. When about two-thirds of the way up, we heard a woman calling after us, who proved to be the mother of our Samaritan guide. He was her only son, and had come away, it seems, without her knowledge; and she was now in the utmost terror at finding that he had gone off as a guide to Franks, to show them the holy mountain. She had immediately followed us, and was now crying after us with all the strength of her lungs, forbidding him to proceed, lest some evil should befall him. The young man went back to meet her, and tried to pacify her; but in vain—she insisted upon his returning home. This he was not inclined to do; although he said he could not disobey his mother, and so transgress the law of Moses. This touching trait gave us a favourable idea of the morality of the Samaritans. After reasoning with her a long time without effect, he finally persuaded her to go with us. So she followed us up—at first full of wrath, and keeping at a distance from us; yet at last she became quite reconciled and communicative.

Twenty minutes of ascent from the city, in the direction of S. W., led us to the top of Gerizim, which proved to be a tract of high table land stretching off far towards the W. and S.W. Twenty minutes more towards the S.E., along a regular path upon the table land, brought us to the Wely we had seen before, standing on a small eminence on the eastern brow of the mountain, perhaps the highest point, and overlooking the plain on the east, and indeed all the country around, including Jebel esh-Sheikh, or Hermon, in the distance. Here is the holy place of the Samaritans, whither they still come up four times a year to worship. The spot where they sacrifice the passover (seven lambs among them all), was pointed out to us, just below the highest point and before coming to the last slight acclivity. It is marked by two parallel rows of rough stones laid upon the ground; and a small round pit, roughly stoned up, in which the flesh is roasted.

On ascending the rise of ground beyond this spot,

* From "Robinson's Biblical Researches."

the first object which presents itself are the ruins of an immense structure of hewn stones, bearing every appearance of having once been a large and strong fortress. It consisted of two adjacent parts, each measuring about two hundred and fifty feet from E. to W., and two hundred feet from N. to S., giving a length in all of about four hundred feet in the latter direction. The stones are the common limestone of the region, tolerably large, and bevelled at the edges, though rough in the middle. The walls in some places are nine feet thick. At the four corners of the southern division were square towers, and one in the middle of the eastern side. In the northern part is now the Muslim Wely, and also a cemetery. The stranger at first is very naturally struck with the idea, that these must be the remains of the ancient temple of the Samaritans upon Mount Gerizim; but the Samaritans of the present day attach no sanctity whatever to these ruins, and simply call them el-Kul'ah, "the castle." We shall hereafter see, that they are probably the remains of a fortress erected by Justinian.

Just under the walls of the castle, on the west side, are a few flat stones, of which it is difficult to say whether they were laid there by nature or by man. Under these, the guide said, are the twelve stones brought out of Jordan by the Israelites; and there they will remain until el-Muddy (the guide) shall appear. This, he said, and not Messiah, is the name they give to the expected Saviour. He could not tell when he would appear; but there were already some tokens of his coming.

The Samaritans are now reduced to a very small community, there being only thirty men who pay taxes, and few, if any, who are exempt; so that their whole number cannot be reckoned at over one hundred and fifty souls. One of them is in affluent circumstances; and, having been for a long time chief secretary of the Mutesellim of Nâbulus, became one of the most important and powerful men of the province. He had recently been superseded in his influence with the governor by a Copt; and now held only the second place: he was called el-'Abd es-Sâmâry. The rest of the Samaritans are not remarkable either for their wealth or poverty. The physiognomy of those we saw was not Jewish; nor indeed did we remark in it any peculiar character, as distinguished from that of other natives of the country. They keep the Saturday as their sabbath with great strictness, allowing no labour nor trading, not even cooking nor lighting a fire, but resting from their employments the whole day. On Friday evening they pray in their houses; and on Saturday have public prayers in their synagogue at morning, noon, and evening. They meet also in the synagogue on the great festivals, and on the new moons; but not every day. The law is read in public, not every sabbath-day, but only upon the same festivals.

Four times a year they go up to Mount Gerizim (Jebel et-Tûr) in solemn procession to worship; and they then begin reading the law as they set off, and finish it above. These seasons are—the feast of the passover, when they pitch their tents upon the mountain all night, and sacrifice seven lambs at sunset; the day of pentecost; the feast of tabernacles, when they sojourn here in booths built of branches of the arbutus; and, lastly, the great day of atonement in autumn. They still maintain their ancient hatred against the Jews; accuse them of departing from the law in not sacrificing the passover, and in various other points, as well as of corrupting the ancient text; and scrupulously avoid all connection with them. If of old "the Jews had no dealings with the Samaritans," the latter at the present day reciprocate the feeling: and neither eat nor drink, nor marry, nor associate with the Jews, but only trade with them.

We inquired of the Samaritans respecting Jacob's

well. They said they acknowledged the tradition, and regarded it as having belonged to the patriarch. It lies at the mouth of the valley, near the south side; and is the same which the Christians sometimes call Bir es-Sâmîriyeh—"Well of the Samaritan woman."

THE ANTIQUITY OF THE CHURCH OF ENGLAND*.

THE church in this nation is of high antiquity. There is, probably, no argument which is of more force against the cavils of unbelievers, than that by which we show them that never, from the apostles' days to the present, has there been a period in which the church of Christ has not visibly existed. You need not be informed that the church itself had its commencement with the great "apostle of our profession, Christ Jesus." When he came into the world, it was that he might form a society of men, which should be distinguished from all other confederations and associations by its profession of belief in his name. He came to be "a propitiation for the sins of the whole world:" and when he gave, in his personal ministry, the first intimation of this grand peculiarity of his religion, he may be said, in a sense, to have "opened the kingdom of heaven to all believers"—to have made the first disclosure of that foundation principle of his religion, in the cordial acceptance of which men should find salvation. The blessed Jesus was the first preacher of his own religion. He was the founder of the church, in its original, proper, and most comprehensive sense. Of that church which Christ thus founded, there is, if not a two-fold division, yet a two-fold sense. There is the church which we cannot see, and which is therefore designated by the title of the "invisible," which comprises all that in every age and every spot of the world have really, and inwardly, and effectually believed in Christ; and who correspond to "the church of the first-born, whose names are written in heaven:" and there is the more ostensible church, which we can discern, made up of those who, in every place and with various degrees of sincerity, professedly "call upon the name of the Lord Jesus Christ." This latter division is called "catholic," or universal. I need not pause to impress the true meaning of this last-named term upon your minds, were it not that—except among the comparatively very small number of those who are accustomed, from habits of thought and mental discipline, to recal words to their proper signification—this term is generally misconceived. It is as opposed to the partial dispensation of the Jewish church, that this term is properly used, and to be understood when it is met with in our formularies. "He taketh away the first," we read, "that he may establish the second." The Mosaic law, and its legal priesthood, Christ has taken away, that he may set up the gospel and its evangelical priesthood. Unrestricted, like the worship of ancient Israel, to the natural descendants of that patriarch, it reaches to all places and nations. The Jew and the Gentile, the children of the bond-woman and of the free, the families of the rich and of the poor, are all alike included within this church of the gospel. Wherever the light of the material sun penetrates, there also does the Sun of Righteousness direct his rays: and there is no spot of earth, to

* From "The National Church of England—Ancient, Apostolical, Pure. A sermon, preached on Sunday, Nov. 26, 1841, for the Winchester Diocesan Church Building Society. By the rev. Robert Eden, M.A., minister of St. Mary's chapel, Lambeth, and late fellow of C.C.C., Oxford." London: Wertheim. This is really a very valuable sermon. Its object is to vindicate the principles of the English church as having been settled and completed at the reformation, as well as to adjust the claims of tradition. At the present moment especially we recommend it to the careful and candid perusal of our readers. The sermon was, in the first instance, in the manuscript, sent to us for insertion in this magazine, but, at our recommendation, was published in a separate form.—ED.

whose inhabitants it would not be right to say—"Unto you, God, having raised up his Son Jesus, sent him to bless you." This is the catholic church, acquiring that term with strict etymological propriety, because it extends over the whole world.

When Jesus had in his own person established this society, he provided for its extension by a commission given to his apostles. They assumed the direction of the newly-constituted church. Their labours, first confined to Judea, soon embraced more ample circuits. They preached in distant countries; and traversed sea and land to propagate their gracious message. "To possess such a proof in the history of our own church (says a late bishop of her communion*), and from the coincidence of British records with foreign testimony, to know that the church of Britain was coeval with the age of the apostles, is to build our faith on grounds most solid and interesting." But we are able to extend that proof to the individual labours of one of the apostles. We are indebted, there is good reason to believe, to the personal zeal of the great apostle of the Gentiles, St. Paul, for the first preaching of the gospel in these islands. The evidence for this assertion, given at length, would occupy too large a space, besides involving an historical detail, which I consider would not harmonize with the place and occasion. One of the earliest Christian writers relates that Paul preached righteousness through the whole world, even "to the utmost bounds of the west;" an expression which has ever been interpreted, by the most judicious authorities, to comprehend Britain. I quote the words of our oldest native historian, who tells us that the gospel was preached in Britain before the sixty-first year after our Lord's ascension. His words are: "In the meantime, Christ, the true Sun, afforded his rays, that is, the knowledge of his precepts, to this land, shivering with icy cold, and separated at a great distance from the visible sun; not from the visible firmament, but from the supreme, everlasting power of heaven: for we certainly know that, in the latter end of Tiberius, that sun appeared to the whole world, with his glorious beams." I abstain, for the reasons assigned, from multiplying those convincing arguments which might be set before you from the old historians of the church, in favour of the fact that Paul himself, whose history is the most striking monument of the power of God's grace, and his writings the brightest light for the guidance of God's church, was the vessel in which was imported into the islands of Britain the most precious gift that ever lighted upon our shores. If we allow this to be established as a fact, then how gratifying the thought that the voice of him who, "being dead, yet," and evermore, "speaketh" to the churches, was once actually heard on these our shores: but, if we hesitate to admit it as a certainty, yet the evidence is most unquestionable, which shows that the British church was founded during the apostolic age, and by apostolic men, and by none so probably as St. Paul.

I have referred to the origin of the church in this land, both because there is a very general indistinctness in the minds of our hearers upon the subject, which it is important to have cleared up for the general information of their minds, and also because you will be the better prepared to respond to the appeal I am making in behalf of church extension in these parts, if you shall see that the national Christian society—a section of which is the church of this diocese—is not to be referred to some three centuries ago, but has had its being from a period commencing a very few years after the Saviour left the earth; and if you shall draw from it the important inference which follows, that the ancient church in Britain—the church as it was in the first instance—was, in all respects, whether you inquire after her doctrine, her discipline,

or her worship, pure. That which I offered at the outset of this discourse as a reason for introducing these topics, that they are to many either unknown or out of sight, must be my excuse for repeating here what has already, perhaps, been stated with sufficient clearness; that, although we have heard of corruptions in the church, yet there was a time, as the very term "corruptions" implies—and would teach us, did we but reflect—when her truth was unvitiated. That time is indeed far up in the annals of antiquity (for God's pure gifts were soon debased by the touch of man's unhallowed hands); but the more remote the time, the higher is the point from which our church's pedigree dates its beginning. Whenever, therefore, we either claim your allegiance to the principles, or ask you to aid in enlarging the operations, of our national religious institution, we make an appeal in behalf of the ancient religion of Britain.

Poetry.

(For the Church of England Magazine.)

"I say unto you all—Watch!"

WATCH, for the time is short;
Watch, while 'tis called to-day;
Watch, lest temptations overcome;
Watch, Christian, watch and pray!
Watch, for the flesh is weak;
Watch, for the foe is strong;
Watch, lest the bridegroom knock in vain;
Watch, though he tarry long!
Chase slumber from thine eyes;
Chase doubting from thy breast:
Thine is the promis'd prize
Of heaven's eternal rest.
Watch, Christian, watch and pray;
Thy Saviour watch'd for thee,
'Till from his brow the blood-sweat pour'd
Great drops of agony.
Take Jesus for thy trust;
Watch, watch for evermore:
Watch, for thou soon must sleep
With thousands gone before.
Now, when thy sun is up—
Now, while 'tis call'd to-day—
O now, in thine accepted time,
Watch, Christian, watch and pray!

E. SCAIFE.

Maryport.

HYMN FOR THE COMMENCEMENT OF THE YEAR.

III.

ANOTHER year—another year
Hath sped its flight on silent wing;
And all that marked its brief career
Hath passed from mortal reckoning.
Yet, graven as with iron pen,
O God, thy dreadful records stand:
All thoughts, all words, all deeds of men,
Unnumbered as the ocean sand.
And are our sins, O Lord, our God,
All gathered there in dark array?
Ah, no! a Saviour's precious blood—
Hath it not washed them all away?

* Bishop Burgess.

† Gildas.

For all thy grace, and patient love,
Exhaustless still, and still the same—
For all our hopes of joys above,
We land and bless thy holy name.

We bless thee for each happy soul,
Throughout another fleeting year,
Or by thy quickening grace made whole,
Or parted in thy faith and fear.

Still bear with us, and bless us still;
And, while in this dark world we stay,
O, let us love thy holy will,
O let us keep thy narrow way!

So, when the rolling stream of time
Hath opened to a boundless sea,
Loud will we raise that song sublime—
All honour, glory, power to thee!

HENRY DOWNTON, B.A.

Trin. Coll. Camb.

Miscellaneous.

BEERSHEBA.—We now felt that the desert was at an end. Descending gradually, we came out, at two o'clock, upon an open undulating country: the shrubs ceased, or nearly so; green grass was seen along the lesser water-courses, and almost green sward; while the gentle hills, covered in ordinary seasons with grass and rich pasture, were now burnt over with drought. Arabs were pasturing their camels in various parts, but no trace of dwellings was anywhere visible. At a quarter to three o'clock we reached Wady es-Seba', a wide watercourse, or bed of a torrent, running here W.S.W. towards Wady es-Suny. Upon its northern side, close upon the bank, are two deep wells, still called Bir es-Seba', the ancient Beersheba. We had entered the borders of Palestine! Here then is the place where the patriarchs Abraham, Isaac, and Jacob, often dwelt! Here Abraham dug perhaps this very well; and journeyed from hence with Isaac to Mount Moriah, to offer him up there in sacrifice. From this place Jacob fled to Padan-Aram, after acquiring the birth-right and blessing belonging to his brother; and here too he sacrificed to the Lord on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of retem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine Proper, which extended from Dan to Beersheba. Over these swelling hills the flocks of the patriarchs once roved by thousands; where now we found only a few camels, asses, and goats. Beersheba is last mentioned in the Old Testament, as one of the places to which the Jews returned after the exile. The name does not occur in the New Testament; nor is it referred to as then existing by any writer earlier than Eusebius and Jerome in the fourth century. They describe it as a large village with a Roman garrison. It is found as an episcopal city in the early ecclesiastical and other *notitiæ* referring to the centuries before and after the Mohammedan conquests; but none of its bishops are any where mentioned. Its site was in like manner long forgotten; and the crusaders assigned this name to the place now called, Beit Jibrin, lying between Hebron and Askalon. About the middle of the fourteenth century, sir John Maundeville, and also Rudolf de Suchem and William de Baldensel, passed on this route from Sinai to Hebron and Jerusalem; and all of them mention here Beersheba. The two latter say it was then uninhabited, but some of the churches were still standing. From this time onward for five cen-

turies, it has again remained until this day apparently unvisited and unknown, except the slight notice which Seetzen obtained respecting it from the Arabs.—*Robinson's Biblical Researches.*

SLAVE ANTS; AN ARGUMENT FOR THE SOUTH.—The most remarkable fact connected with the history of the ants is the propensity possessed by certain species to kidnap the workers of other species, and compel them to labour for the benefit of the community, thus using them completely as slaves; and, as far as we yet know, the kidnappers are red or pale-coloured ants, and the slaves, like the ill-treated natives of Africa, are of a jet-black. The time for capturing slaves extends over a period of about ten weeks, and never commences until the male and female ants are about emerging from the pupæ state; and thus the ruthless marauders never interfere with the continuation of the species. This instinct seems specially provided; for, were the slave ants created for no other end than to fill the station of slavery to which they appear to be doomed, still even that office must fall were the attacks to be made on their nests before the winged myriads have departed, or are departing, charged with the duty of continuing their kind. When the red ants are about to sally forth on a marauding expedition, they send scouts to ascertain the exact position in which a colony of negroes may be found; these scouts, having discovered the object of their search, return to their nest and report their success. Shortly afterwards the army of red ants marches forth, headed by a vanguard which is perpetually changing; the individuals which constitute it, when they have advanced a little before the main body, halting, falling into the rear, and being replaced by others: this vanguard consists of eight or ten ants only. When they have arrived near the negro colony, they disperse, wandering through the herbage and hunting about, as aware of the propinquity of the object of their search, yet ignorant of its exact position. At last they discover the settlement; and the foremost of the invaders, rushing impetuously to the attack, are met, grappled with, and frequently killed, by the negroes on guard. The alarm is quickly communicated to the interior of the nest; the negroes sally forth by thousands, and the red ants rushing to the rescue, a desperate conflict ensues!—which, however, always terminates in the defeat of the negroes, who retire to the inmost recesses of their habitation. Now follows the scene of pillage: the red ants with their powerful mandibles tear open the sides of the negro ant hill, and rush into the heart of the citadel; in a few minutes each of the invaders emerges, carrying in its mouth the pupæ of a worker negro, which it has obtained in spite of the vigilance and valour of its natural guardians. The red ants return in perfect order to their nest, bearing with them their living burdens. On reaching the nest, the pupæ appears to be treated precisely as their own; and the workers, when they emerge, perform the various duties of the community with the greatest energy and apparent good-will: they repair the nest, excavate passages, collect food, feed the larvæ, take the pupæ into the sunshine, and perform every office which the welfare of the colony seems to require; in fact, they conduct themselves entirely as if fulfilling their original destination.—*From Newman's Familiar Introduction to the History of Insects.*

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OXFORD CATHEDRAL.

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SUPERINTENDENCE
OF
CLERGYMEN

OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE CATHEDRAL OF CHRIST-CHURCH, OXFORD.

THE principal interest belonging to the cathedral of Oxford arises out of the circumstances, that it is part both of an ancient monastic foundation, and of a modern protestant establishment—that it is a chapel to a noble college, and connected with many distinguished personages and events. Cardinal college, Henry the Eighth's college, and Christ-church—the several names which this church has held, grew out of two dissolved monasteries of black canons—the abbey of Osney and the priory of St. Frideswide.

Early in the eighth century, a convent was built and endowed by Didan, called by some viceroy, by others duke, and even king of Oxford, all evidently erroneous titles. He probably was one of the earls of Mercia. Frideswide, his daughter, with twelve other noble virgins, devoted themselves to monastic seclusion, and were established in a convent dedicated to St. Mary and All Saints. In this sacred retreat, Frideswide became the object of the attention of Algar, a Mercian prince, from whom she escaped to Benton or Benson, or Bensington, about ten miles from Oxford, where she was for some time concealed from Algar; but at length, being discovered, she went back to Oxford, followed by her lover, and, beginning to despair of safety by her own exertions, she fervently implored the protection of heaven; and the purity of the fair votary was defended by an awful miracle. On entering the city, Algar was struck with blindness, which severe visitation brought him to a sense of his impiety. With great contri-

tion he implored Frideswide to intercede for his restoration to sight, which the virgin granted, and her prayers were so effectual that his blindness was removed as suddenly as inflicted.

Frideswide afterwards lived in a solitary and religious manner at Thornebyry, called subsequently Bensey, remarkable for her sanctity; and where (according to legendary story) a spring, gushing from the earth at her invocation, attracted for many centuries the credulous and superstitious. Such is the legend of St. Frideswide, believed by our ancestors, and even by those in the present day whose credulity supersedes their reason.

Very little is recorded respecting this monastery subsequent to the death of Frideswide, except many superstitious stories and miracles, for the purpose of augmenting its revenues. Didan, the founder, his wife Saffrida, and his daughter Frideswide, were buried within the walls of the church. The priory was burnt, and its inmates massacred in November, 1002. King Ethelred II. began to rebuild it in 1004, and the present church is referred by some authors to that era.

The date of the dedication to St. Frideswide is uncertain: in some charters of the reign of Henry I. it is styled the "Church of the Holy Trinity in Oxford;" but we find that in 1081, as Wood states, or 1188, according to others, the relics of the saint were removed from an obscure part of the church to one more suitable to their importance; "at which solemnity, the king, bishops, and nobles being present, were then and after divers miracles wrought, both on clerical and laical people, causing thereby the fame of

the saint to spread far and near*." There is a book extant among the Digby manuscripts of the Bodleian library, written by prior Philip, giving an account of the miracles attributed to the saint. The veneration was so great for this sainted lady, that Wood informs us it was a custom in Oxford, from the time of the translation of her relics, for the chancellor and scholars of the university, in the middle of Lent and on the day of the ascension of our Saviour, to go in a general procession to her church, as to the mother church of the university and town, to pray, to preach, and to offer oblation on her shrine.

The history of the priory, until 1523, is not of much interest. At that time, however, Wolsey, either from ambition or a spirit of munificence, or from the union of both motives, resolved to found and endow a college at Oxford, in which the sciences, theology, canon and civil law, should be studied, as well as arts, medicine, and polite learning generally, as well as for the celebration of divine service. The cardinal obtained permission to appropriate the proceeds of twenty priories and nunneries to the establishment of a school or college at this place. The revenues of these were estimated at 2,000*l*. Two bulls were obtained from pope Clement VII. in favour of the undertaking; and Wolsey was permitted to build his new college on the site of the dissolved priory of St. Frideswide. The name then given to it was "Cardinal college," the denomination of the clergy being "the dean and canons secular of the cardinal of York." This foundation was to consist of a dean, sub-dean, a hundred canons, thirteen chaplains, professors of divinity, law, medicine, and the liberal arts, and other persons, to the number of one hundred and eighty-six. The college was dedicated to the Holy Trinity, the virgin Mary, St. Frideswide, and All Saints.

This grand foundation remained in its original state until 1529, when the fall of Wolsey interrupted its prosperity, though only for a brief period. Henry listened to his entreaties that it might be upheld, but, by giving his own name to the establishment, virtually transferred to himself the honour of its foundation†. Accordingly, in 1532, the society was refounded by the king, under the title of "King Henry the Eighth's college, in Oxford." The year 1545 witnessed the surrender of its charter, by the dean and canons to the king, who dismissed them with yearly pensions until they should be otherwise provided. Two names of considerable fame are found among the dismissed members of

the foundation—John Cheke, of Cambridge (afterwards Sir John), tutor to prince Edward, and Leland, the celebrated antiquary.

The king then changed the college into a cathedral church, translating the episcopal see from Oseney, where it had been established in 1542*. Two foundation charters are preserved in the treasury at Christ-church. In the first of these the church is called "the cathedral church of Christ and the blessed virgin Mary." In the second, dated 4th Nov., 1546, it is called "the cathedral church of Christ, in Oxford." Robert King was installed the first bishop, Richard Cox dean, and eight canons were appointed. The king also made a new annual endowment to the amount of 2,200*l*. The bishop had no residence attached to the church, but was lodged in Gloucester hall, now Worcester college. In the time of king Charles, 1635, bishop Bancroft built a seat at Cuddesden, near Oxford. This was burnt in 1644, during the rebellion, but a new mansion was raised by bishop Fell, and this continues the palace of the see.

The cathedral of Oxford consists of a nave with its aisles; a transept to the north, with a western aisle; a shorter transept on the south, with an aisle to the east; a choir; two other aisles, north of the same; a chapter-house, south of the church, with an intermediate aisle, and three sides of a cloister.

It is not with the cathedral of Oxford as with most of the edifices of that sort in other cities. Usually they are the chief objects of beauty; but the church of the see of Oxford is not only, in size and beauty, inferior to most other cathedrals, but falls below many other buildings in the university. The parts exterior to the church itself are generally regarded as presenting most attraction—the entrance-gate tower, the quadrangle, the hall stair-case, and the hall; though these indeed properly belong to the college.

One of the most striking features of the precincts of this cathedral is the entrance door-way from the cloister to the chapter-house. Possibly it may be more correct to call the style of its architecture the first Norman style than Saxon: but rarely can we see anything more beautiful in the class of the projecting zig-zag, than this door-way exhibits; and it is to be regretted that the spot is so ill calculated to set off its beauty, as the door-way cannot be seen from any distance. Its details may be inspected by those who stand in the cloister immediately before the chapter-house entrance; but it has not the advantage of an approach.

The chapter-house is a peculiarly interest-

* Chalmers's History of the Colleges, Halls, &c., of Oxford.

* "Wood's Annals."

† " ——— tulit alter honores :

" Sic vos non vobis nificatis aves."—*Virg.*

ing room; the style of its architecture being that of the early pointed, with detached and clustered columns, bold bases, and highly enriched foliated capitals. The interior of this church is solemn and impressive; but it presents rather a heavy appearance. The nave is used for the preaching of the university sermon, whenever the appointment to that duty falls upon any member of Christ-church. The dean and canons invariably preach in the cathedral, and the masters of arts when they take the turn of any member of the chapter; but when they preach as graduates of the college, it is usual for them to proceed to St. Mary's.

In the choir are performed two services every day in the year, for the members of the cathedral; and, during term, two other services, at eight o'clock in the morning and nine in the evening, for the members of the college. The former is the ordinary liturgy of the church of England; the latter a selection of Latin prayers.*

In the nave are many monuments, of strong interest to those who revere the piety and learning of by-gone days. There are none, indeed, in the cathedral very ancient or very fine, nor are they very numerous: those of bishop King, prior Philip, lady Montacute, and that ascribed to Frideswide, constitute the sum of what could interest the antiquarian. But none can look upon that of Pocock, the orientalist, or of Peter Elmsley, the Greek critic—without sensations of deep respect. Nor can any who were their contemporaries read the epitaphs of bishop Lloyd, or of Alexander Nicoll, the late professor of Hebrew, without sighing over the premature departure of eminently able men. And every one who visits this cathedral will leave it impressed with the pathos of the sitting statue of Cyril Jackson, the far-famed dean of Christ-church, whose presiding attitude is an apt emblem of the successful manner in which he superintended the interests and raised the character of this great college for many years. The monuments which have been enumerated are all in the nave; but the visitor who passes on into the transept on the left side of the choir, will come to another monument of unique interest, raised to the memory of the author of a book of a rare and almost indescribable character, possessing perhaps much more to interest the curious than any other class of enquirers—the tablet (with effigy) of Burton, author of the "Anatomy of Melancholy." On the left of this transept is a

chapel, or aisle, in which the regius professor of divinity (a canon of Christ-church by virtue of his occupancy of that chair) delivers, every spring, his lectures to those young men who, having taken the degree of B.A., intend to offer themselves for holy orders: the certificate from the regius professor of having attended his lectures, being usually deemed indispensable by the bishop to whom he offers himself as a candidate.

Soon after the disgrace and death of Wolsey—though the plan of levelling the existing edifice to make room for a new, more spacious, and splendid church was relinquished—it would appear that the roof of the present choir was constructed, and the church adapted for the cathedral of the service of the then new see. The roof is very beautiful, with rich tracery and pendants, and may be said to form the principal object of interest to the beholder. There is, besides the ordinary stalls of the dean and canons, a small unpretending throne for the bishop, who rarely attends the cathedral except at the two seasons of ordination. The stalls, pavement, and fitting-up of the choir appear to have been executed about the year 1630; and soon afterwards most of the windows were repaired, and ornamented with painted glass, the work of Van Linge. One of these contains the story of Jonah; another represents the destruction of Sodom and Gomorrah; a third, in the divinity chapel, describes Christ disputing with the doctors: the principal east window, from a design by sir James Thornhill, was painted in 1696.

A small window in the north aisle has been spoken of by a late antiquarian as a "singular curiosity," having been painted by a man named Isaac Oliver, in the eighty-fourth year of his age. At the north end of the choir is another window, with a full-length painting of bishop King, of which Chalmers is the supposed author.

This notice of the cathedral of Christ-church ought not to be concluded without a mention of some names which have reflected honour upon the office of bishop. Bancroft, lord Crewe, Howe, Potter, Secker, Hume, Lowth, Randolph, W. Jackson, and Lloyd, all reflect honour upon the episcopate of Oxford; while Reynolds, Owen, Morley, Aldrich, Atterbury, Smallridge, Conybeare, and Jackson, have been, in their several generations, distinguished deans of this cathedral: to which it is needless to add, for his eminence in Greek criticism, the name of the present dean, Dr. Gaisford.

* The use of Latin prayers is not a violation of the protestant rule of "speaking in a tongue understood of the people," because Latin is supposed to be the current language of a learned body.

THE THOUGHTS OF THE HEART:

A Sermon,

BY THE REV. W. H. FLOWERS,

Curate of Uppingham, Rutland.

PROV. xxiii. 7.

"As he thinketh in his heart, so is he."

IF you would be furnished with rules for the wise conduct of yourselves under all circumstances, I would recommend to your study this book of Proverbs. The book is marvelously adapted for regulating our behaviour; and the knowledge of human character, of what is generally termed life, which these sayings of Solomon display, is enough of itself to stamp divinity on their authorship. The precept from which I have taken my text concerns the receiving of a neighbour's hospitalities. The wise man recommends us, "not to eat the bread of him that hath an evil eye, neither to desire his dainty meats." Our text is the ground of the recommendation—"For as he thinketh in his heart, so is he; eat and drink, saith he, but his heart is not with thee." Commentators have discovered some difficulties in the passage, which it will not be needful to mention. Solomon seems simply to be distinguishing between the sayings of a man, and his thoughts. He advises us not to eat the bread of the man who hates us, or of the covetous (for the man of evil eye may mean either of these), because, as he thinketh in his heart, so is he; not as he speaketh with his lips. He may say to thee, eat and drink: his invitations may appear cordial and urgent; but his heart is not with thee. If the man be a miser in his heart, or in heart your foe, rest assured that he grudges you his bread, however warmly he may welcome you to his table. This is all it will be needful for me to say concerning the first meaning of our text. I design now to treat it as a single and isolated proposition, to detach it entirely from its context, and to prove to you the truth of the saying when considered as declaring that a man's character takes the colour of his thoughts.

"As a man thinketh in his heart, so is he." Now, I wish you to observe that by the thinking of our text is not to be understood those trains of reflection into which a man may be guided by others, or those in which he compels himself to move by the effort and industry of his own understanding; but those in which the mind will naturally glide when left to its free and spontaneous movements. You may listen with earnest heed to the pleadings of the minister, or you may pore over the pages of some spiritual author, or the columns of the book of inspira-

tion, and be led by your studies and your listening to dwell in deep and serious reflection on the vanities of this life and the realities of eternity, without your being really a religious man—without its being true in your case that as you think in your heart, so are you. It is not always the thoughts into which others may lead him, or those even which he forces himself to entertain, which will characterize the man as pious or ungodly. You all know that there are seasons in which the mind is suffered to range at will over those fields of thought which are most agreeable—seasons of leisure, when, impelled by the occupation of your calling, or the pleadings of the preacher, or the pages of a book, or the talkings of a friend, you can give yourselves to the subjects which are most upon your hearts, and allow a wide ranging room to your restless spirits. When you rise in the morning, and go forth to your daily labours, you will move along the well-known path with a free and untroubled air, which proves that your mind is unfettered, and may rove over the themes which are dearest and most pleasant. The same is the case when you return from your work, and sit by your fire-sides, resting from the toils and anxieties of business. Now tell me, could I seat myself by you and raise the veil which hides your thoughts from my eyes, might I not, in those moments of leisure, read your heart and your character? The affections lead the way to the thoughts; and by marking in what direction the thoughts move onward, I can guess very shrewdly the home of the affections. Could I look into your hearts, and find that your children were the objects of your reflections, I should pronounce you a careful and affectionate father. This son is in circumstances of great difficulty; that daughter of imminent peril; I forebode evil things of this wayward and reckless boy; and that, with his questions showing thought above his years, sends gladness to my heart, and high anticipations: why, if I perceived that your minds were agitated by thoughts such as these, I could never doubt that a tenderness for your offspring was the leading feature of your character, since your heart was most occupied with the solitudes of a father. And could I behold in another man that his periods of leisure were spent in thinking of riches; that his thoughts on the way and by his hearth were on the grandeur and gaieties of the sons of fortune; that he loved to fancy himself rich, and picture the pleasures of his noble establishment, and luxuriate amid the wealth of his own mind's creation: why I should never entertain the doubt of a moment that, "as he thinketh in his heart, so is he;" his thoughts are on the splendours of

the great, and his heart is ambitious of their glitter. And, if the result of the scrutiny into your hearts of which I am speaking should be, that I discovered in a third man, that he dwelt upon the honours of the world, that he delighted to imagine himself fanned by the gales of human applause, and raised to the platform of the world's admiration; why I should know that "as he thinketh in his heart, so is he:" his thoughts are on high things, and the man is covetous of honour, and would lift up his head above his fellows, could he have the desire of his soul. Should the thoughts of a fourth man be on objects of impurity; should he love to dwell on forbidden delights, and practise in fancy what in deed he dare not; why I know that the man is in the mire; "as he thinketh in his heart, so is he." This young man thinks much of his pleasures; that young woman of plaiting the hair, and of wearing of gold, and putting on of apparel: as they think in their heart, so are they. The young man has pleasure for his deity; the young woman dress for her best adorning.

Have we not in all this a fruitful source of self-examination? If you would know the character of your hearts, I would have you chart out the channel in which the river of your thoughts best loves to flow. The mind is incessantly busy, and we often know not on what it is employed; it passes onward from one thought to another with a silence and a speed which elude our observation: and we suffer it to do so by our heedlessness. If in our moments of leisure we would arrest the on-goings of our thoughts, and examine what the mind most naturally dwelt on, and recurred to most frequently, we should quickly discover the character of our souls: the heart, it is true, is generally deceitful, and its inner workings are not easily known; but, by turning upon it the eye of observation in the hours of unconstraint, you may often surprise it with its work-chambers open, and compel its movements and devices to pass beneath your scrutiny. I ask you not at this time to review your feelings while under the ordinances of religion, but rather in the secrecy and freedom of your solitude: the impressions you receive in the church are stamped on you by another, the thoughts which visit you in the solitude are the lineaments of your own disposition. The thought may not ripen into action, but may fall from your heart soon after its conception; and yet, if examined, it will mark for you your character. We may know the tree by its blossom, as well as by its fruitage; we may know ourselves by our thoughts, as well as by our actions: be careful then to search into your secret reflections. You may feel

very warmly while listening to the preacher and may tremble when he utters denunciations of vengeance, and long for its joys when he tells you of heaven; and, when fervid prayer is sent up to God, and the voice and the gestures of the utterer give proof of the earnestness of his heart, every pulse in your frame may throb, your desire may be strong that the prayer may be heard while yet you are in the gall of bitterness and bond of iniquity. It is not what you experience in the assembly, where the power of sympathy and excitement is upon you, which will indicate the habit and character of your religion; it is what you experience in the closet, where no eye but one is upon you, and nought can affect you but the invisible presence: and still more, what you dwell on most in unwatched moments, when your affections alone hold the bridle of your thoughts.

It is the fault of our day that we test our characters rather by our agitations in the sanctuary, than our quiet thoughts and purposes at home. You judge not of the course of a river's current by the ripple of its waters when swept by tempests; and why judge the state of a sinner's heart by its heavings while agitated by the persuasives of the gospel? We cannot too urgently or frequently beseech you to try yourselves by your thoughts in the solitude, and not in the assembly: it is easy to be mistaken in these—in those hardly possible to err. We have seen the stout-hearted in sin yield an eager attention to the sermons of the preacher, and tremble while wrath was denounced, and melt into tenderness when mercy was offered; but who will point out to me the man whose thoughts were habitually spiritual, and his life a long course of rebellion?

And hence I would exhort you to consider your thoughts—those easy and spontaneous reflections of which I have been speaking: if these are spiritual, so are your hearts; if these are carnal, so are your hearts. Every man—the most unlettered among you—can read in a measure the writing on his heart: each night, before you lie down to sleep, you can waken memory from her cells, and compel her to give record of the subject with which your minds were most busied in the day you are closing: you can summon your character to the bar of your conscience, and subject it to a trial like this—"As a man thinketh in his heart, so is he." Then what most occupies my thoughts? Are they on lust? then I am carnal; and to be carnally-minded is death. On the wine cup? then I am, or soon shall be, a drunkard; and he cannot enter the kingdom of heaven. On gold? then I am a covetous man, whom God abhorreth. On honour? then I am ambitious,

and God bids me seek not high things for myself. On dress? then I am vain, and not lowly in heart. On my attainments or my excellences? then I am proud; and him God beholdeth afar off. Are my thoughts ever on business, on the money, on the merchandize, or the markets of the world? as I think in my heart, so am I—an earth-worm, without an eye for celestial blessings or pinions for soaring. But if, on the other hand, my conscience bears witness that my thoughts are often busied with themes of most worth; that I ponder the truths of the bible, and muse on the love of a crucified Saviour, and the glories of the other and better world: why then may I humbly hope that as I think in my heart, so am I; that the truths I delight to dwell on are written on my heart; that the Saviour I meditate on hath washed me with his blood; and the heaven I love to picture is the home of my eternity.

Judge yourselves, brethren, that ye be not judged of the Lord. Know how you are minded, and if it be so that the creature hath those hopes, and those longings, and that love which of very right belong to the Creator, why then decide of yourselves that as you think in your heart; so are you—you think most of earth, and are carnally minded. And this is death: and this death hath a worm, and a charnel-house, and a funeral fire. The worm—it is one that cannot die; the fire—it is that which is not quenched.

Take warning, well-beloved, and examine your thoughts: let it not be that the day of the winding-up of all things should be the day which discovers you to yourselves, lest the day of the winding-up of all things should be the last of your comfort. But why do we mention these things? Why, when addressing an assembly of whom we fear many are carnally-minded, do we speak of a second death, with its worm that cannot die, and its fire that is not quenched? Is it that we may startle, and shock your hearts? No: we would not speak of your danger, were it not that we know of a way of escape, by faith in the Lord Jesus Christ; we would break not the quiet of your hearts for a moment, were it not to win for you the peace of an eternity.

THE TEMPLE.

AT the first view of these walls, I was led to the persuasion that the lower portions had belonged to the ancient temple; and every subsequent visit only served to strengthen this conviction. The size of the stones and the heterogeneous character of the walls, render it a matter beyond all doubt, that the former were never laid in their present places by the Mohammedans; and the peculiar form in which they are hewn does not properly belong, so far as I know, either to Saracenic or to Roman architecture. Indeed

every thing seems to point to a Jewish origin; and a discovery which we made in the course of our examination reduces this hypothesis to an absolute certainty.

I have already related, in the preceding section, that during our first visit to the S. W. corner of the area of the mosk, we observed several of the large stones jutting out from the western wall, which at first sight seemed to be the effect of a bursting of the wall from some mighty shock or earthquake. We paid little regard to this at the moment, our attention being engrossed by other objects; but, on mentioning the fact not long after in a circle of our friends, we found that they also had noticed it, and the remark was incidentally dropped, that the stones had the appearance of having once belonged to a large arch. At this remark a train of thought flashed upon my mind, which I hardly dared to follow out until I had again repaired to the spot, in order to satisfy myself with my own eyes as to the truth or falsehood of the suggestion. I found it even so! The courses of these immense stones, which seemed at first to have sprang out from their places in the wall in consequence of some enormous violence, occupy nevertheless their original position; their external surface is hewn to a regular curve; and, being fitted one upon another, they form the commencement or foot of an immense arch, which once sprang out from this western wall in a direction towards Mount Zion, across the valley of the Tyropœon. This arch could only have belonged to the bridge which, according to Josephus, led from this part of the temple to the Xystus on Zion: and it proves incontestably the antiquity of that portion of the wall from which it springs.

The traces of this arch are too distinct and definite to be mistaken. Its southern side is thirty-nine English feet distant from the S. W. corner of the area, and the arch itself measures fifty-one feet along the wall. Three courses of its stones still remain; of which one is five feet four inches thick, and the others not much less. One of the stones is twenty feet and a half long; another twenty-four feet and a half; and the rest in like proportion. The part of the curve or arch which remains, is of course but a fragment; but of this fragment the chord measures twelve feet six inches, the sine eleven feet ten inches, and the cosine three feet ten inches. The distance from this point across the valley to the precipitous natural rock of Zion, we measured as exactly as the intervening field of prickly pear would permit; and found it to be three hundred and fifty feet, or about one hundred and sixteen yards. This gives the proximate length of the ancient bridge. We sought carefully along the brow of Zion for traces of its western termination, but without success. That quarter is now covered with mean houses and filth; and an examination can be carried on only in the midst of disgusting sights and smells.

The existence of these remains of the ancient bridge seems to remove all doubt as to the identity of this part of the enclosure of the mosk with that of the ancient temple. How they can have remained for so many ages unseen or unnoticed by any writer or traveller, is a problem which I would not undertake fully to solve*. One cause has probably been the general oblivion or want of knowledge that any such bridge ever existed. It is mentioned by no writer but Josephus; and even by him only incidentally, though in five different places. The bridge was doubtless broken down in the general destruction of the city, and was in later ages forgotten by the Christian population, among whom the writings of Josephus were little known. For a like reason we may suppose its remains to have escaped the notice of the crusaders

* They have not been unnoticed. Dr. Richardson, to mention but a single individual called attention to them, as part of the ancient temple.—Ed.

and the pilgrims of the following centuries. Another cause which has operated in the case of later travellers, is probably the fact that the spot is approached only through narrow and crooked lanes, in a part of the city whither their monastic guides did not care to accompany them; and which they themselves could not well, nor perhaps safely, explore alone. Or if any have penetrated to the place, and perhaps noticed these large stones springing from the wall, they have probably (as I did at first) regarded their appearance as accidental, and have passed on without further examination.

Here then we have indisputable remains of Jewish antiquity, consisting of an important portion of the western wall of the ancient temple area. They are probably to be referred to a period long antecedent to the days of Herod; for the labours of this splendour-loving tyrant appear to have been confined to the body of the temple and the porticos around the court. The magnitude of the stones also, and the workmanship as compared with other remaining monuments of Herod, seem to point to an earlier origin. In the accounts we have of the destruction of the temple by the Chaldeans, and its rebuilding by Zerubbabel under Darius, no mention is made of these exterior walls. The former temple was destroyed by fire, which would not effect these foundations; nor is it probable that a feeble colony of returning exiles could have accomplished works like these. There seems therefore little room for hesitation in referring them back to the days of Solomon, or rather of his successors, who, according to Josephus, built up here immense walls, "immoveable for all time." Ages upon ages have since rolled away; yet these foundations still endure, and are immoveable as at the beginning. Nor is there aught in the present physical condition of these remains to prevent them from continuing as long as the world shall last. It was the temple of the living God; and, like the everlasting hills on which it stood, its foundations were laid "for all time."

Thus, then, we have here the western wall of the ancient temple area; on which is built up the same wall of the modern enclosure, though with far inferior materials and workmanship. The ancient southern wall is at the same time determined in like manner; for, at the S. W. corner, the lower stones towards the south have precisely the same character as those on the west; they are laid in alternate courses with the latter; and the whole corner is evidently one and the same original substruction. Proceeding to the S. E. corner, we find its character to be precisely similar; the same immense stones as already described, both towards the east and south, on the brink of the valley of Jehoshaphat; and the line of the southern wall at this point corresponding with that at the S. W. corner. We have, then, the two extremities of the ancient southern wall; which, as Josephus informs us, extended from the eastern to the western valley, and could not be prolonged further. Thus we are led irresistibly to the conclusion that the area of the Jewish temple was identical on its western, eastern, and southern sides, with the present enclosure of the Haram.—*Robinson's Biblical Researches.*

The Cabinet.

THE PEASANTRY.—Let the country gentlemen of England, then, weigh well the awful responsibility which rests upon them with regard to the state and condition of the agricultural population. With them it depends whether the peasantry—the most important of all classes to the well-being of the state—shall be directed into and preserved in the paths of virtue and happiness, or whether they shall be left a prey

to the machinations of the incendiary, the traitor, and the blasphemer. It may be alleged on the part of the landholders, that it is rather unjust so heavy a weight of exertion and responsibility should be imposed alone upon them, and that other classes in the country who are interested as well as themselves in the welfare of the rural population, should take their share in this duty. All this is quite true; but the question is—if the classes so referred to refuse to perform their proper part, what resource is left but in the goodwill, the upright intentions, and the firm and steady attachment to every thing connected with the well-being and prosperity of their native land, which has always distinguished the country gentlemen of England, and which we doubt not will continue to mark them with the same stamp of honour even unto the end? They have nobly borne their part hitherto; they have only to pursue the same straightforward course with fresh exertions and renewed zeal, and a contented, a prosperous, a happy, and a religious peasantry will be the crowning work of their efforts. At any rate, let the result be what it may—and we must never forget that the final issues of all things are in his almighty hand, who is in all and through all, and by whom all things consist—they will not have themselves to blame, but, amidst the vicissitudes to which everything in this lower scene is exposed, may rest calm and undisturbed in the hopeful and soul-sustaining thought, that, under Divine Providence, they have endeavoured to the utmost of their power to perform their duty as country gentlemen, as patriots, and as Christians.—*Sketches of Country.*

Poetry.

TO THE HOLY TRINITY.

By B. JONSON.

O HOLY, blessed, glorious Trinity
Of Persons, still one God in unity!—
The faithful man's believed mystery!—

Help, help to lift

Myself up to thee; harrow'd, torn, and bruised
By sin and Satan; and my flesh misused,
As my heart lies in pieces, all confus'd,

O take my gift!

All-gracious God! The sinner's sacrifice—
A broken heart—thou wert not wont despise;
But, 'bove the fat of rams or bulls, to prize

An off'ring meet

For thy acceptance. O behold me right,
And take compassion on my grievous plight!
What odour can be than a heart contrite,

To thee more sweet?

Eternal Father, God, who didst create
This all of nothing, gav'st it form and fate,
And breath'st into it life and light; with state
To worship thee.

Eternal God the Son, who not deny'dst
To take our nature; becam'st man, and dy'dst,
To pay our debts, upon thy cross, and cry'dst—
"All's done in me!"

Eternal Spirit, God, from both proceeding,
Father and Son—the Comforter, in breeding
Pure thoughts in man: with fiery zeal them feeding
For acts of grace:

Increase those acts, O glorious Trinity
Of Persons, still one God in unity—
Till I attain the long'd-for mystery
Of seeing your face.

Beholding one in three, and three in one,
A Trinity, to shine in unity;
The gladdest light dark man can think upon;
O grant it me!

Father, and Son, and Holy Ghost, you three,
All co-eternal in your majesty,
Distinct in persons, yet in unity
One God to see.

My Maker, Saviour, and my Sanctifier!
To hear, to meditate, sweeten my desire,
With grace, with love, with cherishing entreat;
O then how blest!

Among thy saints elected to abide,
And with thy angels placed, side by side;
But in thy presence truly glorified
Shall I there rest!

Miscellaneous.

APPROACH TO SINAI.—As we advanced, the valley still opened wider and wider with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with rugged, shattered peaks a thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed—"Here is room enough for a large encampment!" Reaching the top of the ascent, or water-shed, a fine broad plain lay before us, sloping down gently towards the S.E., enclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges, of indescribable grandeur; and terminated at the distance of more than a mile by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds were almost overwhelming. As we went on, new points of interest were continually opening to our view. On the left of Horeb, a deep and narrow valley runs up S.E. between lofty walls of rock, as if in continuation of the S.E. corner of the plain. In this valley, at the distance of near a mile from the plain, stands the convent; and the deep verdure of its fruit-trees and cypresses is seen as the traveller approaches—an oasis of beauty amid scenes of the sternest desolation. At the S.W. corner of the plain the cliffs also retreat, and form a recess or open place extending from the plain westward for some distance. From this recess there runs up a similar narrow valley on the west of Horeb, called el-Leja, parallel to that in which the convent stands; and in it is the deserted convent el-Arba'in, with a garden of olive and other fruit-trees not visible from the plain. A third garden lies at the mouth of el-Leja, and a fourth further west in the recess just mentioned. The whole plain is called Wady er-Râhah; and the valley of the convent is known to the Arabs as Wady Shu'elb—that is, the vale of Jethro. Still advancing, the front of Horeb rose like a wall before us; and one can approach quite to the foot, and touch the mount. Directly before its base is the deep bed of a torrent, by which in the rainy season the waters of el-Leja and the mountains around

the recess pass down eastward across the plain, forming the commencement of Wady esh-Sheikh, which then issues by an opening through the cliffs of the eastern mountain—a fine broad valley, affording the only easy access to the plain and convent. As we crossed the plain our feelings were strongly affected at finding here so unexpectedly a spot so entirely adapted to the scriptural account of the giving of the law. No traveller has described this plain, nor even mentioned it, except in a slight and general manner; probably because the most have reached the convent by another route without passing over it; and perhaps too because neither the highest point of Sinai (now called Jebel Mûsa), nor the still loftier summit of St. Catherine, is visible from any part of it. The extreme difficulty and even danger of the ascent was well rewarded by the prospect that now opened before us. The whole plain er-Râhah lay spread out beneath our feet, with the adjacent Wadys and mountains; while Wady esh-Sheikh on the right, and the recess on the left, both connected with and opening broadly from er-Râhah, presented an area which serves nearly to double that of the plain. Our conviction was strengthened that here, or on some one of the adjacent cliffs, was the spot where the Lord "descended in fire," and proclaimed the law. Here lay the plain where the whole congregation might be assembled: here was the mount that could be approached and touched, if not forbidden; and here the mountain brow, where alone the lightnings and the thick cloud would be visible, and the thunders and the voice of the trumpet be heard when the Lord "came down in the sight of all the people upon Mount Sinai." We gave ourselves up to the impressions of the awful scene; and read, with a feeling that will never be forgotten, the sublime account of the transaction and the commandments there promulgated, in the original words as recorded by the great Hebrew legislator.—*Robinson's Biblical Researches.*

CATHEDRAL OF REIKIAVIK.—The cathedral has been built in the centre of the town, in an open space called Ostervall, which in summer is generally covered with the tents of those who come to trade. It is built of hewn stone, with a wooden tower and roof, and has attached to one of its sides a sacristy, and a small room for the reception of coffins till the time for the funeral arrives. The pews, into which the lower part of the church is divided, are reserved for the women alone, as it is not customary for the men to sit in any part of the church except the chancel or gallery; and the governor has the same sort of glazed pew for attending divine service as at Bessstad. The decorations of the altar remind one of a catholic church, as also the candles that burn on it before an indifferent painting of the descent from the cross, which, however, is the best specimen of the pictorial art to be met with in the country. To the left of it, a raised seat is reserved for the bishop, who takes no part in the service himself, except at ordinations. On these occasions the prelate wears over his satin rochet, a splendid stole of purple velvet covered with embroidery. The candidate is conducted to the steps of the altar by two priests in surplices, and after a long exhortation in latin, which I believe is only made use of in this church ceremony, he is admitted into holy orders, the greater part of the service being chanted.—*Dillon's Winter in Iceland and Lapland.*

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A SACRAMENTAL ADDRESS,
OF PART OF THE EXHORTATION WHICH IS DELIVERED
AT THE TIME OF COMMUNICATING.

BY THE REV. CHARLES HERBERT, M.A.,
Aidant Minister of St. James's Chapel, Clapham.
No. I.

I THINK that our communion service merits far more consideration than many give to it, and will bear a closer inquiry and yield larger fruit to the humble inquirer than many suppose. By some, who would revive among us the fallen authority of antiquity at the peril of re-introducing many of its corruptions, this service has been styled "a judgment on the church:" perhaps this very fact should stir us up to inquire if it be so meagre and compromising as to justify that censure; and possibly we may detect in its large enrichment, both with the letter and with the spirit of God's word, and in its even-handed repudiation of the various forms of opposing error, reason enough for its finding no quarter, either with those who love to wrap themselves in superstition on the one hand, or with those who think that they have full right to select only what they will out of the scriptures that touch upon this sacrament on the other. But, in fact, we may well regard this communion office as a striking exemplification of the saying—"Other men have laboured, and ye have entered into their labours." For the burning pyres of Smithfield and Oxford have, in the providence of God, shed a light on the doctrine of this sacrament, which the sacrament of baptism has not chanced yet to have received. In plainer terms, when God so ordered it that the per-

secution in the reformation constituted men's notions on this sacrament the shibboleth of life or death, much meditation and frequent discussions cleared the mists which had so long darkened over it; and truly we reap the fruits in possessing a service richer with spiritual glory, more accordant with scripture, and more guarded against error and heresy, than under other circumstances we could possibly have enjoyed. If it be so, God help us in endeavouring to enter into the length and breadth of this service, and to possess ourselves of the treasures of spiritual knowledge and devotion which it contains. Let us cherish it as a precious relic of our suffering forefathers, and endeavour by its help, with God's blessing, to climb from height to height of knowledge, and go from strength to strength of devotion, so that communion after communion may bring us nearer in spirit to our heavenly rest.

The subject of our meditation is a part of the address after the offertory; and here the full spirit of the sacrament seems to begin. The object of that part which we at present consider, is to persuade us to communicate; for which purpose it sets forth the exceeding desirableness of this sacrament in the following words:—"For the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament, for then we spiritually eat the flesh of Christ and drink his blood: then we dwell in Christ and Christ in us: we are one with Christ and Christ with us." A part even of this (*viz.*, "with a true penitent heart and lively faith receiving this sacrament") I omit, as belonging to the right mode of communicating, a topic dwelt upon more largely in the latter part of

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this address. I go then to the words, "The benefit is great, for then we spiritually eat the flesh of Christ and drink his blood." These are strong terms, and such as man of himself would never have used: but man has so exaggerated and misused them, that one is tempted to keep them as much out of sight as possible. But since they are a part of scripture we may not do this; and neither is a church at liberty to omit them from her liturgy, nor any private individual to exclude them from his thoughts and his prayers. "To eat the flesh of Christ and drink his blood." God help us to interpret these words rightly; for many and strong men have fallen by them.

St. Paul writes (1 Cor. x. 16)—"The cup of blessing which we bless, is it not the communion (*i. e.*, sharing or participation) of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" There can be no doubt that these words refer to this sacrament; and the only difference between them and the words in the service (except such changes as "flesh" for "body") is, that a cautionary word is added which is not in St. Paul, *viz.*, that we eat this flesh and drink this blood "spiritually." Now, whence is this word obtained? Did the framers of this address insert it of their own mind? No; they took it from the sixth chapter of St. John's gospel, from which they also gathered the word "flesh" instead of "body." This chapter (in the applying of which to this subject we have no lack of authorities) must come often into view in the various parts of this service: I will now only take from it what my present purpose requires. One of many verses in which it speaks in like terms with St. Paul and this service, is the 53rd: "Verily, verily, I say unto you," saith Christ, "except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." But these and like expressions stumbled the disciples, who said truly that they were "hard sayings;" and at the first the Jews, misunderstanding them, objected—"How can this man give us his flesh to eat?" But Jesus persisted in the use of the terms, and only replied, "Doth this offend you? What, and if ye shall see the Son of man (*i. e.*, flesh and blood, as well as spirit) ascend up where he was before" (*i. e.*, to heaven), will ye then understand me?—will ye then see that I spake not of your eating on earth that literal body which you will have seen go upward towards heaven? This appears to be the true meaning of the question—"What, and if ye shall see the Son of man ascend up where he was before?" *viz.*: When my body is visibly taken away from

earth altogether, will you be able to suppose that I spoke of a literal eating of it? And Jesus confirms this to be the meaning, by adding, "It is the Spirit that quickeneth: the flesh profiteth nothing;" that is to say—My flesh, if eaten, would give the eater no advantage; but it is the union of my Spirit with his spirit of which I speak: it is this that giveth and maintaineth life eternal. From this passage our reformers appear to have gathered, that the eating and drinking of Christ's flesh and blood are by the Spirit, and not with the mouth; and by this explanation which fell from Christ's lips—"It is the Spirit that quickeneth, the flesh profiteth nothing"—they felt themselves justified in adding, nay called upon to add, the explanatory word, "For then we spiritually eat the flesh of Christ, and drink his blood." And, in so doing, they assert that we do not in any way communicate or share among ourselves that literal body of our blessed Lord which was crucified on Calvary, and afterwards rose and went up to heaven; but these strong expressions signify no more than a union and intercourse of our spirits with Christ's Spirit, whereby strengthening effects are wrought upon our souls, similar to those which are produced upon a hungry fainting body by refreshing drink and good food. That this is the combined judgment of our reformers as a body, we go not to their private writings to learn (for their private writings are only a secondary evidence, imperfect, because separately written); but these services, settled by their combined judgment, and corrected again and again by their successors, whenever they are clear, are conclusive beyond all controversy; and such a case have we now before us, the insertion of the word "spiritually" decisively shutting out the thought that they intended any carnal, *i. e.*, any literal sense to be affixed to these words*. But to turn to the article upon the subject, the 28th: we shall find a part of it to be—"The

* I have found many a person disturbed or unsatisfied in mind with a figurative interpretation of these words, and of the original expression, "This is my body." Some are half inclined to transubstantiation, and many more adopt consubstantialism. To the transubstantialist we may bring forward 1 Cor. x. 4 (a sacramental passage), "That rock was Christ," and ask, if I must conclude from one passage that Christ's body is transubstantiated into the bread, why must I not equally, conclude that, of old time, Christ was transubstantiated into that rock? Then we adduce "I am the door!" "The three baskets are three days:" there is no end to it if we say that such passages must be literal. Then with the consubstantialist, who thinks that Christ's literal body is received at the same time with the bread, we reply that he refuses the literal interpretation as well as we: he does not say, "This (bread) is Christ's body." So we find room for arguments against his interpretation, as above.

body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner." Here a new guard is set in addition to the former: the communion is also "heavenly"—it is of a heavenly sort; and it takes place with Christ in heaven. How well this harmonizes with the reasoning quoted from John vi. But, in further proof that it is the church of England doctrine, refer to the note at the end of the communion service, of which the last sentence is, "The natural body and blood of Christ are in heaven, and not here." "In heaven and not here," because they cannot be at once in both; for Christ's body was in every sense a real body like our own, as truly limited in all its properties, and incapable of existing as a body in any other than a limited state. Therefore suppose it severed into ten thousand parts, and scattered all over the world (which the transubstantialist and every sort of consubstantialist suppose), and what is the consequence? It dies by being so severed: the spirit is parted from it by such mutilation: it is no longer a living body: therefore this note most wisely sums up the controversy by the affirmation, "it is against the truth of Christ's natural body to be at one time in more places than one."

This is enough to shew the combined judgment of our martyred and suffering ancestors, and to indicate how meekly they followed in the steps of inspiration, not only not diminishing from, but not adding to its sayings. Surely nothing more can be needed on this part of my subject. The article and a note at the end of this service combine in one strain with the service itself, and we have considered the scriptures which they humbly repeat; beware then of them that would deceive you by mystic arguments, into the opinion that in some mystic way or other the literal flesh and blood of Christ are received by us. The point is of vast importance, and I pray God to keep my readers steadfast in it.

But now it becomes necessary to enlarge on the fulness of the true meaning which is to be assigned to these words, which our church adopts as her first argument for the exceeding great benefit of communicating, that she may thereby allure us to obey our Saviour's command. And now let me ask, do we sufficiently consider that, when men use a strong metaphor, they mean much; and when Christ and Christ's apostle, speaking by the Spirit, use such startling language, is there not great and rich and high meaning therein? Nay more; would not Christ and the Spirit of God, foreknowing how these words would be misused and exaggerated, and what consequences would ensue, have stooped to some less astounding language, had they not

known that there is a contrary error to be guarded against, and that nothing short of these terms would awaken man's mind to right notions of the dignity and glory and benefit of this sacrament. For this purpose, then, God has suffered this figure to stand, a stumbling in his word to those who will misapprehend it, that those who apprehend it aright may have their benefit elevated and magnified, by reaching after a spiritual intercourse with Christ, high enough and intimate enough to be described in these words. Have we, then, a notion of the benefit to be received in this sacrament, which to our mind justifies and meets the expression of eating the flesh of Christ, and drinking the blood of Christ? It must be a near union and communion which is so spoken of: it ought to be something very sacred and very strengthening; very strengthening because eating food and drinking wine set forth a supporting, comforting, animating repast; and pre-eminently sacred because the figure is eating Christ's holy flesh, and drinking Christ's holy blood.

Pause a moment here. Never was there another holy human frame, since the first Adam gave up his body to the action of sin: the blood of every body but Christ's has beat in pulses of sin: the flesh has wrought the limbs to move in the furtherance of sin: sinful impressions have been voluntarily received, and sinful desires brought to pass by every body of the race of man except by that body. Nay, the very earth, and all that it produces, are under the curse; so that one might say that flesh of Christ is the only holy thing that has been in the world since the fall. It was before the crucifixion, but now, since his suffering, it is rid likewise of our imputed guilt. To eat then of that holy body, and to drink of that holy blood, is a figure of no common dignity, and must indicate advantages of no common fulness and sacredness to be herein gained.

We are partakers of a nature still carnal, sold under sin: the good that we would, we (often) do not; and the evil that we would not, that we do. We cannot then be indifferent to this argument, that there must be some special treasury of grace opened to us in this sacrament, aye, more than many think, and therefore more than they receive; for the High and Omniscent God deems this high and mystical allegory not too high to set forth what is to be obtained—"the communion of the blood of Christ," and "the communion of the body of Christ." Surely it has been wisely and well done in the church to which it is our privilege to belong, to follow implicitly the very words of revelation, though the way be sometimes dark; and not to venture to throw

aside expressions of God's lips, because they lie open to misconstruction, and because Christians, corrupted from apostolic simplicity, have perverted them, and even now pervert them.

Church-rulers and church-builders may not take away the children's bread and the grown man's wine, because some misuse them, and draw on multitudes in their train. Thank God that our inheritance is kept in our sight by the retaining of these expressions; that we are admonished of that mystical union and communion with Christ which is high enough and profitable enough to bear being described in words like these. And I may add, if the veil of words is so splendid, what must the realities be, the spiritual and heavenly realities which lie behind the terms which must hide, though they reveal? But let me not speak of it as a privilege which no man knows, and to which no man may subscribe his name, saying, "I have felt something of this sort." Christians may indeed have suffered much loss from their expectations being set too low, but God hath not left his sacramental bounty without witness: Christians have found strength, animation, comfort, peace, flow into their hearts in this sacrament in a fuller stream than is according to their wonted experience. They have gone to it expecting some considerable infusion of Christ's help into their souls, and have found more than they looked for; nay, there have been times when they expected little, and compassed great spoil; and many are the times when they have carried away much more than they knew they had received. But who is there whose expectations have ever reached the point which these terms seem to call for—"eating the flesh, and drinking the blood of the Lord Jesus Christ?" Do they not imply a nearness of the soul to Christ, and of Christ to the soul, and a fulness of supply ready to be poured in; and consequently a liberal opening of Christ's treasures to them that raise their desires to this height, according to all their need, and beyond what in all other ordinances we are led to look for?

We need not depreciate the preciousness of prayer, or the peculiar promises made to preaching, or the grounds of hope in the other sacrament; but respecting none of them are such terms used as here. What, then, can we judge but that the presence of Christ in the Lord's supper is nearer, and may be more efficacious, than in many other of the ordained channels of divine mercy? I think that anything short of this fails to account for these marvellous words, which call forth all our hearts and minds to grasp them, and bid us raise our expectations to reach after some

special intercourse with Christ in this sacrament of his dying love.

But further, the church has enforced the same in the second and third expressions of this address, by which it strives to persuade us of the greatness of the benefit to be derived from fitly communicating; and here I can be more brief, because these expressions have much in common with that which we have considered. The second reason given is—"We dwell in Christ, and Christ in us," in rightly partaking of this sacrament. Now herein is a thing worthy of remark, that in no passage of scripture that I can discover is our dwelling in Christ, or Christ dwelling in us, spoken of in special connection with receiving this sacrament. Sufficiency there is of passages to establish both terms in their general sense. As Ephesians iii. 17—"That Christ may dwell in your hearts, by faith;" and 1 John iv. 13—"Hereby do we know that we dwell in him, because he hath given us of his Spirit;" but these I believe, and all others, refer to the standing privilege of the believer in every place and in all occupations. They shew that he may run under Christ's shadow as to a refuge in any moment of temptation, by thinking of him, and lifting up the heart to him; nay, that he may maintain so constant a habit of so doing, that he may be said to "dwell in Christ;" and that, if the door of his heart is continually open to Christ, Christ is continually entering in and blessing him; and that Christ may be doing this so constantly, that Christ may be said, by reason of his scarcely interrupted communion, not to be going in and out of his heart, but to be dwelling in it. So that not only is there a mutual connexion perpetual, but there may be a mutual intercourse almost perpetually, especially on the side of Christ towards him. This point is high and lofty as well as the first, and, like it, has drawn many into error: let us beware then how any expression escapes us, or finds favour with us, which makes confusion between Christ and his influences, which are one thing; and the soul and the effects produced upon it by Christ's indwelling, which is another. Christ is not the soul; and the soul is not Christ. We are distinct beings from him, and he from us, though he and we are said to dwell in one another.

CHURCH ARCHITECTURE*.

IN the middle ages the clergy were frequently the architects as well as guardians of the church; and, if this cannot be expected now, at all events it is desirable that those to whom the care of our holy edifices is intrusted, should not be ignorant of the essen-

* From "Elementary Remarks on Church Architecture;" by John Medley, M.A., vic. of St. Thomas, Exeter. Exeter: Hannaford; London: Rivingtons. 18mo. pp. 98.

tial principles of the science to which we are all so deeply indebted, and should know both how to preserve what is valuable, and to add what is deficient. Nor are the clergy the only persons interested. It might be so, if the clergy were the church. But as the laity form equally with themselves an integral part of the one body—as they alike enjoy the benefit of the ecclesiastical taste and munificence of former ages—some knowledge of church architecture ought, surely, to be a part of every liberal education. Ought not they who would be ashamed to be ignorant of the names of ordinary plants, herbs, and minerals, and who even take delight in extending their researches into the productions of a former world, to blush at their ignorance of the very elements of the great science by whose noblest productions they are surrounded? Yet how do most persons enter a cathedral, collegiate, or handsome parochial church? After gazing about them for a few moments in unconstructed amazement, they surrender themselves into the hands of an officer more ignorant probably than themselves, who hurries them on from nave to choir, from monument to monument, with all the rapidity of one who has his alphabet to say, and his fee to receive, and who would be glad to finish the one, and receive the other as soon as possible; and few even of those who frequently enter our parish or collegiate churches have any notion whatever of the style in which they are erected. This general ignorance has been attended with its usual consequences—barbarous neglect where it seemed unnecessary to do anything for the church, and still more barbarous alterations where enlargement or restoration became necessary. For what is the usual course adopted on the enlargement of a parish church? The thing is staved off as long as possible; there is a great deal of talk throughout the parish that accommodation is wanted; a dissembling chapel is built, and those who have tried in vain to obtain a seat in the parish church occupy their sittings there; until at last the parishioners come together. Even then there is a grumbling about the heavy rates and dreadful expenses; but the rate is finally carried. Yet how to enlarge to the best effect nobody knows; one proposes to lengthen, another to widen, a third to build galleries all round the church—which latter proposition is in all likelihood accepted. So the old and lofty pillars are incrustured with galleries, neatly painted to look like oak; and to give light above, green-house frames are thrown into the roof. And now those in the galleries can neither see nor hear the preacher: the pulpit must therefore be removed from its old and graceful position, and placed directly in front of the altar on four handsome Grecian pillars. But the desire for improvement increases. There is an ancient Norman font half blocked up with pews, and very dirty on the outside. Mr. A., the church-warden, is a painter, and has a mind to try his skill, and shew his liberality. So, with the best intention possible, he offers to paint the dirty granite a light cerulean blue, streaked in with veins of marble; and there being nobody to remonstrate, it is done, and all agree the font looks much cleaner than before.

Now this is no exaggerated picture of what is going on every day. Our churches are in a course of transformation; and, unless the parishioners acquire some better notions of what is due to God's house, our church-building zeal will irrecoverably spoil half the old churches in the kingdom, to say nothing of those which are built entirely new.

But there is a higher ground on which we may rest the argument for the necessity of some knowledge of church architecture, and it is this—a deficiency in taste where the object is to pay religious reverence to the Almighty, implies a deficiency in moral perception, and a deficiency in moral perception cannot exist without injury to the moral and religious cha-

racter. For if God himself condescended to inspire one holy man with skill for the furnishing a part of the tabernacle, and to mark out by pattern for Moses himself what was proper for its erection, and in a subsequent age to descend to the same particulars in reference to the temple, it is clear that what the great God of heaven thought it not beneath him to teach, must be our duty to learn. And where the houses dedicated to God are either so mean as to excite contempt, or so ill arranged that all that profound self-abasement, which man ought to feel towards his Maker is swallowed up in taking care for his own comfort, and making himself his own idol, it is plain that bad taste is only another name for irreverence and forgetfulness of what is due to God and to the place where he is worshipped. So that I think it may be admitted, on scriptural principles, that incorrect taste in religious edifices implies incorrect moral perception; an error not indeed always wilful, but which nevertheless requires to be amended.

I shall make only one other prefatory remark in anticipation of a supposed objection. It may be said, "May we not safely leave all this in professional hands? The study of church architecture belongs to architects, and may properly remain with them." Now, to say nothing of the mistakes which even skillful architects occasionally make from their want of study of the principles of church architecture, is it not evident that the supply must, in some degree, be regulated by the demand? and that bad taste in the public mind will not call for, nor excite good designs among architects? and that so long as the public are content to be ill informed, architects will not sufficiently inform themselves? But after all, we do not leave the matter in professional hands, for we undertake to be the judges of their plans; and he who undertakes to be a judge, should at least have some knowledge on the point which he is about to decide. Indeed, architects continually complain, and with very good reason, that their designs are ruined by committees, who sit in judgment upon them without the slightest knowledge of the principles on which they are framed, and having accepted a plan, desire the architect to get it executed at half the proposed expense—that is, they accept his design, but destroy its proportions.

SCRIPTURAL DISQUISITIONS.

NO. IV.

BY THE REV. W. BLACKLEY, B.A.

"Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, 'Raca,' shall be in danger of the council: but whosoever shall say, 'Thou fool!' shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."—MATT. v. 21–26.

BEFORE attempting an explanation of this passage it may be well, perhaps, to make a few preliminary remarks. It is undoubtedly a very difficult one. There is, however, as I conceive, more allusion in it to Jewish customs than has generally been thought; and the want of a reference to this fact, together with losing sight of the construction of the 21st and 22nd verses in the original text, has been, in great measure, the cause that persons have failed in coming to a clear understanding of the passage whenever they have sat down to consider its meaning. As it respects

the construction, if the sentence in the 22nd verse—"But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment"—be considered parenthetical, the 21st and 22nd verses would be connected thus:—"Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment; and whosoever shall say to his brother, 'Raca,' shall be in danger of the council; and whosoever shall say, 'Thou fool,' shall be in danger of hell fire." And this construction appears correct from the circumstance, that the Greek for the expressions, "Whosoever shall kill," and "whosoever shall say, 'Raca,'" and "whosoever shall say, 'Thou fool,'" is all of the same character in its construction; that is, the pronoun corresponds in each instance, and the verbs are in the same mood. It removes the difficulty too, which every one finds whenever he attempts to explain the words, "whosoever shall say to his brother, 'Raca,' shall be in danger of the council," as those of our Lord. For, supposing them to be the words of our Lord, and intended as a general rule for Christian guidance, they are at a loss to ascertain satisfactorily what can be the meaning of the danger pointed out for saying "Raca" to any one, namely, "he shall be in danger of the council"—that is, of the sanhedrim—since, as the Jewish economy has long since passed away, the power of the council or sanhedrim is now a nonentity.

And while this difficulty in the explanation of the words is removed, by allowing the construction I have pointed out, the not allowing it and making the words, "whosoever shall say to his brother, 'Raca,' shall be in danger of the council," the words of our Lord, there is left, not only the difficulty I have alluded to in applying it to Christians, but a variation in the structure of the 22nd verse, which does not appear in any other part of the sermon. If the "whosoever shall say to his brother, 'Raca,'" are the words of Christ, then, in the Greek of that sentence, and in the Greek of the sentence, "whosoever is angry with his brother," there is an unusual difference in the construction; in that case, instead of $\delta\epsilon\ \acute{\alpha}\nu\ \epsilon\iota\pi\eta$, it might, I think, be expected to have been $\pi\acute{\alpha}\varsigma\ \delta\ \acute{\epsilon}\iota\pi\omega\upsilon\sigma\iota\varsigma$ to assimilate with $\pi\acute{\alpha}\varsigma\ \delta\ \omicron\rho\gamma\iota\zeta\omicron\mu\epsilon\nu\omicron\varsigma$. This is also a strong reason for inclining me to think that the words, "whosoever shall say to his brother, 'Raca,' shall be in danger of the council," are not the words of our Lord. The term council literally signifies the sanhedrim; and among the Jews there was the lesser sanhedrim, and the great sanhedrim. The lesser or inferior sanhedrim was a court in every city, which consisted of twenty-three persons; and had the power of life and death, so far as its jurisdiction extended. The great sanhedrim was a court in Jerusalem, consisting of seventy-two persons, which received appeals from the inferior sanhedrims or courts of twenty-three; and whose business also was to judge in the most important affairs: for instance, in all matters relative to religion; as when any person pretended to be a prophet, or attempted to make innovations in the established worship. To one or other of these councils our Lord undoubtedly referred.

There is also another circumstance which inclines me to think that the latter part of the 22nd verse is not in continuation of the words of our Lord, in the first part of it, but in continuation of the 21st verse; and it is this—that if our Lord had intended the latter part of the 22nd verse as a general rule for Christian guidance, he, as our exemplar and pattern, would not have violated the precept which he had laid down for our guidance, as he appears often to have done if that were the case. Just take the 23rd chapter of St. Matthew as an instance; in addressing the scribes and pharisees in the 17th verse, he says—"Ye fools ($\mu\omega\pi\omicron\iota$) and blind;" and again in the 19th verse—"Ye fools ($\mu\omega\pi\omicron\iota$) and blind." This, I must confess,

is a very powerful reason for making me conclude that the latter part of the 22nd verse is in continuation of the 21st, and that the first part of the 22nd verse is a parenthesis *.

The original of the expression "hell-fire," literally means the "gehenna of fire," or "the fiery gehenna"—that is, the fire of the valley of Hinnom. This valley lay near to Jerusalem, and had formerly been the scene of the detestable worship of Moloch, an idol of the Ammonites, to which children were offered in sacrifice. The Jews, who were for a long time addicted to idolatry, joined the heathen in the worship of this idol, and caused their own children to pass through the fire to Moloch; a particular place in this valley was called "Tophet"—that is, "the fire-stove," in which they put and burned their children alive to Moloch. At the time, however, of the reformation under Josiah (2 Kings xxiii. 10), that king defiled this place, in order that no one might go there any more to offer his son or his daughter to Moloch, and made it the receptacle for the out-pourings or offal of the city, where fires were kept constantly burning in order to consume it. Now, as there were some offences under the Jewish law, for which people were condemned to be burned alive (see, for instance, Levit. xx. 14, and Levit. xxi. 9), it has been thought that this valley of Hinnom was selected as the place of execution for all who were sentenced to be burnt alive.

With regard to the word $\pi\alpha\kappa\alpha$, it was used when applied to any one, to signify the greatest possible contempt for the individual to whom it was applied; and the word $\mu\omega\pi\omicron\iota$, which our translation renders "thou fool," signifies "a graceless villain," and was a term among the Jews which "implied the highest enormity and most aggravated guilt." Now, though I cannot find these expressions alluded to in the Jewish divine law, yet I believe there was a law among the Jews, established by themselves, which gave the sanhedrim power to inflict punishment upon the party who used contemptuous expressions of another, as well as evily laid to the charge of another, apostacy from the worship of Jehovah, which I believe the word $\mu\omega\pi\omicron\iota$ implied. And, in reference to this latter expression, as the Jewish law gave authority for the individual to be put to death who apostatized from the worship of Jehovah and turned to idolatry, and as the individual who, having laid a charge against another without being able to prove it, was to suffer the same punishment which the individual, who had been charged, would have had to suffer had he been found guilty (Deut. xix. 18—19), I strongly incline to think that it was a custom among the Jews, in the time of our Lord, to cast into the fiery gehenna—that is, into the valley of Hinnom, where a fire was constantly burning—the individual who charged another with apostacy from the worship of Jehovah without being able to prove it, as well as him who had apostatized, if it could be proved against him. And I am the more inclined to think this, because I find in the code of the Gentoo laws, that persons who used such expressions as "raca," and "moros," were to be punished for the use of them: the former by a

* Bishop Hurd, in reference to Mark ix. 40, 50, remarks—"The difficulty of the two concluding verses of this chapter arises from a vivacity of imagination in the pursuit and application of metaphors; a faculty in which the Orientals excelled and delighted. They pass suddenly from one idea to another, nearly, and sometimes remotely allied to it. They relinquished the primary sense for another suggested by it; and without giving any notice, as we do, of our intention. These numerous reflected lights, as we may call them, eagerly caught at by the mind in its train of thinking, perplex the attention of a modern reader, and must be carefully separated by him if he would see the whole scope and purpose of many passages in the sacred writings."

† It makes no difference, however, whether the punishment was the being burnt, or the being condemned to attend the keeping up the fires which were constantly burning in that valley.

heavy fine, and the latter by having the tongue of the person who used it cut out, and a hot-iron of ten fingers' breadth thrust into his mouth*.

The 23rd and 24th verses, I incline to think also, refer to prudential advice usually given by the Jews to any one who had, by his conduct, placed himself in danger of being proceeded against by any one for using such epithets as *pará* and *μωσι*. And this opinion is confirmed by finding Philo, a Jewish writer, who flourished in the early part of the first century of the Christian era†, observing, when explaining the law of the trespass-offering (de Sacrif., p. 844), that when a man had injured his brother, and repenting of his fault, voluntarily acknowledged it (in which case both restitution and sacrifice were required), he was first to make restitution, and then to come into the temple, presenting his sacrifice, and asking pardon. And in reference to the 25th verse, I find it embodies advice in accordance with a custom prevalent at the time‡.

Now, bearing in mind these preliminary remarks in connexion with the declaration of our Lord, that, while heaven and earth remained, the (moral) law should not lose its force; and that, so far from having come to destroy the law and the prophets (as some of those whom he addressed imagined) he was come with the express purpose of fulfilling it; bearing in mind also his statement, that those who acted in opposition to the requirements of the law, and taught by their example and precept, that it was not to be regarded, should not be subjects of the kingdom he was about to establish, while those who performed and taught its commands should be approved and honoured members of it; remembering too the declaration he made, that those who desired to become his people must exceed, in their spiritual attainments, those who were esteemed the wisest and the holiest of their nation, namely, the scribes and pharisees, who, in interpreting the law, affirmed that no more than the outward action was commanded or forbidden—we shall arrive, I trust, at a right understanding of this important, and greatly misunderstood, and misapplied passage: first, however, premising, that, while our Lord taught that the law had a deeper reference than merely what was outwardly forbidden or commanded—that, while it was just and good, it was holy and spiritual, he does not appear to have intended to point out any thing new to those whom he addressed, only rightly to illustrate the law, to show them its meaning, and to lead them to just conclusions from it. As Matthew Henry remarks, he adds not any thing new, only limits and restrains some permissions which had been abused, showing the breadth, strictness, and spiritual nature of the precepts of the law; at the same time adding such explanatory remarks as made them more clear. In this proceeding he commences, in the portion which heads this article, with the sixth commandment. And in the continuation of his address to the assembled multitudes before him, we may conceive him speaking to them in some such way as the following:—

"Ye have heard by the public teachers of your church—that is, by those who read and expound the law of Moses and the prophets every sabbath-day—that it was enjoined upon your fathers, and hence upon you, as one of the special commands of God—'Thou shalt not kill;' and that whosoever shall kill, shall be exposed to the penalty of death as the just

judgment of God for the commission of such a crime. Now the scribes and pharisees teach you, in respect of this command, that if you have not committed actual murder, you are in no sense guilty of having broken it. This, however, is a fundamental error. It is true, that that which any command of God forbids, must be abstained from outwardly; for if it be not, the command is most certainly violated. But then there is no one command that has not a deeper reference than merely a reference to the outward act. And in respect to this very command, 'Thou shalt not kill,' anger (without cause) cherished in the heart of any one shall cause its violation as well as the outward act of murder. Your law has specially enjoined it upon you not to hate thy brother in thy heart (Levit. xix. 17). Now I solemnly declare to you, although the pharisees may tell you that no one violates the sixth command unless he actually commits murder, that where any person hates another—where any one is angry with his brother without cause—such a one is guilty of murder in the sight of God, and shall be obnoxious to his just and merited indignation on account of it. This may be a hard saying to you; but such is the spirituality of your law. It is indeed exceeding broad: it has respect to the disposition and intention of the inner man, as well as to the outward act; and from this you will discover the necessity that there is for repentance in each one of you. For who can lay his hand upon his heart and say, that in no one instance in his life has he been angry with any one child of man? He who cannot do it has broken the sixth command, and consequently, without repentance, can neither be a child of God nor a subject of Messiah's kingdom. I say no one who has subjected himself to the wrath of God, for being angry in his heart with his brother, can be God's child, or a subject of Messiah's kingdom without repentance. And from customs prevalent among yourselves, in a civil and political point of view, you may learn what is your wisdom and duty under such circumstances. If any one, as you know, reviles, or contemptuously treats his brother, by calling him "raca," that is, an empty, vain fellow, he at once becomes liable to be punished by the sanhedrim for the offence, if the offended party choose to proceed against him. Or if any one of you shall call his brother *μωσι*, thou graceless villain, implying that he has forsaken the worship of the God of Israel, and turned to idols, he becomes subjected, if he cannot prove his charge, to being cast into the fiery gehenna, and thus burnt to death, should the party thus falsely spoken against proceed against him.

"Now when any one has thus laid himself open to the vengeance of another, wisdom and interest dictate that he should seek the pardon of the individual, whom he has offended and injured, by an acknowledgment of his fault, and an amendment in his conduct, in order that the punishment to which he has subjected himself may not fall upon him. And your teachers have wisely enjoined upon you, in the event of your having thus committed yourself, that you should seek to be reconciled to your brother; and to be reconciled to him under such circumstances as may give to him the appearance of sincerity on your part, of repentance for your offence: namely, that if at either of your annual festivals, when you all appear in Jerusalem to offer your sacrifices, a remembrance of your offence occur to you, you at once leave your offering before the altar, in the custody of some one who shall take the charge of it, and go and seek out your brother whom you have offended, and seek to obtain his pardon, and then come and offer your gift; or if, after time and opportunity have been afforded you for seeking reconciliation with your offended and injured brother, you have neglected to avail yourself of this so wise a precaution, and one so adapted to your advantage, and the offended party (finding no over-

* Code of Gentoo laws, chap. xv., sect. 2.—See Dr. A. Clarke.

† He formed one of a deputation from the Jews at Alexandria to the emperor Caligula, in the year A.D., 40.

‡ The method of carrying on a process among the Jews, was this:—He who entered the action went to the judges and opened his affair to them, and then they sent officers with him to go and seize the party and bring him to justice. And to this our Lord alludes when he says, "Agree with thine adversary quickly, whilst thou art in the way with him"—that is, before thou art brought before the judge, lest thou be condemned.—*Lamy Bibl. Appar. Edit.*, 1753.

ture made on your part to make reparation for your offence) take up the matter seriously, and proceed to hale you with him to the judge, that sentence may be given against you, the advice given you by your teachers is wise, and for your advantage, namely, persist in your obstinacy and folly no longer, but acknowledge your offence, and seek at once terms of agreement with him, that you may not suffer the extremity of the law; which, in the event of your not coming to terms of peace with him, you will have to do. For should you still dare the matter with him, and the charge be proved against you, you will assuredly not be released from the grasp of the law, till full vengeance be taken upon you for your offence.

"If then, for an offence committed against your brother, punishment (according to your own customs) is certain, unless, by repentance and the obtaining of the pardon of your offended brother, you become delivered from the penalty to which you have subjected yourself, how emphatically are you pointed out by it, the wisdom of seeking to become freed from that punishment from God, to which any one may have become exposed by a violation of the command to which I have just referred. You may not have committed actual murder; but the divine command is so broad and spiritual, that if you have indulged anger without cause in your heart against any one, you have done that which in the sight of God is a violation of his command; and that violation subjects you (unless, by true repentance on account of it, you become forgiven by God) to his just indignation and wrath. In your civil and political communications with one another, custom and law teach you to fear him who is vested with power to kill the body, to punish for offences committed against one another, as well as point out the prudence of taking due and timely steps to become delivered from the danger to which you have exposed yourselves. In the position then in which you stand with God, accountable to him as you are, and intimately acquainted with you as he is, searching the heart and trying the reins of every one of you, how infinitely important is it for you (if you value your happiness in time or in eternity), to repent you truly of your sins, and mourn before God on account of them; since he, in his sovereignty, has not only power to kill the body whenever it shall please him, but has power also, when he hath killed, to cast both body and soul into hell. Bear then in mind, not only that he who actually takes away the life of a fellow creature is guilty of breaking the sixth commandment, but he also who is angry with his brother without a cause; and that, if you would finally have a place at God's right hand in the mansions of everlasting glory, you must seek previously unto him for pardon, and that with all your heart."

Now the divine law, which Christ thus illustrated to the Jews, and in the illustration of which he declared that anger cherished in the heart was a violation of the sixth command equally with that of actual murder, and from thence deduced the necessity of repentance towards God on the part of those who had been the subjects of anger in the heart, as forcibly applies to us as it did to the Jews; inasmuch as it is not less spiritual and binding than it was, nor yet less fatal in its consequences when broken. If anger without cause was murder in the sight of God to the Jews, so it is with us. If anger exposed the soul of a Jew to the punishment of God's eternal wrath, without deep repentance on account of it, so it does the soul of any one of us. Mark the language of an inspired apostle (1 John iii. 15): "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

We learn then from this subject

1. The spirituality of the law of God. God's government is a moral one: he looketh to the state of a

man's heart, and not merely to his outward conduct. This we are too apt to lose sight of: we are too much inclined to look upon the laws of God as we look upon the laws of our country, which have reference only to the regulation of the outward conduct. If we only avoid doing that which they forbid, then we are safe: in that case we avoid the penalty threatened upon a transgression. At the same time we may desire to do what they forbid—we may even plan and scheme in our hearts to accomplish what they forbid; and yet, though we desire and plan and scheme to effect it, and even declare our desire to violate the law, we are safe if we do not actually transgress: the law in that case cannot lay hold of us. It is not so, however, with the law of God. The desiring to do a thing which the law of God forbids, is as if it were actually done. The intention, motive, desire of the soul may be as sinful in the sight of God as the outward act. Hence with him anger is as murder; impure desire as adultery. And, while he punishes, or will punish, in the world to come for actual unrepented murder, and actual unrepented adultery, he will also punish for anger, and for indulged impurity of mind. Man, and the laws of man, can only look upon, and have respect unto, the outward conduct; but the infinite and almighty Jehovah looks not only to the outward life, but to the heart which is in man. He fathoms its desires, he proves its motives, he ascertains its intentions! How important then is the scripture exhortation—"Keep thy heart with all diligence; for out of it are the issues of life."

We learn also from the subject

2. The danger of anger. Perhaps some one is disposed to inquire, How far—to what extent, may I be angry with any one without danger? The infinite and almighty God can determine this point, but I cannot. I read in the 22nd verse—"Whosoever is angry with his brother without cause, shall be in danger of the judgment;" but when I examine the word in the original, which is rendered in our translation "without cause," I find it comes from a verb which signifies to yield, to give way to; and therefore the sentence in the 22nd verse may mean, that he who yields—rashly, hastily—to anger, is subject to the danger pointed out. And if a rash, hasty yielding to angry feelings is sinful, how much more certain is the guilt and danger of him or her, who indulges and cherishes and carries out a feeling of resentment against another! It ought not then to be an enquiry with us how far we may go in anger, and yet be guiltless; but we ought ever to strive against the first rising of any feeling that is likely to lead to anger. We ought to aim at having our tempers so imbued with the calm and hallowing influence of the spirit of holiness, that the very first tendency or inclination of the soul to anger may be subdued; so that, by the grace of God, we may rise superior to that which, by satanic influence, would bring our souls, if indulged, under condemnation. And not only ought we to strive and pray against anger, but to watch against it. It is in this way we gather spiritual strength—strength to conquer those foes which rise up against us, both inwardly and outwardly. And, if we strive and watch and pray against any thing which may endanger our soul's present and eternal happiness, and look to God through Christ Jesus for help in our spiritual conflicts, we shall undoubtedly be made more than conquerors through him that hath loved us and given himself for us.

We learn further from this subject

3. The wisdom of timely repentance. Our Lord desired the Jews, as we have already seen, to learn the necessity of an immediate reconciliation with God for transgression, from the certainty with which civil or social transgression might be punished among themselves, unless a timely reconciliation was obtained with the offended party: and the same ar-

gument will apply with us. Let us commit an offence against an individual, which the law of the land forbids; and unless we can come to terms of reconciliation with the party whom we may have injured, we are completely at his mercy. If he choose to proceed against us, and prove the offence against us, we must suffer the penalty which the law adjudges to the offence. And if imperfect human laws attach certain penalties and punishment to individuals for offences, where they can be laid hold of, how much more certain is it that offences against the laws of God (who knows the very intents and motives and purposes of the heart) will be punished, unless the offender, by true and timely repentance for his transgression, and by a change of heart and life, obtain through Christ, the Lord our righteousness, the forgiveness of his transgressions, the doing away of his iniquity. And what an unspeakable blessing it is, that, to the Lord our God belong mercies and forgivenesses, though we have rebelled against him: that if we confess our sins, and acknowledge our transgressions, and seek to put away the evil of our doings, he will forgive us our sins, and cleanse us from all unrighteousness.

It is our wisdom then, as well as our privilege, to seek for this free forgiveness from the Lord our God; and in the way which he hath appointed, namely, by true repentance towards himself, and faith in Christ Jesus, together with seeking to bring forth fruits meet for repentance, in exhibition of the sincerity of that repentance; and as we know not what a day may bring forth—as, though we may be in health and strength to-day, we may be in eternity to-morrow—to come to terms of immediate peace and reconciliation with God, so that whether we live or die, to live with us may be Christ, and to die with us may be gain.

THE PRIVILEGES OF CHRISTIAN BELIEVERS :

A Sermon,

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ROMANS viii. 1.

"There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

THIS is the conclusion at which the apostle arrives after a course of close reasoning, in which he has proved that Jews and Gentiles—those who have had the advantage of the light of revelation, and those who have not—are all under sin; and that none can be justified in that way in which all men naturally look for justification, by certain observances and performances supposed to be meritorious in the sight of God. Having convicted all mankind as transgressors of a divine law to which all owe obedience, and consequently as all needing deliverance from condemnation to eternal misery, he proceeds to set forth the method of righteousness or justification which is appointed by God, viz., that which is by faith in the Lord Jesus Christ as the propitiation for sin, and declares that no other righteousness will be accepted. He shows that it was by a faith which had respect to

Christ, the promised Saviour, and not by the deeds of the law, that Abraham, the father of the Jewish nation, was accounted righteous; and that righteousness will in like manner be imputed or reckoned to all who believe in the Lord Jesus Christ as delivered for their offences, and raised again for their justification. He then vindicates the efficacy and sufficiency of this faith, not only for the complete justification, but for the progressive sanctification of all who partake of it; showing that it delivers not only from the guilt of past transgressions, but from the dominion of sin in the heart; that it subdues that love of sin which is natural to the heart of man, and implants in its stead a prevailing principle of love to God as reconciled by Jesus Christ, a principle which renders obedience to his commandments no longer a reluctant servitude, but the cheerful, thankful tribute of an affectionate child.

He had proceeded however to show, in the 7th chapter, that, notwithstanding the subjugation of the former principle of the old nature—the love of sin—to the prevailing love of God produced by faith in Christ, there still exists, even in true believers, a natural repugnance to the holy law of God, a repugnance not completely subdued; so that, though they delight in the law of God after the inner man, i.e., in their settled purpose and affections, still they find another law in their members (a fleshly principle of evil) warring against the law of their mind, and endeavouring to bring them back into captivity to sin.

Feeling himself this conflict between two opposite principles, he exclaims—"O wretched man that I am! who shall deliver me from the body of this death?"—from this clog of a corrupt nature?—but, knowing also that the salvation which he was recommending to others was sufficient for himself, he adds immediately—"I thank God, through Jesus Christ our Lord: so then with the mind I myself serve the law of God, but with the flesh the law of sin." And then follow the words of our text—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Let us, Christian brethren, contemplate the security from condemnation of the persons spoken of in the text, "who are in Christ Jesus." The view of their security, defined as their character is in the words which follow, will not, I trust, render negligent of their duties any that are really Christ's, but rather stir them up to make it manifest to themselves as well as to others that they do indeed belong to Christ. And it may lead some who have been over confident of their

own security, to examine afresh the foundation of their hope, and to seek, while yet it may be found, an interest in the only Saviour.

I. The text leads us to consider, first, who they are that are "in Christ Jesus."

The meaning of this expression might be shown from other parts of scripture, but it is especially manifest from the preceding chapters of this epistle. From these we learn that it denotes those who have renounced every other ground of justification or righteousness before God, to depend on that which God himself has appointed, viz., that which he reckons to those who believe in the Lord Jesus Christ as the propitiation for their sins—"the righteousness of God, which is by faith of Jesus Christ."

It is commonly long before men are brought to a simple dependance on Jesus Christ as the propitiation for their sins. If you were to go round and ask a number of persons in this Christian country, "For what purpose did Jesus Christ come into the world?" many would reply, "to save sinners." But, if you proceeded to inquire of them whether they expected to be saved, and if so, why they expected it, their reply would probably for the most part be, that they had done no great harm to any one, and therefore saw no reason to fear falling short of heaven. Now this notion—that they may expect to go to heaven because they have done nobody any harm, or if they have, that they have done more good than harm—is decidedly at variance with that dependance upon the Lord Jesus which is necessary to salvation; and yet it is the notion, or something like it, of very many who are called Christians.

It is very important that you should not rest satisfied with the vague notions on this subject, I might call them the vulgar notions which prevail too generally amongst persons both of high and low station; for, howsoever little it may appear to you to matter what a man thinks, or on what he grounds his hope of acceptance with God, so long as he is in your view harmless and inoffensive, and especially if he be a useful member of society, it really makes all the difference possible, if the word of God declares that his present state is one of condemnation, so that if he were to die in it he would pass into eternal torment. Now whosoever is trusting for acceptance with God, either avowedly or secretly, to his exemption from gross sin, or to the excess of his good deeds above the evil, or even to the mercy of God irrespectively of the atonement which has been made for sin, is, according to the declarations of scripture, in a state of condemnation. He is guilty before God: he is exposed to the curse of his broken law; for

God will not accept as righteousness that which he has declared to be unrighteousness. Men may call evil good, and good evil, but there is a woe pronounced against those who do so: God looks with abhorrence on the very things—those dispositions and that conduct—which men of the world have agreed to commend, and to substitute for the only righteousness which he will accept. God sees, especially, aggravated pride and unbelief in a man's continuing to advance his own claim of merit in opposition to his word, which exposes the worthlessness and sinfulness of that in which he makes his boast. Many who think that they are rich, and increased with goods, and have need of nothing, know not that in the sight of God they are wretched, and miserable, and poor, and blind, and naked. O my brethren, beware, lest this be the case with any of you. You should not too soon conclude that it is not; for there is in all men, by nature, a strong disposition to justify themselves before God. This often keeps fast hold on the mind of a man who has lost all character in the world; and much more is it strong in those whose good opinion of themselves is sustained by the concurrent approbation of misjudging men, who set themselves to oppose the testimony of the word of God. Beware, I say, lest you seal your own condemnation by holding out against the sentence of guilt and condemnation which God has pronounced against you, and so render void, as to yourself, the deliverance which he has mercifully provided for mankind.

But there are many, and I trust there are some of my present hearers, who have renounced every other confidence to trust in the promises made by God through Christ Jesus to repenting sinners. You have humbled yourselves before the law of God which condemned you: you have not determinately lowered its requirements to your own practice, but have taken it as a standard by which to judge of your real state before God. You have applied it not only to your actions, but to your words and thoughts: by the light which it has poured into your mind, you have seen numberless sins, and numberless aggravations of your sins, of which once perhaps you had no conception. You have seen too, by the same light, the defectiveness, yea, the positive sinfulness, of the very things to which you were trusting as a counterpoise to your acknowledged transgressions. You have learnt, not in word only, but you have felt, that in you, *i. e.*, in your flesh, dwelleth no good thing; that you are not able of yourselves even to think a good thought; so that of yourselves you are utterly unable to make atonement for one, even the least sin, and

are therefore, if left to yourselves, in a state of helpless condemnation.

But, having learnt your own helplessness, you have learnt further, that God has laid help upon one that is mighty to save: you have believed the gospel record, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." You have looked by faith to the Lord Jesus Christ, as wounded for your transgressions and bruised for your iniquities: you have laid your hand, as it were, on his sacred head, and confessed over it your desert of punishment; and in the punishment endured by him you have seen your own sins expiated, your own debt paid. And thus, believing in him, you are justified: for his sake God treats you as just, though you are not really so: he imputes to you a righteousness which is of God by faith: he reverses the sentence of condemnation which was recorded against you: he "blots out," as it is expressed, "the hand-writing which was against" you, and records in its stead a title to everlasting life: he receives you as his adopted children, and, along with the name, gives you the Spirit, and promises you the inheritance of children: he makes you heirs of God, and joint heirs with Christ, through whom he has adopted you.

They who are thus "in Christ Jesus," are the happy persons spoken of in the text, for whom "there is no condemnation." They have entered in the appointed way, by the door, into the fold of God: they are numbered by Christ, the good shepherd, amongst the sheep of his pasture; of whom he says, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

Not only are they delivered from condemnation, but they are heirs of the kingdom—not because they have deserved at the hands of God such great benefits, but because they have sought and thankfully accepted them in the way in which they are freely offered to all, but in which many will not accept them. All boasting is for ever excluded by the manner of their admission to their privileges, and by the tenure by which they hold them. Should they boast as if they had merited them, they would thereby renounce that dependence upon Christ on which alone the validity of their title rests. They are justified freely by his grace, through the redemption that is in Christ Jesus; "and if of grace, then it is no more of works; otherwise grace is no more grace."

Hear what the apostle Paul saith on this subject: "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." That sincere believers may and do sometimes feel doubts, I am not at all disposed to deny. But these doubts have commonly respect, not to the faithfulness of God in performing his own promises made through Jesus Christ, but to the reality of their own faith—whether they are really "in Christ" or not: and these very doubts are mercifully over-ruled to produce in them that watchfulness and jealousy over themselves, by which they are kept steadfast in the faith. Is there then, it may be asked, any test by which they who are in Christ may be known?

Yes; there is a test given in the text, by which they who are in Christ are discriminated, and by which true believers do try themselves. "They walk not after the flesh, but after the Spirit;" *i. e.*, not after the dictates of corrupt nature, which is called "flesh," but after the opposite influences of regenerating grace, which is called "spirit."

The direct tendency of faith in Christ is to produce such a walk as this: for faith unites a man to Christ, makes him one with Christ, as the branch is one with the vine. He will therefore necessarily bear the fruit of the vine; *i. e.*, he will in his measure be made like to Christ, who was holy, harmless, undefiled, and separate from sinners. True faith in Christ implies that a man has received him, and has attached himself to him, in the whole of the character in which he is proposed to us in scripture.

Now it is quite as much a part of Christ's office to deliver us from the dominion of sin, and to reign in us, as it is to deliver us from the guilt of sin, quite as much a part of his office by his Spirit to make us holy, as to pardon our sins. "Our Saviour, Jesus Christ, gave himself for us, that he might

redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." If any man live in wilful and habitual sin of any kind, he frustrates the purpose of God in sending his Son, and the ultimate object of the Lord Jesus in giving himself to die for us; and therefore cannot have any part in the salvation of the gospel. Such a one is not "in Christ:" he has not "the Spirit of Christ:" whatever his outward privileges, and whatever his knowledge or his professions be, as certainly as a tree is known by its fruit, so certainly is he not a believer in Christ. He may have a dead faith, such as the devils have, who believe that Jesus is the Son of God, and tremble before him; he may make a boast of belonging to an orthodox and apostolical branch of the church of Christ; but he has not that faith which will be of any avail to save him from condemnation; but rather his faith, such as it is, will aggravate his condemnation.

The true believer, tried by this test, is not faultless, and certainly he will be the last to pretend that he is; but he walks not after the flesh, but after the Spirit. In the habitual course and tenor of his life, he refrains from and avoids sin of every kind, and practices and follows after holiness. His profession of faith in Christ obliges him to cease from sin, that he may no longer live the rest of his time in the flesh to the lusts of men, but to the will of God. His profession is to follow the example of his Saviour Christ, that, as he died and rose again, so should all his followers die unto sin, and rise again unto righteousness; continually mortifying all evil and corrupt affections, and daily proceeding in all virtue and godliness of living. The love of Christ constrains him, because he thus judges, that, "if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

That faith in Christ (I mean the faith of those who really trust in him as their only Saviour, who have fled to him as their only refuge from the merited wrath of God, and are resting all their hope upon him) does produce a spirit and conduct decidedly different from, and superior to, the spirit and conduct of any other men, is not a matter of theory only: it is a fact which is manifest to all who will open their eyes to behold: it is a fact manifest, though unintelligible, to those who have not the true faith, that it does produce effects the very opposite to what they would have expected. It is apparent that they who profess to be looking for justification to faith only far exceed in the fruits of

righteousness and holiness those who are trusting, in part at least, to their own works for justification. I shall not at present attempt the explanation of this mystery farther than by observing briefly, that believers are not without law to God, but under the law to Christ; and that by real faith in Christ they are furnished with new motives as well as with new powers for obeying the law of God, such as are not possessed by any other persons: but I appeal to the fact as a decisive proof that the doctrine of justification by faith only is a doctrine according to godliness. If any who are living not after the Spirit, but after the flesh, *i. e.*, if any who are living in any allowed sin, pretend to have faith by which they are justified, we can only say that it is no more than a pretence: they have not the faith which justifies before God the righteousness which is of faith, but are under condemnation.

The doctrine of our truly scriptural church on this subject, as contained in the 11th article, is as follows:—"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort, as more largely is expressed in the homily of justification."

Christian brethren, ye who rejoice in Christ Jesus and have no confidence in the flesh, you know that this is a comfortable doctrine: it has ministered peace and consolation to you when nothing else could have taken away the sting of sin, and have healed your wounded conscience. You have seen in this doctrine a sufficient provision for your most urgent wants—those wants in comparison with which you regard all others as unworthy of a thought—a provision for the free pardon of all your sins, and for your restoration to the image of God. You find in it a never-failing resource under the lamented weaknesses and failings and sins which still cleave to you in spite of your best endeavours. It is a fountain ever open, in which you may wash and be made clean. You feel it to be as necessary to your peace as ever it was, to believe that the blood of Jesus Christ cleanseth from all sin. Well: you may believe it, and take the comfort of believing that that precious blood which was shed once for all, and which cannot be again offered, is presented continually in your behalf. He who shed his blood for you, and rose again, ever lives to present it for you before the throne of his Father, and it will and must prevail for you. While you are interested in that intercession, there is no condemnation for you. Satan may accuse;

and he will accuse and endeavour to harass and perplex you: unbelievers may mock: your own conscience may be oppressed with a sense of very defective service, and of much actual sin: but the voice of that blood will prevail over all. See to it, brethren, that nothing draw you from the simplicity of this faith, of this dependance on the death and intercession of the Lord Jesus. Hold fast the beginning of your confidence firm unto the end: let not any thing induce you to mix any other confidence with this; for this alone will be found of any avail at the hour of death, in the immediate prospect of appearing before the Searcher of hearts. Many at that hour have fled with terror and abhorrence from other confidences, to which they had trusted in the days of health and strength, and while judgment seemed to be far off, to cast themselves without reserve upon that free grace of God in Christ which their self-righteous spirit had before kept them from duly appreciating as their only hope. Many at that hour have warned others to beware of that rock, the rock of self-righteousness, on which they had almost made shipwreck. But none ever found that they had trusted too simply and unreservedly to the promises of God, made through Jesus Christ to those who believe in him. No: in the justification which is by faith in him they have found a shield, and the only shield that would then suffice to repel the fiery darts of the evil one, and the terrors of approaching judgment. Through that faith they have been enabled to say—"O death! where is thy sting? O grave! where is thy victory?" and, knowing in whom they have believed, to commit their souls to him in sure and certain hope of the resurrection to eternal life.

Would you, my brethren, look forward with well-grounded confidence to your conflict with your last enemy, would you not be put to shame in the day of the second appearing of the Son of man, prepare for that conflict: prepare for that appearing by renouncing all dependance on your own righteousness and strength, and by going, as you are permitted to go, boldly unto the throne of grace, that you may obtain mercy and find grace to help in time of need. So shall you be kept, by the power of God, through faith unto salvation, and made conquerors, yea, more than conquerors, through him that loved you.

Biography.

REV. JOHN KETTLEWELL.

NO. II.

THE wretched policy of the unfortunate James now quickly began to develop itself. Mr. Kettlewell remained steadfast to his opinions, and continued to preach "that it was not lawful, upon any pretence whatever, to take arms against the king." At the revolution the tide of public opinion ran high against those who maintained these views. The primate, Sancroft, and eight bishops, with about four hundred of the clergy, refusing the new oath of allegiance, were deprived of their preferments. Mr. Kettlewell examined the subject in all its bearings, and went to London to satisfy himself before finally making up his mind. His first purpose was—not to quit his post, but on what should appear the most convincing evidence of a heavenly call to leave it. He came to the conclusion, however, of choosing to suffer deprivation rather than to act against his conscience. "That the nonjurors judged erroneously," says Dr. Southey, "must be admitted; but never were any men who acted upon an erroneous opinion more entitled to respect. Ferocious libels were published against them, wherein hints were given that the people would do well in De-Witt-ing them—a bloody word derived from an accursed deed at that time fresh in remembrance. The government, however, treated them with tenderness, and long put off the deprivation which it was at length compelled to pronounce; but it is not to its honour that it reserved no provision for the sequestered clergy, considering their offence consisted only in adhering to the principle without which no government can be secure."

Mr. Kettlewell's parochial duties were now ended, but he did not lay aside his functions. He read prayers twice every day (most probably in his own house), with the addition of sermons on Sundays; and every first Sunday of the month, and on the great holidays, administered the Lord's supper. Much scandal was cast upon the nonjurors, and Mr. Kettlewell first addressed himself to some means for removing it: he began by writing in defence of his practice. About the time of the battle of the Boyne, he finished "Christian Prudence, or religious Wisdom not degenerating into irreligious Craftiness in trying times;" and soon after, "Christianity a doctrine of the Cross, or Passive Obedience under any pretended invasion of legal rights and liberties."

On his settling in London he was applied to by many to resolve their doubts on some of the nicer points in this question, which he did—partly by letter, partly *visâ voce*. On one of these occasions he made use of an amanuensis. Long study and intense application had made sensible inroads upon his health. The great mysteries of Christianity were now openly attacked. The Racovian catechism, containing the worst errors of the Socinian school, and some of the more celebrated pieces of the Polonian brethren, were industriously dispersed. He was anxious to oppose these enemies of catholic truth; but he was no longer able to do so. With true piety of mind he also felt how much more profitably the remnants of his feeble life would be employed in trying to assist both his own devotion and that of others, with a special reference to "the last enemy." Hence, in 1694, he published "A Companion for the Persecuted," and "A Companion for the Penitent." In August following, he published "Death made comfortable, or the way to die well," under a preface of his own approaching change; to which he added, "An Office for the Sick," and "An Office for Dying Persons." With his remaining strength he prepared, as a sequel to the two last, "An Office for Prisoners," which, as he wished, was published after his decease. Consumption was now

making alarming havoc on his frame; and he, fully sensible of the fact, began to take his leave of the world. No longer able to do more himself, he now endeavoured to excite others, able and qualified, to be useful. One of these was Mr. Robert Nelson, between whom and Mr. Kettlewell a most intimate friendship subsisted, originating purely in a similarity of religious views. Mr. Kettlewell now very earnestly pressed him "to exert himself generously for God, and to write something for the honour of religion;" especially as he thought a layman might in those times do more good than a clergyman, as being less interested, and so less suspected. Mr. Nelson consented, and published "The Companion for the Festivals and Fasts of the Church of England"—a work which has had a vast circulation, and in many respects very useful, but which certainly is not in all points clear in its statements as to some of the fundamental doctrines of the gospel.

About three months before his death, Mr. Kettlewell drew up "a model for a fund of charity for the needy suffering clergy," and presented it to the bishops of his communion. Repeated complaints having been brought to them from all parts of the kingdom that many of the deprived clergy with their families were on the point of starvation, they thought good to act upon Mr. Kettlewell's model, and sent forth their "charitable recommendation" in behalf of the object of it. Government, however, put a stop to it, after having summoned the bishops and principal managers before the privy council, and imprisoned at least one clergyman. Its object was not, however, entirely defeated; many were induced by it to give to the relief of the conscientious sufferers; and, as this stop was not put to it until after Mr. Kettlewell's departure, he had all the satisfaction of having proposed it. He was not only suffered to depart in peace, ignorant of the opposition which should hereafter arise to it, but even cheered with a hope beyond his former expectation, of its being brought to good effect. He was confined to his house six months, and to his chamber four days. In this he acted not only a wise but a Christian part. It is the duty of every man, in the day of health and strength, to "set his house in order," ignorant how soon he may be summoned to his great account. Were this habitually done, much litigation would be prevented. Surely there must be enough to occupy the thoughts on a dying bed, without having them distracted with worldly settlements. Besides his private devotions, the prayers of the church were read to him twice every day, by the rev. Thomas Bell. As he had been so deeply engaged in the controversies of the time, he deemed it his duty to leave behind him some declaration of his death-bed thoughts, and to authenticate it in the most solemn manner. Accordingly, on the 23rd of March, 1695, the Lord's supper was administered to him by Dr. Lloyd, the deprived bishop of Norwich, five others communicating with him; he then read and signed his declaration before them. Its purport was, that he "continued in the belief and practice of the same things at his death which he professed, taught, and practised during his life." He then requested and received absolution at the hands of the same bishop, in the form contained in the "Office for the Visitation of the Sick." The remaining eighteen days of his life were spent in preparation for his last hour. He took a Christian farewell of relatives, friends, servants, rich and poor. At this season Mr. Nelson was particularly acceptable to him, and was much with him; and has left a somewhat minute and very interesting account of the few last days and dying moments of his departing friend. On the morning of 11th April, 1695, he apprehended himself departing, and said to Mr. Bell, "I am now entering upon my last labour. The Lord gave, and the Lord is now taking away, blessed be the name of

the Lord! For, I thank my God, I am going without any distrust, without the least misgiving, to a place of rest, joy, and everlasting bliss. There is no life like a happy death..... I have some little pain indeed, but my pain is nothing so extraordinary as my hopes; for I have earnestly repented of all my sins, and verily believe that, through the tender mercies of my God, and merits of my blessed Saviour, Jesus Christ, I shall be carried up into Abraham's bosom." He then made this short prayer—"I wait, O God, for that everlasting rest which I want at present, but shall not long. I am ready when thou, my God, callest for me, yet can stay with patience till thou please: for thy time is the best time, and thy pleasure the best pleasure." He then desired the "commendatory prayer." His brother coming in, he told him wherein he had given him offence, forgave him heartily, and prayed for him and his. He proceeded scrupulously to ascertain from those present, that he was reconciled to all. In the afternoon he returned to Mr. Nelson, sitting by his bed-side, and said, in a voice scarcely audible, "Mr. Nelson, 'tis brave to go to a place where one can enjoy a friend without fear of losing him: where every thing is agreeable, because neither sin nor sorrow enter: where there needs no sun to shine, forasmuch as God is the light of that place, and every saint is a star; each one's bliss is felt by every blessed inhabitant, and happiness is dispensed by a blessed circulation." He added something more about the new Jerusalem, which was lost by the lowness of his voice. After calling Mrs. Kettlewell to him, and thanking her exceedingly for her attentions, he said to her, "Child, trust God with thyself. I trust him with thee freely. God's providence is the best protection; and there is no such way to engage his good providence as by trusting him." The end now quickly came: on the next morning (April 12th), being raised to take some chocolate, he suddenly expired in that posture.

His mortal remains were interred on 15th of April, by Dr. Thomas Ken, the deprived bishop of Bath and Wells, and who officiated at his own request, instead of a clergyman named by Mr. Kettlewell. He was interred in the parish church of All-Hallows, Barking, in the same grave with archbishop Laud, within the communion rails; near which is a neat marble monument erected to his memory by his widow.

The preamble of Mr. Kettlewell's last will contains a delightful exposition of his mind. "I have always lived," says he, "upon thy goodness, O my dear God: I have ever met it, both in my successes and in my disappointments, in my comforts and in my afflictions, and in all the accidents and providential orderings through all the moments of my life. I have ever found thy word a sure word, and thy promises true and steadfast; and have fully proved and experienced thy paternal care and tenderness, &c. And this I do gladly and thankfully publish at my death to thy glory and praise." In the will, he left a high character of Mrs. Kettlewell, to whom he bequeathed his patrimonial estate of Low Fields, near Brompton, as her jointure for life.

The last-named estate, his birth-place, he settled, after the decease of his widow, upon the poor of Northallerton and Brompton, for ever. He had from other sources remembered his relatives, friends, and dependents. Having done this, he thought he might do something for himself: for so he spake of what he gave to charitable purposes. The proceeds of the estate he devised should be annually laid out in the purchase of bibles, prayer books, &c., physic for the sick, clothes, schooling, binding apprentice, setting him up when he has served it, or maintaining a youth at one of the universities; the first distribution being in 1719. Mrs. Kettlewell therefore probably survived her husband about twenty-three years.

There is one point with respect to Mr. Kettlewell's

settlement especially worthy of notice, that he did not bequeath his property for charitable purposes until he had provided for the necessities of those of his own house: this was right. It is to be feared that too many from a desire of ostentatiously handing down their name as benefactors to their fellow-creatures generally, have left to languish in abject poverty, those who were by relationship justly entitled to expect that a pittance at least might have been bequeathed to them for the relief of their necessities.

O.

The Cabinet.

GOD'S DEALINGS.—God deals with his people in many different ways. Sometimes in clear manifestations of his love: sometimes he appears to be dealing with them in anger; but there is one glorious and consolatory truth which should ever be impressed upon our minds, viz., that, however apparently God may deal with us in wrath, yet it is not so in reality—though he may correct us, yet it is not in anger, nor does it proceed from the shadow of wrath in the divine mind. No; his is the correction of a father—the chastisement of one whose every feeling towards us is one of love; and, however dark and mysterious may be his dealings with us, let us remember that “what we know not now, we shall know hereafter.” It may be difficult to realise this at the moment, when flesh and blood are stricken to the ground under the chastening hand of God—yes, it is difficult at such a time to realize the blessed comforting truth, that God is dealing with us in love; but, if we cannot always feel assured of it now, the time is coming when we shall be convinced of it, and when we shall acknowledge that it has been by a right way that the Lord has led us all our journey through. But we are not always left to this “hereafter” to have the history of God’s dealings with us cleared up. I am sure that I speak the sentiments of many a child of God when I say, that, even under the severest pressure of affliction, even in the intensest human sorrow, he has been able to realize a Father’s hand correcting him in mercy; and to believe that his dealings have been dictated by the most tender and compassionate love.—*Rev. D. T. K. Drummond.*

COUNCILS.—I have read that the nobility of Rome, upon some fancy or other, thought fit that all servants should wear a kind of garment proper to them, so that it might be known who were servants, who were free-men: but they were quickly weary of this conceit; for, perceiving in what multitudes servants were in most places, they feared that the singularity of their garment might be an item to them to take notice of their multitude and to know their own strength, and so at length take advantage of it against their masters. The device of calling councils was like that fancy of the Roman gentlemen; for many times it might well have proved a great means to have endangered the truth by making the enemies thereof to see their own strength, and work upon that advantage; for it is a speedy way to make them to see that which for the most part is very true, that there are more which run against the truth than with it.—*Hales of Eton.*

GRIEF.—There is something fascinating in grief; painful as it is, we are prone to indulge it, and to brood over the thoughts and circumstances which are suited, like fuel to fire, to heighten and prolong it. When the Lord afflicts, it is his design that we should grieve; but in this, as in all other things, there is a certain moderation which becomes a Christian, and which only grace can teach; and grace teaches us not by books or by hearsay, but by experimental lessons; all beyond this should be avoided and guarded against as sinful and hurtful.—*Rev. J. Newton.*

Poetry.

STANZAS.

(For the Church of England Magazine.)

FATHER of all! Almighty Lord!

Thy voice is in mine ear:

It comes upon the summer breeze,

To soothe, to bless, to cheer.

It whispers in the low, soft chime

Of yonder silver rill;

It thunders in the cataract

Which dashes down the hill.

It sighs among the pleasant glades

Of forests, green and lone,

It murmurs in the wild wave which

No vassalage doth own.

I hear it in each song-bird’s note;

And O! where is the spot—

That spot of fearful silence—where,

Father, I hear it not?

I see thy hand upon the earth,

Where towering mountains rise;

As if they sought—those giant lords—

To touch the deep blue skies.

I see it in the olden woods

And on the young spring-flowers;

And in the lone, sweet, silent stars,

Which gem the long night-hours;

The bold, bright sun; the pale, soft moon,

That smiles when mortals dream,

And where the willow branches bend

To kiss the laughing stream.

I see it in the lightning’s flash;

And in the coral grot

Of ocean-homes. O Father! where—

Where do I see it not?

Thy step is in the sunny fields,

Where waves the golden grain;

And where the graceful antelope

Bounds o’er the shadeless plain.

I trace it in the tangled path,

Where the dark serpent glides;

And in the gloomy jungle, where

The forest-monarch hides.

’Tis where the orange-blossoms fall,

In sweet and snowy showers;

And fire-flies gleam, like sparks of gold,

Among the myrtle-bowers.

I find thy footstep every where:

No place is unforgot.

Father! it were a strange, dark path,

Where I could trace it not.

Great God of mercy, light, and life!

O be thou with me still—

My hope, my staff, my friend, my guide,

Alike through good and ill!

What though I kneel not to thee where

Fair sculptured altars rise;

My shrine’s thy fertile, blessed earth—

My fane, thine own pure skies.

If to my share, some great, good gifts—
Peace, power, or wealth—be sent;
Teach me to take with humble heart,
And deem them only lent:

Or if, amid this changeful scene,
Some sorrow be my lot;
O may I bend to kiss the rod,
And, Father, murmur not!

MARIE.

Miscellaneous.

BLIND CLERGYMAN.—"In my rambles last summer," says the writer from whom this account is taken, "on the borders of Wales, I found myself one morning alone on the banks of the beautiful river Wye, without a servant or a guide. I had to ford the river at a place where, according to the instructions given me at the nearest hamlet, if I diverged ever so little from the marks which the rippling of the current made as it passed over a ledge of rock, I should sink twice the depth of myself and horse. While I stood hesitating on the margin, a person passed me on the canter, and the next instant I saw him plunge into the river; presuming on his acquaintance with the passage, I immediately and closely followed his steps. As soon as we had gained the opposite bank, I accosted him with thanks for the benefit of his guidance; but what was my astonishment when, bursting into a hearty laugh, he observed, that my confidence would have been less had I known that I had been following a blind guide. It turned out that he was a clergyman, who had, about thirty years before, been engaged in the curacy to which he was now travelling; and, though it was at a distance of eight long Welsh miles from the place of his residence, such was the respect of his flock towards him, that, at the commencement of his calamity, rather than part with him, they sent regularly, every Sunday morning, a deputation to guide their old pastor on his way. After taking some refreshment at the nearest house, we went to the church, where my veteran priest read the prayers, psalms, and chapters of the day, and then preached a sermon in a manner that would have made no one advert to his loss of sight. At dinner—which it seems that four of the most substantial farmers of the vale provided in turn—he related his progress of his increased powers of memory. For the first year he attempted only the prayers and sermon, the best readers in the parish making it a pride to officiate for him in the psalms and chapters; he next undertook the labour of learning these by heart; and at present, by continual repetition, there is not a psalm or chapter of the more than two hundred appointed for Sunday service that he is not perfect in."—*Biography of the Blind, by a Blind Man.*

INFANT BAPTISM.—"The institution of the sacrament of baptism is contained in these words of the divine Head of his church—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These are short and general terms; and the manner in which the persons to whom they were addressed would carry out the particular command to baptize, would naturally depend upon the effect which they were calculated to produce upon their minds according to their religious habits and circumstances; they

would baptize according to the manner in which that rite was uniformly administered in the church to which they belonged, in the absence of any specific direction to the contrary. Our blessed Lord gave no command to baptize infants; but he gave no command not to do it. If the baptism of infants was regularly practised in the Jewish church at the time at which he spoke, and it was his intention that the practice should be discontinued, it was necessary, to guard the apostles from error, that such discontinuance should be commanded. His silence, then, upon this head is at least a tacit approval of the practice, and this is of the greatest weight and importance. But infant baptism was regularly practised in the Jewish church from the very first. Proselytes from the Gentile nations were admitted by baptism into the Jewish church; and, if they had any infant children, they were baptized and admitted also. It is true they did not baptize their own infant children, nor did they baptize the infant children of proselytes, born after the baptism of their parents; but they circumcised their infant children, and circumcision was to them what baptism is to us: and as to their not baptizing the children of baptized proselytes, it is acknowledged by all parties now, that all need baptism, whatever may be their birth—"that which is born of the flesh is flesh," whether Jew or Gentile. The question is, as to the age for baptism. The gospel has concluded all under sin, but "he that believeth and is baptized, shall be saved." The apostles going forth to baptize all nations, would baptize them according to the notions they had of baptism as applied to converts, or proselytes from heathenism to the service of the living God. This, we have seen, included infants. Just as if the writer of the letters was sent as a missionary to a heathen country, with the simple direction—to baptize, he would baptize only adults; whereas a clergyman of the church of England would, with the same simple direction to guide him, baptize infants also*.

ROYAL MARRIAGE.—In the church of Christiania, Norway, the ceremony of the marriage of James the sixth of Scotland and first of England was celebrated here with the Princess Ann, daughter of Frederick II.; and an inscription in one seat of the church marks the fact:—"Anno 1589, St. Martin's day, which was the 11th November, on a Tuesday, came the high-born prince and lord Jacob Stuart, king of Scotland, to this town; and the twenty-fifth Sunday after Trinity Sunday, which was the 16th day of November, stood his grace in this pew, and heard Scots preaching from the 23rd psalm—"The Lord is my shepherd." M. David Lentz, preacher in Leith, then preached between ten and twelve." On this occasion the city of Edinburgh paid James 5,000 marks, and despatched a ship to Denmark to bring the king and queen to Leith; and at their marriage, celebrated at St. Giles's church, the council of Edinburgh presented her with a jewel held in pledge for 4000l. pounds Scots, which the king's necessities compelled him to borrow. There then danced before them, to and from the kirk, 42 young men dressed in white, and gold chains, who were masked as Moors.—*Rae Wilson on Norway.*

* See Wall, on Infant Baptism.

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* "Remarks on Two Letters addressed to rev. Richard Harvey, M.A., vicar of Ramsgate, Kent, by Mortlock Daniell, of Cavendish Chapel. By Orithodox. Ramsgate, Brewer. 1841." A well-timed pamphlet, called for by some local circumstances, but bearing on the important subject of infant baptism.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN

OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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PRICE 1½d.

A SACRAMENTAL ADDRESS,
ON PART OF THE EXHORTATION WHICH IS DELIVERED AT THE TIME OF COMMUNICATING.

BY THE REV. CHARLES HERBERT, M.A.,
Assistant Minister of St. James's Chapel, Clapham.

No. II.

THE notion referred to at the close of the first portion of the address is strengthened by the third reason urged by the church for loving to communicate, viz., that, in rightly communicating, "we are then one with Christ, and Christ with us." Blessed words! and amply borne out by holy writ: 1 Cor. vi. 17—"He that is joined to the Lord is one spirit;" and we bring in all those passages in which the invisible church is described in scripture as one body, of which Christ is the head; but chiefly above all, that prayer in which our Saviour speaks of believers being made one, not only in himself, but in God—"As thou, Father, art in me and I in thee, that they also may be one in us; that the world may know that thou hast sent me, and hast loved them as thou hast loved me." But here again the same caution must be repeated: beware how you press this notion of union between Christ and his people, so as to confound their real separate existences. True, the believer is so dependant upon Christ for life, that he cannot live apart from him: there must be intercourse with Christ, or the believer dies: but it is highly erroneous to say that the renewed spirit of the believer is a part of Christ's Spirit, and to hold that this is the meaning of the scriptural picture of the one Spirit in all the members of Christ's body. No: the union between Christ and

his people is one of dependance on our part, and support on his; but our souls are not absorbed into his soul: there is his soul entire and undivided, and our souls separate and distinct from his; and he, by his divine Spirit, influences ours for his own glory. This hidden influence is in especial degree held forth by this sacrament, and promised to them that rightly partake of it; and in the continued possession of it lies our being one with Christ, and Christ with us.

Surely, then, this expression of union, as well as the former expression of inhabitation, do make out a most precious richness of privilege and intimacy of communion. Now do we know any thing in this sacrament which is up to the level of these glorious terms—"We dwell in Christ, and Christ in us; we are one with Christ, and Christ with us?" Let us consider their fulness more than we have done: let our aim rise to this height; and let our heart be filled with expectations that God may give more and more in proportion to the increase of our spiritual apprehension and desire of these mercies.

But I have now to take up a remark which fell out under the second topic—of mutual indwelling; and which might have arisen in nearly the same manner from the third topic—of mutual union—viz., if these terms be applied in scripture only to the standing privileges of believing souls in every place and occupation, why in this address are they represented as specially to be realized in this ordinance? Surely it is a point worth inquiring; for why should we bring forward, as belonging to this ordinance in a special degree, what the word of God only asserts of all efforts wherein the

VOL. XII.—NO. CCCXXVIII.

H

[London: Joseph Rogers, 34, Norfolk-street, Strand.]

renewed soul seeks Christ? I presume the justification is this, that, as the benefit at this communion is of the same kind, though greater in degree, than the communion with Christ, which may exist in all the varying circumstances of life, we may apply to either the terms used for the other; *i. e.*, on the one hand, we may say that the soul that is in active communion with Christ holds perpetual sacrament, eating Christ's flesh and drinking Christ's blood all the live-long day. What is specially true of him in this ordinance is applicable in a lower degree to his continual experience; and we may assert, on the other hand, that, if he is said to dwell in Christ and Christ in him, and to be one with Christ and Christ with him elsewhere, much more is it so here; for what he enjoys in Christ at other times in a certain degree, he may in a higher degree attain unto at this blessed table: so that the church does right in setting forth, and we do right in expecting at this feast of love, a higher benefit from Christ in the way of mutual inhabitation and a closer degree of mutual union, than we realize in our ordinary inward experience, to which the scripture annexes these privileges.

Surely the entire meaning of this language in this address should be more considered. The sacrament of the Saviour's dying blood and suffering flesh is not rich enough to us, because our hopes from it are too low. We do not yet believe Christ's words in their fulness: we take them, and set our seal to them, and put them in their place in our prayers, but do not sufficiently consider what is God's meaning in using such words. But, if we do not arrive at high notions of this sacrament when words like these belong to it, the papist, with his monstrous dogma of transubstantiation, and the modern follower, with his hardly less intolerable notion of our receiving the Lord's body and blood (literally) in some way, though we cannot tell how, are in one respect more reasonable than we. For they see something glorious and sacred and extraordinary in the words, though that something be a fond and unnatural invention of man, not held in silence in old time, but controverted by scripture and the churches that follow it: whereas some persons see nothing great, nothing lofty, nothing teeming with special mercy here. A sacrament is an ordinance, and so is preaching, and so is prayer, both public and private; and they make no distinction between them; and as for these expressions, they consider them not, and wish them extirpated from our service, and secretly wish they were not in the scriptures. Rather let us meditate much on these words, and, after much prayer, come to Christ's holy

table in the very spirit that God enjoins—
"Open thy mouth wide, and I will fill it."

And now let me say to my readers, ponder these arguments for coming to kneel down month by month at Christ's holy feast. Shall all these riches of grace be dispensed freely, and you have no share in them? Shall these offers be made, and you despise them? Will you dare to remain unmeet for such a spiritual repast? Will you turn away from such speeches from heaven? If you are not prepared with broken hearts, and faces set toward Christ, make haste and get this only requisite preparation. But if you are thus prepared, why are you not seen there constantly? Who is able to do without the supports which are administered in this sacrament? I am sure I know not who. Perhaps some are in a state when the refusal or obedience to this ordinance may be the turning point with them. It may turn on their resolve respecting this command of Christ, *whether they take up Christ's easy yoke or no*. With them it may not simply be suffering loss, but final ruin that is in the scale. But I had rather turn to a thought about which there is no uncertainty: we know of no loving Christ without a prevalent disposition to keep his commandments as far as they are known. And I would not be in that soul's place who knowingly lives in a habit of neglecting the least of Christ's commands. A man may be dark on a point of duty, and be saved because he sins ignorantly, but wilful and intentional transgression is sin of another order; nor do I think any one in a state of salvation who deliberately puts God's yoke off his neck. It looks like the children of disobedience; and does not seem to agree with the notion of acceptance with God: and such a one has too much reason to fear lest his obedience in other things is a matter of convenience and custom, while the principle of obedience is wanting in his heart. Certainly without the prevalence of a principle of obedience, no man can be Christ's; and it looks very little like a disciple of Christ to neglect this demand, which he urges upon us with such affecting motives and astonishing words. Therefore, while I bid you take heed to come in a right disposition, because the whole benefit depends upon the state of our mind, "the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament; for then we spiritually eat the flesh of Christ and drink his blood: then we dwell in Christ, and Christ with us;" yet may I add, first, that they that have a hearty desire of these blessings are the fit persons to come, as a famished man is fit for a feast; and I would say, secondly, that many talk of the perils of coming to the sacrament, but

they forget what they ought more strongly to remember, the immense peril of not coming and not being fit to come, and so neglecting it all their lives. Little need be added in correction of the saying, "He, that is unfit to communicate, is unfit to die."

ILLUSTRATIONS OF SCRIPTURE.

BY C. M. BURNETT, Esq.

No. I.

THE PYRAMIDS OF EGYPT.

THERE is no country, the history of which has been handed down to us, that affords so much instruction, and excites in our minds so lively an interest, as that of Egypt. At a period when all other nations were immersed in darkness and barbarism, she was at once the inventor and the patron of learning and the arts, many of which to this day have been withheld from the reach of modern discovery.

When we read in the accounts of travellers of the number and the vast dimensions of the different tombs, obelisks, temples, and even cities, the ruins of which are so thickly spread over this once great and powerful country, we are at first unable to reconcile them either with reason or truth. The more however they are investigated, the more strongly they impress the mind with the fact that they are the works of a nation not only advanced in learning and the arts of civilization, but enriched by the wealth of native industry, and the spoils of foreign conquest*. The primitive cause of this early development of the Egyptians as a nation has been attributed to the great attention which they paid to agriculture, which, in a region so fertile as well as so peculiarly placed in other respects, must have contributed more than any thing else to hurry on to maturity all those circumstances which are placed within the power of the inhabitants, and which, when combined with natural advantages that have been denied to almost every other country, could scarcely fail to produce the most prosperous results. These causes, as in the case before us, while they draw out the resources of a country, and give to it, like Egypt, a style of grandeur as wonderful as it is elaborate, serve to shew how far a nation may advance in civilization and learning, how much she may be the envy of surrounding nations for her wealth and magnificence, and yet be destitute of the only true wisdom. The gold and the silver and the precious stones, were some of the "hid treasures" which this haughty people set their hearts upon; and, had they searched for wisdom as they did for these, "then would they have understood the fear of the Lord, and found the knowledge of God."

But there is a circumstance connected with this country which greatly enhances the interest we may shew in investigating the ruins of this mighty nation. "This country," says Calmet, "properly speaking, was the cradle of the Hebrew nation. Joseph, being carried thither and sold for a slave, was, by God's wisdom and providence, established viceroy of Egypt. Hither he invited his father and family, in number about seventy persons; after dwelling here 215 years, the whole family and their people departed hence, in numbers 663,550 men. The king of Egypt would not permit the Hebrews to leave his country till he was compelled by miracles and chastisements. And after he had dismissed and expelled them, he repented, pursued them, and followed them into the Red Sea,

where he perished." Some time after the death of Joseph, which occurred ninety-four years after his arrival in Egypt, B.C. 1729, "there arose up a new king (Chebron*) over Egypt, which knew not Joseph;" and the short account of this Pharaoh, which we read in the 1st chapter of Exodus, leads us to believe that the Israelites were, especially during the latter years of their bondage, employed in making bricks and carrying burdens.

There are few who have visited Egypt who have not been able to furnish some information relative to those wonderful and gigantic monuments of untiring labour, the pyramids, which, from their magnitude alone, have escaped the ravages of time, and are thus standing in these latter days as it were to record the power, wealth, and magnificence of a nation, at a period of the world's history when all other nations were either in profound ignorance or barbarism. From the statement first disclosed by Josephus†, that the Hebrews during their Egyptian bondage were engaged, among many other laborious works, in erecting the pyramids, it has been argued, with considerable probability and learning, by Perizonius‡, Hales, Taylor§, and others, that these memorable buildings were in a great measure erected by the Hebrews. Some of the reasons urged by these writers for such a belief I shall presently examine. There would appear to be an objection to this assertion, in the fact that neither in the bible nor in Homer, the two most ancient books, is there any mention made of the pyramids; and on this account it has been thought that these vast structures did not exist before the exodus, or in the time of the poet. The circumstance of the exterior both of the causeway and the pyramids being now lost, places the exact period when these works were completed in very great doubt||; nevertheless there is much collateral evidence to prove that they existed at a period anterior to the departure of the Israelites out of Egypt. Indeed, the great pyramid, which stood near the city of Memphis, and which was celebrated as one of the seven wonders of the world, has been by some considered to have been built by Saphis—the Cheops of Herodotus, and the Chemsais of Diodorus—was lived 2,123 years before the Christian era, and consequently nearly 400 years before the arrival of Joseph in Egypt. This, and the two other pyramids adjoining, are considered the three principal edifices of the kind, and are celebrated for having been described by Herodotus. They are placed on a platform of rock about 150 feet above the surrounding desert. Lord Lindsay has conducted a tolerably sound argument to prove that these pyramids were built by the shepherd kings of Egypt, which were the

* Or Amosis or Amses, who commenced the eighteenth dynasty, B.C. 1575, 84 years before the exodus.

† See Antiquities of the Jews, book II. chap. 8.—"They became very ill-affected towards the Hebrews, as touched with envy at their prosperity: for, when they saw how the nation of the Israelites flourished, and were become eminent already in plenty of wealth, which they had acquired by their virtue and natural love of labour, they thought their increase was to their own detriment; and having in length of time forgotten the benefits they had received from Joseph, particularly the crown being come now into another family, they became very abusive to the Israelites, and contrived many ways of afflicting them; for they enjoined them to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating upon its running over its own banks: they set them also to build pyramids; and by all this wore them out, and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labour; and four hundred years did they spend under these afflictions, for they strove one against another which should get the mastery, the Egyptians desiring to destroy the Israelites by these labours, and the Israelites desiring to hold out to the end under them."

§ Origines Egyptiacæ at Babylonicæ.

|| See continuation of Calmet's Dict. vol. iv. p. 88.

¶ "It has always been a matter of surprise that no hieroglyphics are met with either in the interior or the exterior of the pyramids; and that, above all, the sarcophagus should be destitute of those sacred characters so generally found on Egyptian monuments."—Wilkinson's Egypt, p. 236.

* The great wealth of Egyptian Thebes, the magnificence of its edifices, and the luxury of its inhabitants, have now passed into a proverb. Diodorus reckons that the Persians alone, carried off from this city upwards of 300 talents of gold, and 2,300 of silver, being of the value of 1,847,514*l*.

ancestors of the Philistines, in the time of Abraham. The magnitude of these buildings has been so differently stated by different writers, that I cannot do better than copy Dr. Russell's table of the dimensions of the great pyramid, as given by all the most celebrated travellers:—

ANCIENTS.	Height of the Great Pyramid. Feet.	Number of Steps.	Length of the Side. Feet.
Herodotus	800	—	800
Strabo	625	—	600
Diodorus	600	—	700
Pliny	—	—	708
MODERNS.			
Le Brun	616	—	704
Prosper Alpinus	625	—	750
Thevenot	520	208	612
Niebuhr	440	—	710
Greaves	444	207	648
Davidson	461	206	746
French Savans	440 (47½ Eng.)	—	704
Maillet	—	208	—
Albert Lewenstein	—	280	—
Belon	—	250	—
Pocock	—	212	—

Nevertheless, as there are many known facts relating to the pyramids*, which bear some relation to the short account given in the book of Exodus of the oppression which the Israelites underwent during their bondage in that country, it may not be uninteresting to review what different writers have stated which would seem to bear upon the subject. It was the very prevalent opinion of all the early writers upon Egypt, that these vast buildings were designed originally for sepulchres or mausoleums for the crowned heads of that country; and the common custom of heaping up a huge pile to the memory of the great and the wise in former times, in all countries, but especially in Egypt, strongly favours this idea†. Some have thought from their peculiar position, being placed due north and south, that they were also intended for astronomical purposes. The geometrical proportions which are observed in these buildings are not altogether inexplicable when it is remembered that geometry first took its rise among the Egyptians, who were in a measure compelled to invent it as a remedy for the confusion which generally happened in reclaiming their lands after the inundations of the Nile, which carried away their land-marks and effaced all the limits of their possessions. This difficulty they met by inventing a method of measuring the land, that every person might have what belonged to him; and this practice led to the discovery of many excellent properties of these figures. The fact of the pyramids having been constructed in such strict relation to the four quarters of the world, and which showed the true meridian of that place with so much geometrical precision§, may not disturb the idea that they were

* "It is the common opinion that the word pyramid is derived from the Greek *Πυρ*,—fire; and that these structures were so called from their shape, which ascended from a broad basis and ended in a point, like a flame of fire. Others, whose opinion Voisius seems to approve, say that the name comes from the word *Πυρος*, which in the same language signifies wheat, because they suppose them to have been the granaries of the ancient Egyptian kings. But a late writer, versed in the Coptic tongue, has given us another etymology from that language, wherein *pouro* signifies a king and *mis* a race, or generation; and the reason why the pyramids had this name given to them was, as he tells us, because they were erected to preserve the memory of the princes (who were their founders) and their families."—*Wüthke's Dissert. de ling. Copt.* p. 106.

† Herodotus, Strabo, Diodorus Siculus.

‡ Even so late as the time of the Circassian Memlook kings, who lived about the commencement of the sixteenth century of the Christian era, there are found, as in Qaherah, in Lower Egypt, monuments to record the death of these kings, which surpass in magnificence some of the largest public buildings in our own country. They are considered the most splendid monuments of Saracenic architecture.

§ It is very remarkable that in these pyramids which have been opened—which are about six—at Djiseh and Saggara, the

originally intended for tombs; in proof of which, in the interior of several of them there have been found sarcophagi: and in that of the great pyramid a statue resembling a man is said to have been discovered, in which statue the body of a man was found, with a breast-plate of gold and jewels; but lord Munster found in the same sarcophagus the bones of an ox*.

I will, however, proceed to consider what reason there is for attributing these monuments to the skill and labour of the Hebrews when in bondage to the Pharaohs, agreeably to the assertion of Josephus.

First, then, we find them employed in making bricks, which, as they contained straw, were hardened in the sun; for such bricks alone require the assistance of straw in their composition. "They laboured in brick and in mortar, and in all manner of service in the field." According to the accounts of travellers, the pyramids of Saggara are wholly composed of sun-burnt bricks: and the internal construction of the great pyramid, as well as those adjoining, is of the same material, although the exterior tier, or casing §, is of different kinds of stone. In the great pyramid, and in the second, it is of nummulite limestone, from the Libyan mountains; and in the third, of granite. And the fact that limestone or granite formed part of the outside structure of the pyramids, is no proof that the Hebrews were not concerned in erecting them; for,

Secondly, we are told they had heavy burdens to carry ||; which no doubt comprised, among other material, stone; for we can hardly suppose that the treasure cities which they built for Pharaoh—Pithom and Raames§—were not built of stone as well as brick. The statement of Josephus, that "they were employed to cut a great number of channels for the river," when it is known that these canals were made all over the country by the ancient Egyptians for the purpose of transporting masses of stone, which could not otherwise be conveyed to the spots where

entrance has always been found near the centre of the north face; and the passage proceeding down from the opening is always at the same angle—27°. "If then," says Dr. Russell, "nothing more were apparent than the exact position of those buildings in reference to the four cardinal points of the compass, it would of itself be sufficient to stamp the character of the Egyptians, at a very remote age, as connected with the pursuits of practical astronomy. But when to this are added the delineations of the twelve signs of the zodiac—the traces of which are still visible at Enah and Dendera—the naming of the principal stars, and grouping of the constellations, there can remain no doubt that the science of the priesthood was chiefly employed in marking the times and paths of the celestial hosts. When too we find that all the learning of Thales, by which he was enabled to calculate eclipses and determine the solstitial and equinoctial points, was acquired from the Egyptian sages 600 years before the Christian era; that, at a later period, Eratosthenes was found qualified to measure a degree of the meridian, and from the result to deduce the circumference of the earth with an extraordinary degree of accuracy; and that the day of the summer solstice was then, and probably at a much earlier epoch, so nicely observed by means of a well dug at Syene, from the surface of which the sun's disk was reflected entire—we cannot hesitate to receive any hypothesis which assumes an astronomical purpose in accounting for the architectural prodigies of ancient Egypt.

* See Wilkinson's "Egypt," p. 325.

† "Ye shall no more give the people straw to make brick, as heretofore," &c. (Exod. v. 7 and seq.)

‡ Exod. i. 14. In rendering the passage in Ps. lxxxi.—"I removed his shoulder from the burden: his hands were delivered from the pots"—the septuagint, vulgate, Symmachus, and others, agree in substituting the word "mortar-basket" for "pots."

§ "This casing—part of which still remains on the second pyramid of Cephren, or Senusaphis—is in fact merely formed by levelling or planing down the upper angle of the projecting steps; and was, consequently, as Herodotus very justly observes, commenced from the summit."—*Wilkinson's "Egypt."*

It is supposed that the stone casing of this and the great pyramid was removed, by order of Saladin, to build the citadel and walls of Cairo.

¶ Exod. i. 11; ii. 11.

§ Exod. i. 11. According to Bryant, Pithom or Bethon was a second Heliopolis. The Greek version gives the word Raames, instead of Raames, which Eusebius states was built by the Israelites.

they are now found, to the astonishment of every traveller, will give room for more than a conjecture that the Jews were employed in stone as well as brick work; and that probably the outer tier* of the pyramids makes as strong an appeal to our commiseration for the hardships which they endured, as the other portions of the building. The Egyptians had the art and contrivance to dig and carry their canals into the very quarry from which they conveyed those huge masses of stone, in the same manner that we now carry our railroads for convenience into similar places. And therefore it was that, at the time of the Nile's inundation, when the first harvest was ended†, and all agricultural pursuits were suspended, they could now fill their canals with the superabundant water; and, by means of rafts, they thence conveyed, with comparatively little trouble, the numerous and huge masses, cut in the form of blocks or statues‡, or columns, as they required them, in order to convey them into Lower Egypt. And, as the country was intersected every where with these canals, there were few places to which those mighty masses of stone might not be carried with ease, although their weight would have broken every other kind of conveyance§. Moreover, Pliny tells us that three hundred and sixty thousand men were employed for twenty years in constructing the great pyramid; but Herodotus reduces it to one hundred‖ thousand; and he also observes, they were employed in cutting and transporting the stone from the Arabian mountains. The causeways by which the stone blocks were carried from the canals

* It is not generally known in what way the outer casing, as it has been called, of the pyramids was put on. The idea of an outer covering being put on after the building was erected, is wrong, and had its origin in an expression in Herodotus, which has been translated—"to cover with a casing." By referring to the annexed diagram, it will be seen that the first tier of

(Section of a pyramid.)

the pyramid (A) was entirely surrounded by stone; while the outer part (B) was filled up with bricks. When the second tier (D) was commenced, the outer stone-work would advance only to about half the thickness of the stone on the outer edge of the first tier; by which plan the square of the second tier would be less than that of the first, and the third tier less than the second, and so on to the top. When the whole was finished, they commenced planing down the upper angle of the projecting steps, down to the level of the line C. The outer stonework would, after this, give the appearance to the eye of its having been placed on the surface of the material beneath, in the same manner as the modern casing of a house with stone is done. But it will be seen the Egyptian method is far better calculated to withstand the effects of time, from the fact of some portions of that casing having lasted to the present period.

† The Nile regularly overflows this country in the beginning of the summer solstice, continuing the whole time of the sun's passage through the sign Leo; it decreases when the sun enters Virgo, and when he is in Libra the Nile sinks. The ancient Egyptians had two crops of corn yearly from the same ground; at present they get but one. After barley harvest, they sowed rice, melons, and cucumbers. Egypt is said to have furnished Rome annually twenty millions of bushels of corn.—*Calmet*.

‡ In this way some of the statues which are cut out of one solid block of stone, were first carved in the quarry, and afterwards removed.

§ *Kellin's Ancient Hist.*

¶ Pliny probably copied his account from Diodorus Siculus. Herodotus says 10,000 at a time relieved each other every three months. This difference in the numbers is thought to be accounted for by supposing Diodorus to mean the whole of the population employed in all departments, when he states 200,000, while Herodotus only meant the number employed in one specific department.

to the pyramids—a distance, it is supposed, of three thousand feet—were also built of stone; and, as ten years were occupied in building one of them, it is probable the quantity of stone used on these occasions was very great*.

Thirdly. It is rather remarkable, when the Israelites were in the wilderness, they regretted "the fish which they did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic." Now Herodotus mentions three roots—the *fig*†, onion, and garlic—all of which are to this day in common use among the lower orders of the Egyptians, which he says he saw named in an inscription on the outside of the great pyramid; and by his account it appears to have been in the Enchorial or Hieratic character, and which recorded the expense of the articles of food consumed by the labourers during the building of that structure. The total expense amounted to sixteen hundred talents of silver, which were equal to about 200,000*l.* sterling—a sum sufficiently large to imply a vast number of people having been employed for a long period of time, so abundant as these vegetables are in that country.

Fourthly. We learn from Herodotus that the builders of the pyramids were not continually engaged at the work, but that they were relieved every three months, and that they were not composed of the native Egyptians. Diodorus states‡ of Sesostris, that "he employed in these works none of his own subjects, but only labours of captives. He was even careful to engrave these words on the temples, 'No Egyptian had a hand in this structure.' They say further, that the captives brought from Babylon, unable to endure these labours, found means to escape, and made war with the Egyptians." Moreover, Josephus tells us that the Hebrews were obliged to learn all sorts of mechanical art: this must therefore have taken them off occasionally from their works at the pyramids. Now we learn from scripture that the Israelites were employed, in addition to their "hard bondage, in mortar and in brick," "in all manner of service in the field." The fact of the Israelites being employed in different ways seems also strengthened by the circumstance of the manner of Moses not being able to conceal him when an infant, for more than three months. This fact, together with many others—as the journey to Mount Horeb, which Aaron took to meet Moses, the institution of the pass-over, and the stipulation of Moses that not a hoof of their cattle should be left behind—would seem to prove very clearly that the children of Israel were only engaged alternately or at certain seasons in erecting the pyramids. The circumstance of the king who knew not Joseph, putting the Hebrews to hard labour upon works not absolutely essential, and only useful in a political or national sense, seems probable; especially when it is known that it was the custom with other nations to employ bondmen in building and other laborious work, while the natives were educated

* This great causeway, mentioned by Herodotus, must not be confounded with that which was constructed upon inaccessible arches, and which extended between the pyramids and the Nile. This latter was built by Amdi, one of the emirs of Salah-Eddin-Yousouf, the son of Job, commonly called Saladin the Great. The remains of this causeway may still be seen. The material which composes it, together with that of the citadel, the mosques, and the battlements of the capital, was taken chiefly from the outer casing of the great and several of the smaller pyramids. (See Richardson's "Travels along the Mediterranean," and Russell's "Egypt.")

† This is the radish (*raphanus sativus* or *radicus*), and not the horse radish, as was supposed. It is very difficult to ascertain what plant was really intended in Numbers xi. 5, by the Hebrew word *chaitur*, which in this place is translated leek, but in numerous other places the same word is variously rendered grass, herb, hay; and in Isaiah xlviii. 13, it is translated court—"and a court for owls." If any vegetable at all is intended in this last passage, we must substitute the marginal reading "ostriches," for "owls" do not live on vegetables.

‡ Lib. i. ch. 8.

as men of war. We read this was the course afterwards pursued by Solomon towards the Amorites, Hivites, and other nations. He levied upon all those captives that he did not destroy a tribute of bond service*. The same custom even now prevails in the east; and that the Israelites were really bondmen, no one, I presume, will doubt, for they are said distinctly to have been brought out of the house of bondage (Exod. xx. 2).

Fifthly. The period of time allotted to the erection of these immense buildings corresponds with what is usually allowed to be the time of Israel's bondage. They were supposed to have been in Egypt 215 years†, of which Joseph ruled 70 years; 140 years therefore remain, which is sufficient time for a new king to arise who knew not Joseph, before the exodus. Now, according to Wilkinson's tables of the kings of Egypt, about 60 years elapsed before this new king arose (Amosis Chebron), which leaves nearly 80 years B.C., namely, from 1675 to 1401, the year of the exodus‡. It was probably during this and the following reigns that the Israelites underwent the hardships which are stated in the book of Exodus.

These are the chief conclusions which appear to justify us in believing that many of the pyramids of Egypt were built when the Hebrews were in bondage in that land, and were partly constructed by that people—I say partly, because other nations were in bondage to the Egyptians; and these, for the reasons above stated, were also engaged. Thus, says Rollin, "all this bustle, all this expence, and all the labours of so many thousand men for so many years, ended in procuring for a prince in this vast and almost boundless pile of building, a little vault six feet in length. Besides, the kings who built these pyramids had it not in their power to be buried in them, and so did not enjoy the sepulchre they had built. The public hatred which they incurred, by reason of their unheard-of cruelties to their subjects, in laying such heavy tasks upon them, occasioned their being interred in some obscure place to prevent their bodies from being exposed to the fury and vengeance of the populace." Whatever they were constructed for—whether, according to the Brahmins, they were places of worship; or, according to the Puranas and to Pliny, they were built for motives of ostentation, or what is still more likely, according to Aristotle, whether they were monuments of tyranny—seems of little moment: while we behold them, in these last days, scarcely acted upon by the long period of time that has swept over them, we cannot resist the flow of thought which naturally arises in the mind, viz., that these wicked and idolatrous people have been made, by the exercise of a genius which was in them to aim in all things at the grand and magnificent, to record their folly and oppressive cruelty towards the people of God by building these everlasting monuments of the truth and integrity of the sacred history.

* 1 Kings ix. 21.

† Josephus states that the children of Israel were four hundred years under these afflictions; and in Exod. xii. 40, it is stated that "the sojourning of the children of Israel who dwell in Egypt was 430 years." Bishop Patrick says (Commentaries on the Old Testament), "This includes their fathers Abraham, Isaac, and Jacob; and their sojourning in the land of Canaan as well as in Egypt. From the time of Abraham's coming from Churran into the land of Canaan, when this sojourning began, till the going of his descendants out of Egypt, was just 430 years. From his arrival in Canaan to the birth of Isaac was 25 years; Isaac was 60 years old when he begat Jacob, and Jacob was 130 years old when he went down into Egypt—making together 215 years; and from his family coming into Egypt till their departure, was just 215 more."

‡ By some unaccountable error Herodotus has strangely misplaced Cheops and Cephren, making them posterior to Sesostris and Meris. The former reigned about 3123, upwards of 400 years before the arrival of Joseph in Egypt, while the latter, called also Remeses the Great, did not reign till nearly 90 years after the exodus, 1355. This last Sesostris was however confounded with one of the same name, that Manetho places as early as the twelfth dynasty, a period not very far removed from the deluge of Noah, which is 2348 B.C.

THE DAG OF JONAH.

AMONG the writings of the prophets, there is no circumstance which has attracted more general attention, excited so much curiosity, or caused so much opportunity for the exercise of learning as well as scepticism, as the account which has been handed down to us in the pages of holy writ of the miraculous preservation of the prophet Jonah. Whatever opportunities the exercise of God's supernatural power may give to the sceptic for using those arguments which, if carried out, would lead to the destruction of all belief in the written word of God, this account appears in a pre-eminent degree to have furnished much matter for speculation and even ridicule. A history confessedly so difficult* would necessarily cause much learning as well as reasoning to be embarked in it. No doubt the period at which the prophet wrote, he having been supposed to be the most ancient of all the prophets usually so called, was not calculated to throw so much light upon the miraculous event which he records, as might be expected in the study of subjects more parallel with history, and which might be drawn out by the aid of testimony. The story of Jonah is considered on this account by many to be fair ground for the exercise of conjecture, and the creation of difficulties which few can either gainsay or disprove. To give the subject the attention it deserves, and to clear it of many absurd reasonings with which it has been surrounded, will be at least interesting, if it is not capable of much practical application. Many points connected with the subject prove that the event was cast at a period not very far removed from the reign of Jehu, who was king over Israel about 880 years before the Christian era, and 280 previous to the Babylonish captivity. It was supposed by archbishop Usher, "that the king of Nineveh who repented at Jonah's preaching, was Pul;" but this is very uncertain, and, as Lloyd† has shewn, not very probable, for no mention of Pul occurs for more than 70 years after the reign of Jehu.

The spirit in which this account seems to have been handled by some is little higher than that which is manifested by the neologian school of the present day. Not caring to believe any part of the history that is not open to reasonable explanation, they at the same time find the difficulty increase in proportion to the number and extent of their doubts. This fact is not however peculiar to the case before us; on the contrary, it may be said of every one where explanation goes so far as to enter into the manner in which a miracle is wrought, that, instead of placing the subject in a light more easy to be understood, it only makes greater disagreement in the general connexion. All due estimate being made for the circumstances related in a miracle, I am inclined to think, with a learned writer, that "by whatever agent a miracle be produced, it is still a miracle, whether that agent be the element fire, or the element water; whether it be a meteor in the air, or a phenomenon in the earth, it is not the agent employed that constitutes a miracle, but the exertions of a superior power directing that agent in a way different, often contradictory, from what of its own nature, and as one might say, of its own accord, it would have proceeded in. It is a matter of perfect indifference, for instance, when our Lord walked on the water, whether he diminished the specific gravity of his own body, or whether he condensed the water beneath his feet into a kind of solidity approaching towards ice; we say this is indifferent with respect to the miracle, because

* The abrupt manner in which the book of Jonah both begins and ends, has led to the opinion that it was but an appendix to some of his other writings. We know by Josephus that he did write other prophecies; for he foretold that Jeroboam would make war against the Syrians. (See 2 Kings xiv. 25).

† Usher's Annals, p. 58; A.M. 2328.

‡ See his Chronological Tables.

it required the same power to do one as to do the other, and either way is miraculous." I then beg to observe, in the outset of my inquiry, that whatever the DAG of Jonah may have been, God's supernatural instrumentality in the matter cannot be overlooked. In spite of the objections of unbelievers, the humble servant of God will readily admit it to have been a fish; but what species of fish it was must for ever be considered an uncertainty, from the fact that the word DAG is not a specific but a generic term, or rather a term used to denote fish in general, the word being a general name in scripture for aquatic animals. But to this question I shall return.

As the consideration of the whole narration, as it is found in the book of Jonah, would monopolize a much greater space than the limits of these observations will allow, I shall confine myself merely to the nature of the preserver which was provided by the God of Jonah for his delivery out of the "deep waters," into which his want of faith had carried him. This subject therefore is chiefly comprehended in the last verse of the first chapter of Jonah—"Now the Lord had prepared a great fish to swallow up Jonah: and Jonah was in the belly of the fish three days and three nights"—although it will be highly necessary that the reader should also take the whole narrative into consideration before any accurate opinion can be advanced as to the fact of whether the word dag can even be defined so closely as to imply a living fish. To the decision of this question we will therefore now proceed. "The fame of Jonah's deliverance appears to have spread among the heathen nations; and the Greeks, who were accustomed to adorn the memory of their heroes by every remarkable event and embellishment which they could appropriate, afterwards added to the fictitious adventures of Hercules that of having continued three days without injury in the belly of a dog*, sent against him by Neptune. The fable of Arion and the dolphin, of which the date is fixed at a time nearly coeval with the period of Jonah, is possibly a misrepresentation of particulars recorded in the Bible†. And there is little doubt that from the word dag is derived the heathen deity who

* had his temple high

Reared in Axotus, dreaded through the coast of Palestine."

This idol appears, from the description given of it in 1 Sam. v. 4, to have been composed partly of a fish and partly of a man‡. There was a temple of Dagon at Gaza: the same was pulled down by Samson (Judges xv.) Another was at Ashdod, where the Philistines deposited the ark of God. Besides these, there were several cities named after this deity; as Beth-Dagon, a city of Judah—Caphar-Dagon, not far from Diospolis. So that the account of Jonah having been restored from the belly of a fish must have given rise to many confused statements, and, from its miraculous appearance, have been the origin of much superstitious exaggeration, which spread itself far and wide. Thus there was an ancient fable that Οἰωνός (Oionos), who was half a man and half a fish, rose

* Lycophron, the Greek poet, alludes to this—

"That famed three-nighted lion, whom of old Triton's carcharian dog with horrid jaws Devoured."

† Gray's Key.

‡ It is our opinion that Dagon was represented like a woman, with the lower parts of a fish—

'Destinit in placem mulier formosa superne;

Herat. de Arte Poet.

Like a triton or syren. The *Magnum Etymologicum* says that Dagon was Saturn, others say he was Jupiter; others say Venus, whom the Egyptians worshipped under the form of a fish, because in Typhon's war against the gods, Venus concealed herself under this shape (Ovid's *Met.*, lib. v. fab. 5). Diodorus Siculus says, lib. ii., that at Askalon the goddess Derecto, or Atergatis, was worshipped under the figure of a woman, with the lower parts of a fish; and Lucian (de dea Syr.) describes that goddess, or Venus, being adored under this form.—*Calmet*.

up out of the Red Sea*, and came to Babylon, where he taught men several of the arts, and returned again to the sea. Apollodorus states that there were four such creatures, which at several ages had come forth out of the Red Sea, and that the name of one of them was Οἰωνός, whence the learned Selden derives *dagon*. Berosus, speaking of Oannes, says he had the body and head of a fish, and above the head of the fish he had a human head; and below the tail of the fish, he had human feet.

Whatever were the corrupt purposes to which these heathen representations and legends pointed, I cannot help thinking that some little credence ought to be placed in them as far as the representation will coincide with what we know to be probable, if not actually certain. If the dag which received Jonah, for example, were nothing more than a ship or a floating preserver of some kind, how is it that mythology has over and over again recorded this event after its own fashion, yet always associating the wonderful preservation of their God with some fish? Now the mythological origin of many heathen deities may be traced to some real event recorded in the word of God; and there is no doubt that the report of Jonah's wonderful preservation by a fish would never have received such an unaccountable perversion, had the prophet been cast up out of a ship. Neither would the event have been likely to gain so much notoriety had it merely consisted in a simple act of casting one supposed to be drowned, but really saved, out of the interior of some floating vessel. I say thus much in proof of the dag being a real fish, because the author of the "Fragments" appended to Calmet has very learnedly conducted an argument to shew that the dag was not an animal, but a mere floating preserver. In its primary sense it certainly means a fish, although it may also mean a fish-boat, and figuratively a preserver. Moreover St. Matthew in describing the words of our Saviour, who was asked for a sign, uses the word κητος, which can have no other meaning than that of a fish—"As Jonah was in τῇ κοιλίᾳ τῶν κητῶν (the hollow cavity of the whale or fish) three days," &c. It is true the word κητος is sometimes put for great ships‡, but where would be the sense of preserving Jonah in a great ship? Besides, in Jonah's time nothing but open galleys were in use.

But we have the account of another symbol of this event in the Greek writers, which they call Derketos‡. Diodorus, Lucian||, Pliny, and others, describe this goddess as having the countenance of a woman, with all the other parts of a fish¶. The Greeks supposed that Semiramis was the daughter of Derketos, who was changed into a fish. This image was most worshipped in Palestine and in Syria, around Judea**. It has been thought by some writers that this female emblem, as well as the masculine Dagon, went by different names in different countries††. We can-

* The Red Sea is sometimes by ancient authors confounded with other seas, as the Indian Ocean.

† This idea has since been adopted by the learned writer of the *Natural History of the Bible*.

‡ "Hesychius says, ΚΑΘΗΝΕ ΠΛΟΙΟΝ ΜΕΤΑ ΩΣ ΚΗΤΟΣ"—GREAT ships were often called katene, from ketos, which signified not only a sea-monster, a whale, a great fish, but an unwieldy, immense great ship or vessel.—*Fragments of Calmet*.

§ A great or magnificent ketos. Der is supposed to be a Syriac word.

|| Lucian says, "I saw in Phenicia the image of Derketos; a strange sight indeed, for she had the upper half of a woman, but from the thighs downwards the tail of a fish."—*De Dea Syria*.

¶ An Egyptian medal represents half the body of a woman with a cornucopia in her hands, the tail of a fish bent behind, and feet like those of a crocodile or a sea calf.

** And there is no doubt that this was the origin of the mermaid of our heraldic supporters.

†† "Salmasius (in Solinus) is of opinion that Dagon is the same as Ceto, a great fish. Ceto, the sea-monster to which Andromeda was exposed at Joppa, and Derecto, the goddess of the Askalonites, are the same deity. Selden (de Diis Syntagm. ii, cap. 3) thinks

not, however, avoid coming to the conclusion that this Derketos answered to the dag. One is the Greek, the other the Hebrew word for fish; and both images display the same fact of a human form proceeding out of the mouth of a fish. Nor can we use a more powerful argument that a real fish was made the receiver of Jonah, than by directing the reader to the original words, which in Hebrew are usually put to signify ship and fish. When ships are spoken of in the Hebrew, the word *anioth** is mostly used; and when fish are spoken of, the word *dag* is used. We never see the word dag used for a ship; if therefore it is made to suit this purpose in Jonah, there is no precedent for it.

It has even been thought by some that the method of giving names to different ships, might have been the cause of the receiver of Jonah being called dag, just in the same way that we give to our ships the name of animals, or fish, or cities, or great men. But how remote is the probability that such was the origin of the word, setting aside the fact that we possess no historical evidence to prove that this method of naming vessels was in fashion before the time of Virgil †.

But among the fictions which were originally founded on the adventures of Jonah, may be quoted that of the exposure of Andromeda, the daughter of Cepheus, king of Egypt, upon a rock which projects into the sea at Joppa‡. It is stated that for her mother's pride she was chained to a rock, in order to be devoured by a sea-monster; but she was released by the bravery of Perseus, who afterwards married her. Now if Jonah had been generally understood to have been received within "the hollow cavity" of a ship instead of a fish, the fiction of Andromeda would have, in all probability, gone to state that she was cast into some floating preserver to take her chance.

It is remarkable that old Jewish doctors, who were great lovers of the marvellous, among their numerous traditions and interpolations of the scriptures, have, in almost if not all instances, preserved some idea of a living animal having been the preserver of Jonah. Josephus and the rabbins assert that it was a whale that enclosed Jonah, and that it went up the Bosporus into the Euxine Sea, where he was cast out of the fish. And their belief in the miracle of Jonah's being received into the belly of the fish, does not bear a comparison with the real impression which was upon their minds, and which they gave authority for.

Thus they thought the fish that swallowed Jonah was created from the beginning of the world; that, when it had brought Jonah into the Red Sea, it showed him the way that Israel passed through it; and in violent defiance of all anatomical knowledge, they supposed that the fish's eyes were as windows to

Jonah*, so that he looked out and saw all as he went. There was also a tradition among these rabbins that Jonah was twice swallowed by a whale, once by a male and once by a female.

But without further pursuing this part of the subject, the reader will have an opportunity of seeing that there is considerable evidence to show the prophet was received within the cavity of a fish. Our next inquiry will lead us to the evidence which favours that particular fish which some have undertaken to argue, with considerable learning, must have been the whale, others the sea-calf, and others again the shark. It would indeed be difficult to reconcile the statement of the prophet with any thing but an animal of some kind; for it would be impossible, or rather unreasonable, to suppose that a preserver, in the form of a ship, could be kept at the bottom of the sea; in which place the dag must have been, for Jonah to have said—"The depths closed me round about; the weeds were wrapped about my head. I went down to the bottoms of the mountains." For it is clear that nothing but an animal of sufficient magnitude could penetrate to such a depth in the sea as to admit of such expressions as these being used. It is not, perhaps, considered by every reader of that beautiful prayer of Jonah, what was the real depth which the prophet descended, to have enabled him to express himself in the way he did; and it may be looked upon as an utter impossibility that any mere ship or cavity could have descended to such a depth as would admit of his going down to the bottoms of the mountains, which—if what Mrs. Somerville states be correct, that the mean depth of the sea is about equal to the mean height of the continents and islands above its level—is equivalent to his having possibly penetrated as low as fifty thousand feet, or nearly ten miles †.

* This idea does not differ much from those of the Chinese, who consider that a painted eye on the front of their ship is indispensable in order to secure the safety of the ship when sailing.

† We have inserted these observations of our ingenious correspondent, as it is interesting to examine the collateral evidence to the truth of scripture history; but we apprehend that no Christian can, after the words of our Saviour quoted above, have the slightest doubt that Jonah was really received into the belly of a fish.—Ed.

THE COMMENCEMENT, PROGRESS, AND FINAL TRIUMPH OF DIVINE GRACE:

A Sermon,

BY THE REV. G. C. ROLFE, B.A.,
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COL. I. 21, 23.

"You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel."

A VERY important truth is intimated in the text, a truth never to be lost sight of by the believer, a truth repeatedly inculcated by Christ and his apostles, a truth directly opposed to the fatal errors of the Antinomian, namely, that sanctification is one great end of our redemption; that a recovery of the lost image of God, no less than of his lost favour, was the great object of Christ's incarnation and death; that, though the saints are dead to

Atergatis to be the same as Dagon, and derived from the Hebrew, *Adir Dagan*, "magnificent fish." Diana the Persian, or Venus, was, they say, changed into a fish, by throwing herself into the waters of Babylon. There was a very deep pond near Akelon, filled with fish, consecrated to Dereto, from which the inhabitants of the town abstained, through a superstitious belief that Venus having cast herself into this pond, was there metamorphosed into a fish.—*Calmet, copied from Diodorus.*

* The word *raphinah* is also put for ship in Jonah i. 5. Now if *dag* also means a ship, how very unlikely is it that two different words should be used in the same chapter to mean the same thing, one of which does not again occur. *Tzi* is also another name for ships; *tzi adir* means a large capacious vessel.

† The ships that came to the aid of *Æneus* were the Tiger, Centaur, Triton, Prides, Chimeras, Scyllas. As *Prides* signifies a whale, and this was a name given by the Romans to a ship, it is conjectured that dag might have been applied to the preserver of Jonah in the same manner.

‡ This was formerly the only port which the Jews had upon the coast of the Mediterranean Sea. All the materials that were sent from Tyre towards the building of Solomon's temple, were brought and landed at this place. It was a very ancient place, supposed to have been built by Japheth, and is celebrated as the place from whence Jonah embarked. Its antiquity may be inferred from the fact of the Mediterranean Sea having been at first named after it, the sea of Jaffa or Joppa.

the law as a means of salvation, they are not dead to it as a rule of life. Were the scriptures given simply to make us "wise unto salvation" and strong in faith, do they not in addition exhibit this practical tendency, to make us "thoroughly furnished unto all good works?" Are the doctrines of the gospel in some degree mysterious and hard to be understood? They are nevertheless "the truth which is after godliness." Is faith merely an inward and mental operation? Still it is a mighty principle, controlling the passions, swaying the affections, elevating the mind, purifying the heart, and overcoming the world. Has Christ reconciled us to the Father in the body of his flesh through death, as is stated in the text? It is with this ultimate design—"to present us holy and unblameable and unreprouvable in his sight" at the judgment day. Did Christ bear our sins in his own body on the tree? He thus suffered, that we, being dead to sin, should live unto God. Has Jesus loved his church and given himself for it? It was that he might sanctify and cleanse it, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing. Are true believers "elect, according to the foreknowledge of God the Father?" Their election is evidenced through "the sanctification of the Spirit unto obedience." Are believers predestinated to eternal life as an end? Sanctification is the appointed means to that end: for, whom the Lord foreknows, he predestinates to be conformed to the image of his Son. Are we informed of the grace of God that bringeth salvation? In the same verse we are told that that grace teacheth us to live soberly, righteously, and godly, in this present world. Do we read the pleasing intelligence—"there is no condemnation to them who are in Christ Jesus?" It is instantly subjoined, to check any false confidence, that such as are in Christ "walk not after the flesh, but after the Spirit." In short, is the cheering communication of the gospel—"Believe, and thou shalt be saved?" It communicates with no less frequency and distinctness this most necessary caution—"faith without works is dead."

In the opening words of the text, the apostle reminds the Colossians of their former state of Gentile depravity: he tells them they were once alienated in their hearts from the living and true God, and evidenced the enmity of their minds by wicked works. Thus, you perceive, he uses no enticing words of flattery, but utters the plain unvarnished truth, a truth most humbling to the spiritual Christian, and highly offensive to the pride of the natural man. But here let me call your attention to a great beauty in St. Paul's epis-

ties, which may be regarded as a proof that he spoke and wrote as moved by the Holy Ghost. He never wounds but to heal: like a skilful surgeon, he probes the wound to the very core, keeps it open till the seat of the disease has been attacked, and, as soon as the poison is effectually eradicated, immediately he pours in the oil of gladness and the healing balm of Gilead. Thus, in the text, no sooner does he throw a gloom over the minds of the Colossians, by saying—"You that were sometime alienated and enemies in your mind by wicked works," than instantly a ray of comfort shines forth—"yet now hath he reconciled."

This peculiarity, be it observed, may be discerned in every part of scripture, and is one internal proof that the sacred volume is a revelation from God. Do threatenings therein abound? The promises do much more abound. Do we read in the scriptures of sin, its tyranny, its hatefulness, its ingratitude, its condemnation? Instantly the Friend of sinners stands forward for our acceptance. Do we hear in one verse of our fall in the first Adam? In the next we are reminded of our full recovery through the second Adam. Is the conscience troubled on hearing the language of reproof? is the believer heart-smitten by some passages at the recollection of his many short-comings and backslidings? Immediately he hears the still small voice of love and mercy, of patience and forbearance, whispering peace and consolation to his soul. Are we reminded in the scriptures of the storms and tempests that will gather around us on our voyage through life? Presently the Sun of Righteousness bursts into view, and dispels the surrounding gloom. Do we hear of the many shoals and quicksands on which we are in imminent danger of making shipwreck of our faith? We are soon assured for our consolation, that he, whose piercing eye penetrates the unfathomable depths, he, whom the winds and the waves obey, ever sits at the helm, ever pilots the vessel, and will at last bring us to the haven of peace. Do we read in the sacred volume of the weakness of the members? Immediately we are reminded, for our encouragement, of the strength of Christ, the head of the body. Are we troubled at the repeated statements of our emptiness in the sight of God? Ere long we are cheered with the assurance, that it pleased the Father that in Christ all fulness should dwell. Do we tremble at our naked and defenceless state before our spiritual foes? Immediately the divine armoury is thrown open to our view. Are we abased at the consciousness of our great unworthiness? Immediately we read, worthy and all-sufficient is the Lamb that was slain for the sins of the world.

Let us now proceed to a brief illustration of the several truths stated in the text: the sad effect of the fall; our recovery through Christ; the final perseverance of the believer; and his future glorification.

We, like the Colossians, have suffered from the fall of our first parent. We ourselves, in a state of nature, were alienated from Christ and enemies in our mind by wicked works. It is true, we have been born and trained under more favourable circumstances than those to whom the apostle wrote, who were partly of heathen parentage, the children of a people unblest with the riches of the gospel and the light of a revelation from heaven. We, on the other hand, have sprung from parents professedly if not really Christian, have been admitted by the rite of baptism into the outward and visible church of Christ, and have enjoyed indirectly many collateral advantages from the general profession of Christianity. Outward circumstances may make us to differ in some respects from the Colossians; but yet the natural man, of whatever age or parent, age, of whatever clime or colour he may be is an enemy to the true God, and a stranger to vital godliness. "We all," says the apostle, writing to the Ephesians, who were converts partly from Judaism and partly from heathenism, including himself among the number, we all "were by nature the children of wrath even as others." In Adam all fell: by one man's disobedience came death and sin and all our woe: we inherit from our common parent, one and all, a body of death and a soul of pollution. Yes, indeed, we have been transgressors from the womb: time was, when we walked according to the course of this world, and went astray like lost sheep, wandering further and further from the fold of the good Shepherd: the heart was not right with God. The carnal mind, the mind with which you and I, and every son and daughter of Adam, came into the world, is so constituted as to be at enmity itself against God: till the Holy Spirit works a change, it is in a state of alienation. That which is born of the flesh, in every case is flesh; and cannot become spiritual and meet for the kingdom of heaven till born of the Spirit.

But, not to dwell any longer on this true, painful, and humiliating subject, man's natural alienation from God, let us pass on to consider how the child of wrath can become the child of grace, how a complete change can be effected in his situation and character, how, in short, God and man can be reconciled to each other. The way and only way of reconciliation is through Christ. "You, that were sometime alienated, yet now hath he reconciled in the body of his flesh through death." Jesus Christ, praised be God, ap-

peared in our nature, undertook the work of our redemption, and suffered as our surety and representative. "He bore our sins in his own body on the tree;" and his death purchased life for us: his voluntary sacrifice of himself upon the cross was accepted as a satisfaction to the offended justice of our heavenly Father. Thus God was in Christ reconciling the world unto himself; and now, out of regard to Christ's death, and merits, and intercession, he waiteth to be gracious to the penitent sinner, and is most willing not to impute unto him his iniquities. Hence the really injured and offended party is already satisfied with the terms of mediation. It only remains, then, that man should lay down the arms of his rebellion, the enmity of his carnal mind be subdued, and the love of God be shed abroad in his heart. This inward change the Holy Spirit can alone effect, and will most assuredly effect in answer to repeated supplications for his gracious influences: this change, too, he has already effected in the heart of every true believer, who, by his faith, has become interested in all those blessings which Christ has purchased for his church. God is not only reconciled to him, but he is also in a state of reconciliation with God: he can look up to him and address him in the endearing language of "Abba, Father!" his judgment acquiesces in the wisdom and excellency of the gospel scheme of redemption, and acknowledges the commandments to be holy, just, and good.

On recurring to the text, we shall perceive the apostle does something further than remind the Colossians of their present privileges, their being brought into a state of peace and reconciliation with one to whom they had shewn themselves such great enemies: he directs their thoughts onwards to their future exaltation in the kingdom of glory, to their presentation before the throne of the great Judge, "holy and unblameable and unreprouvable in his sight." That the Colossians might keep on steadfast unto the end, and be faithful even unto death, he exhorts them to keep their eyes towards the crown of glory, to traverse with the eye of faith through the dark and unseen vale of futurity, and to look beyond that vale to the everlasting mountains of peace and righteousness. Such, brethren, must be our conduct, such our spirit, and such our views: we can endure with firmness a fight of trials, when seeing him who is invisible: we can patiently submit to the cross here, when fully expecting to wear the crown hereafter: we can run with patience the race that is set before us, if we keep our eyes steadily fixed on the heavenly goal. Our spirits will not droop, our

courage will not fail, our strength will not be exhausted, our service will not be constrained, whilst we look, not at the things which are seen and are temporal, but at the things which are not seen and are eternal: yea, our hope will be the more lively, our faith the more vigorous, our obedience the more uniform, our spirits the more encouraged, and our race the stronger, the more frequently we attempt to realize, and succeed in the attempt of realizing, the grand scenes and glorious visions of eternity, and the judgment day—"when the Lord Jesus shall be revealed from heaven with his mighty angels, and shall come to be glorified in his saints, and to be admired in all them that believe." May we not then stand on the left hand amongst the number of his adversaries, but may we rather be presented perfect in Christ Jesus, "holy, and unblameable, and unreprouvable in his sight!" May we henceforth so live, as that when he shall appear we may have confidence, and not be ashamed before him at his coming!

But here it may be asked, how can I be assured that I shall be accepted in that great day? The text answers this question: an entrance into heaven will be granted to those only "who continue in the faith, grounded and settled, and are not moved away from the hope of the gospel"—to those only who patiently persevere unto the end in a life of faith and holiness.

Now, these concluding words of the apostle lead us to remark, in the last place, the importance and necessity of a steadfast course of holy living. This part of the subject will be discussed with great brevity, but well deserves our most attentive consideration.

We are in constant and imminent danger of falling: we have a wayward and treacherous enemy within, and a mighty and subtle enemy without; and, unless there be continued watchfulness on our part, we may draw back, yea, draw back even unto perdition. Moreover, in this age of religious inquiry, when there is strange diversity of opinion amongst the masters in Israel who sit in Moses' seat, there is a great probability that, without stability of principle, we shall be "tossed to and fro with every wind of doctrine." Not only is there great fluctuation in the religious aspect of nations and societies, but even in individual Christians, alas! there are sometimes grievous declensions from the way of truth. Many a child of God is constrained to cry out in bitterness of spirit—"O! that I were as in months past!" We are very much the creatures of outward circumstances; and our religion, if not firmly based on a solid basis, ebbs and flows with every tide of fortune, with every gale of

prosperity, and every storm of adversity. Sometimes the clouds of adversity depress the spirits, damp the ardour of devotion, obstruct the onward course, and eventually drown the soul in a sea of sinful anxiety; but more frequently a continued prosperity, or an unexpected accession of wealth, draws the heart from the Lord into the world, and entangles the individual to his ruin in the pleasures and pursuits of this life: when riches increase, man's infirmity is to set his heart upon them. "I did know thee," said Jehovah to Israel, "in the wilderness, in the land of great drought; according to their pasture, so were they filled: they were filled, and their heart was exalted, therefore have they forgotten me." A change of circumstances, or a change of ministry, is sometimes the occasion of a great alteration in apparent piety. Professing Christians may be thrown into a circle of gay or worldly-minded friends and relatives: the evil communications of these will in a short time corrupt their good manners, and their sound principles are gradually undermined. A change of ministry, too, is sometimes attended with lamentable consequences. We may have sat for a time under the sound of the gospel, fully and faithfully preached: we may flatter ourselves that we have obeyed, from the heart, the truth; but, when less favourably circumstanced, our strong impressions may gradually subside, our love wax cold, and our former zeal degenerate into lukewarmness. Not unfrequently, too, injudicious and unequal matrimonial alliances prove a great snare to the soul: fresh cares and fresh pleasures, fresh acquaintances and fresh worldly ties, spring out of such connections; and most generally, when two are unequally yoked together, the piety of the one party gives way, and the ungodliness of the other gains the ascendant. We need only instance the histories of Sampson and Solomon in illustration of the wretchedness, the danger, and the degradation arising from such unhallowed associations. Some persons, too, are naturally fickle and unstable as water in their religious sentiments: they are not rooted and grounded in love: they do not hold fast any form of sound words: they run from one extreme to another: they may fall from the heights of Calvinism to the lowest depths of Arminianism, and at length perhaps plunge into the fatal gulf of Socinianism or infidelity.

Such, then, is the weakness of flesh and blood, such the power of temptation, and such the cunning wiles of our great adversary, that we cannot be too strongly cautioned against inconstancy and backsliding; and the consideration of our proneness to err, both in judgment and practice, should operate as an

incentive to humility, diligence, and watchfulness. We hear Jehovah repeatedly deploring the instability of the members of the ancient church. "O Ephraim!" is his touching remonstrance, by the mouth of the prophet Hosea, "O Ephraim! what shall I do unto thee? O Israel! what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it passeth away." We hear St. Paul lamenting the departure of a beloved fellow-labourer in the gospel—"Demas hath forsaken me, having loved this present world." We hear this same apostle expressing a determination to exercise a strict self-discipline—"lest, after having preached to others, himself should be a castaway." We hear him further giving utterance to his apprehensions for the once-flourishing church of the Galatians, that, having begun in the Spirit, they would end in the flesh: and we see those very people who at one time, in the height of their zeal and their attachment to the apostle, would have plucked out their eyes and given them to him, not long afterwards disposed to call in question his piety and his apostleship. We hear our Lord stating in a parable, that, when the evil spirit has been driven out of a man, he seeks for an opportunity to return; that, with a view to effect his late victim's utter ruin, he takes with him seven other spirits mightier than himself; and, should he succeed in these his endeavours, the latter state of such an one is worse than the first. We hear our Lord too stating, in the parable of the sower, that many for a while believe, but in time of temptation fall away. Lastly, we hear him saying to his followers in the present day, as he said to those who heard him in the days of his flesh—"Then shall ye be my disciples, if ye continue in my word; and ye shall know the truth, and the truth shall make you free."

What, then, shall I say in conclusion? "Continue in the faith grounded and settled, and be not moved away from the hope of the gospel." Suffer me to exhort you, that with full purpose of heart you would cleave unto the Lord Jesus Christ, who is alone able to keep you from falling, delighting to do that which is well-pleasing in his sight, and abounding in every good word and work: let nothing separate you from the love of him whose love to you was stronger than death: let nothing move you from the free and glorious hope of the gospel, a hope empty of all self-dependence, and resting on a sure foundation, a hope full of immortality, and entering within the veil. And, that you may hereafter be presented "holy, and unblameable, and unreprouvable" in the sight of the omniscient Judge, "as you have received Christ Jesus the Lord, walk in him, rooted and built up in

him, and established in the faith, as you have been taught, abounding therein with thanksgiving."

THE SCRIPTURES*.

THERE was a time when man, either by natural endowment or by a direct communication from heaven, possessed a knowledge of all the truths which were essential to his security and welfare. To contemplate divine subjects was then clearly and vividly to apprehend them; and to know them was profoundly to feel them. The understanding and the heart, the intellectual faculties and the sensitive affections, had not yet been unnaturally disjoined in their operations; nor were they as yet marked by that discordancy in their exercises by which they have since been too frequently characterised: the light which irradiated the one was warmth, cheering and animating the other. What the understanding approved as right, the heart embraced as congenial with its purest and noblest sympathies. During this interesting period in the history of his being, the whole character of man, including every element of his intellectual and moral nature, bore the manifest impress of that celestial purity and wisdom which assimilated him to the great Author of his existence. But soon this lovely image was effaced—this bright reflection of divine wisdom and excellence was eclipsed. With the admission of the malignant principle of sin into our nature, light was exchanged for darkness, knowledge for ignorance, purity for corruption, holiness and happiness for depravity and wretchedness. Thus, by his early apostacy and rebellion, did man forfeit his acquaintance with God, and consequently abandoned himself to a course of utter alienation from him in whom he lives, and moves, and has his being. Under these circumstances of ignorance and helplessness, God was pleased, out of his infinite kindness and compassion, to bless him with a fresh discovery of his own character and purposes. This disclosure was primarily made by oral and direct communication: it was subsequently conveyed in traditional records from one generation to another; and, finally, at successive periods in the history of the church, it was amplified, illustrated, and permanently embodied in written documents, to be a complete, authoritative, and imperishable rule of faith and practice unto mankind till time shall be no more.

These records, containing a full and explicit account of the character, the attributes, the will, and the designs of Jehovah, and of the origin, the apostacy, the redemption, the present relative duties and circumstances of man connected with the prospects of futurity, form that invaluable collection of writings which in our text are denominated the "scriptures;" and these are they—these are the fixed and standing code of principles and doctrines which, amidst the ever-shifting changes and aberrations of human opinion, we are authoritatively commanded to search. To comply with this injunction—an injunction which was doubtless intended to extend beyond the immediate occasion of its delivery, and to embrace within its comprehensive import every age and condition of the church upon earth—is the duty and interest of all men: but on the ministers of Christ—on those whose peculiar office and privilege it is to expound the doctrines, to inculcate the precepts, and to apply the promises of scripture to the various trials and exigencies of those entrusted to their spiritual care, this obligation is pre-eminently binding. The bible is that

* From "The Standard of Faith"—a Sermon preached at the triennial visitation of the lord bishop of Durham, &c. By the rev. J. Davies, B.D., Rector of Gateshead. London: Hatchards. 1841. A most admirable sermon, peculiarly adapted to the present times—uncompromising and faithful.

book which, on their bended knees, they received from the hand of their ecclesiastical superior, when they were invested with authority to preach the word of God and to minister the holy sacraments in the congregation; distinctly and solemnly intimating that the holy scriptures were the great repository of the truths which they were to teach, the text-book of their instructions, the charter of the privileges they were to announce, the treasury of their inexhaustible supplies, the armoury which contained the weapons of their warfare, the authoritative and ultimate standard of all that they were to promulgate and enforce*. On them, therefore, the volume of inspiration, as the seal of their spiritual commission, as the primary source of their authority, and as supplying the chief materials of their varied ministrations, has a more than ordinary claim. Without invalidating their important ecclesiastical rights and privileges, without undervaluing the admirable formularies and specific institutions of the church of which they are the appointed and authorized functionaries, we must still bear in mind that these derive all their force and efficacy from the fact of their manifest accordance either with the direct statements or the unquestionable spirit and design of holy scripture. They are but emanations of light and warmth drawn forth from the great central luminary of divine revelation, and conducted through the instrumentality of human ordinances so as to bear, with an enlightening and purifying effect, on the character and conduct of mankind. The church is, in fact, but a judicious and well-adjusted system of machinery, like that beheld in vision by the prophet Ezekiel, every wheel of which is to revolve and to advance in accordance with the previous movements of that living spirit of prophets and evangelists, whose voice is the voice of the Almighty.

But, with a view of bringing this emphatic injunction to bear with a specific influence and effect upon our character and investigations as the appointed national expounders of holy scripture, it may be useful to notice somewhat more distinctly the leading purposes for which we are here enjoined to search the scriptures. As forming the fundamental ground of the duty here inculcated, it is obvious that we are taught to regard the holy scriptures as the only depository of pure, absolute, and unsophisticated truth—as the sole infallible standard of Christian doctrine. This is the first principle, the commanding axiom, the all-pervading element of all sound protestant theology; it is the very pillar and ground of our own ecclesiastical system; and the symmetry, the solidity, the whole moral effect, so to speak, of that beautiful and magnificent structure arise from the fact of its being, in all its leading features, in such perfect and harmonious keeping with the base on which it rests. I deem it of inestimable importance, amidst the various assaults to which we are exposed from without, and the fluctuations of opinion which cannot fail at successive intervals to arise from within, that we can thus refer to holy scripture as the great rock upon which our church is built. Incalculable is the debt of gratitude which we owe, under God, to the illustrious fathers and founders of that church, that, in drawing out a form of sound doctrine for the guidance of its ministers and members, they abandoned the unwholesome pools of human authority and tradition, and took their urns to be replenished out of the pure fountain of divine inspiration. It is true, indeed, that they were willing—and in this we are bound to imitate their example—to use with becoming reverence and discretion the various means and resources which the monuments of ancient learning and piety could afford, as subsidiary to their efforts in deciphering the real import of scripture: yet they never relinquished for an instant the great principle of its exclusive and paramount

authority; nor did they impose a single doctrine as an article of faith which was not contained therein, and could not be manifestly proved thereby.

It is obvious, therefore, that we are acting in perfect harmony with the spirit and genius of our church, when we maintain it to be at once our right and our duty, both as ministers and private Christians, to "search the scriptures" for all the great and fundamental doctrines of our faith. There is an important distinction to be observed between the doctrines of the gospel as a saving scheme—those great principles which form its life and essence—those which, under all possible circumstances, are indispensable to its healing efficacy, and those details of ecclesiastical arrangement which may be most conducive to its salutary and practical influence, but are not in all cases absolutely necessary to the accomplishment of its final object—that of saving immortal souls—between what may be regarded as the moral, the unchangeable principles, and the administrative ordinances of the gospel. The latter may be, as we believe all the leading points of our own ecclesiastical polity to be, perfectly scriptural, in that they are accordant with the spirit of scripture and with the practice of the church in every age, since it possessed the power of regulating its own affairs; but it is not necessary to maintain that they are positively enjoined in scripture. The bible is a book of principles, not of economical arrangements. Christianity was designed to be the religion of the whole world, not merely of small states and particular communities. The gospel was intended to lay hold of human nature with a spiritual rather than a political grasp; and the right of adjusting their social and ecclesiastical administration it has left in a great degree open to the wisdom and experience and circumstantial exigencies of the governing bodies in church and state.

It is consequently for the great and distinguishing doctrines and practical requirements of the gospel that we are pre-eminently to search the scriptures. In giving us the bible as a direct revelation from himself, it is evident that its great and gracious Author intended to communicate to us a knowledge of truths which we could not have otherwise discovered. Some vague and indistinct notions respecting his own existence and character and attributes as inscribed on the page of nature, we might have attained without such a communication. But if we would have any clear and distinct idea of our own real state and prospects, and of that wonderful scheme of wisdom, love, and grace, which he hath mercifully instituted for our deliverance, we must search the scriptures.

THOUGHTS IN SOLITUDE.

By JOSEPH FEARN.

No. X.

JULIUS, A CENTURION OF AUGUSTUS'S BAND.

The individual whose name is placed at the top of this paper is introduced to our notice in the 27th chapter of the book of Acts, we read in the 1st verse of that chapter—"And when it was determined that we should sail into Italy, they delivered Paul and other prisoners unto one named Julius, a centurion of Augustus's band."

In my last paper I spoke (while meditating on the character of Mnason, of Cyprus) of the interesting nature of that book from which it was taken, and which contains the account given us of the personage who is to form the subject of my present contemplations; and truly the Acts of the apostles are replete with the most peculiar interest; for therein are we directed to the deeds of men who "counted not their own lives dear unto themselves, so that they might finish their course with joy." My thoughts were led into a consideration of the individual above mentioned, by the lesson which has recently been read in my hearing,

* *Κανὼν τῆς ἀληθείας ἀκίνητος.*—*Irenæus.*

forming, as it did, part of this morning's service; and I imagined a few moments' reflection upon the character of this man, taken with the immediate connexion of circumstances attendant upon his mention in the chapter before us, might not be uninteresting or unprofitable. May God grant a blessing upon our meditations.

The apostle Paul, who was a prisoner of the Jews, and who had just been delivering his unparalleled defence before king Agrippa, was given over, together with certain other prisoners, unto the care of this Roman centurion, Julius, it being the intention and wish of Paul to appeal unto Cæsar.

The first notice we find of this centurion is in the mention made of his behaviour to the great apostle of the Gentiles. When the ship (which was a ship of Adramyttium) touched at Sidon, we are told that "Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself;" an act of kindness which is worth recording, and which redounds to the honour of the heathen soldier—an act befitting one of a nobler faith.

From the ship in which they had started from Jerusalem, they were removed by Julius on their arrival at Myra, a city of Lycia, he finding a "ship of Alexandria sailing unto Italy, and he put them therein;" it appears, however, that the voyage now assumed an inauspicious aspect, for the winds were adverse, causing them to sail but slowly: we learn from the narrative, "that much time was spent, and sailing at length became dangerous." It was at this time that our apostle assumed the prophetic character, and predicted the danger which should shortly overtake them: "He said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives."

Now it is at this juncture of the story, that the sceptical character of Julius the centurion manifests itself: "Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul." He judged that those to whose skill and care devolved the management of the vessel, were more objects of faith and reliance than the poor, chained apostle of the despised and persecuted Saviour—that Saviour who possessed power over all things in heaven and earth, and who, by miraculous communications of that power, had qualified his followers to achieve deeds of prodigy and renown: how far the judgment of the Roman soldier proved correct, the sequel of our narrative will show. "Not long after there arose a tempestuous wind against the ship, called Euroclydon;" with this tempest the voyagers were tossed; and "when neither sun nor stars for many days appeared, all hope for safety was then taken away." It was at this time that Paul, who had foreseen the danger, and forewarned the people of it, addressed to them the following encouraging words (words albeit of encouragement and hope, yet coupled with just reproach and reproof)—"Sirs, ye should have hearkened unto me, and not have heeded from Crete, to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought before Cæsar, and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me. Howbeit, we must be cast upon a certain island."

After this address the danger increased, and many were in the act of lightening the ship and fleeing, when Paul said unto Julius the centurion, "Except these men abide in the ship, ye cannot be saved." The subsequent stages of the narrative prove how accurately Paul had predicted the several occurrences which took place: the vessel was wrecked—every

life was spared. "And so it came to pass, that they escaped all safe to land."

The last mention we hear made of this centurion is in a closing verse of the chapter, where we find his wish to save Paul prevented his acceding to the counsel of the soldiers relative to the putting of the several prisoners to death: "he, desirous to save Paul, kept them from their purpose." After the escape of the crew and passengers of this vessel, we hear no more of this Roman officer.

It is my wish that three reflections should be the result of our study of the narrative in which this Julius, Cæsar's centurion, is so prominent. And first let us learn from it the folly and impiety of giving heed unto worldly policy, in place of submitting to the sure word of the living God. The chief failing of this heathen soldier lay in his disbelief of Paul's prediction, and in the preference he gave to the opinions of the governor of the vessel. And O, how often we prefer giving credence to the statements of the world, when those statements seem more in unison with our own feeble and sinful notions, when we ought rather to attend to the warnings and cautions of infallible truth and unerring wisdom! "Julius believed the master and owner of the ship more than the things which were spoken by Paul." Oftentimes we believe the world more than the bible—Satan more than Jesus—"a lie" more than "the truth." Verily this is matter for deep humiliation and penitence before God. We are voyaging on a rough and stormy sea, towards eternity: many a tempest tosses our ship—many winds are contrary. The days are numerous when "neither sun nor stars appear;" and oftentimes "all hope of safety is taken away." And shall we then, in the hour of our peril, turn away from him who hath promised us safety if we believe in his word; shall we refuse him our faith, and prefer our own feeble reason to guide us to his infinite wisdom and goodness; shall we prefer the "master and the owner of the ship"—that bark which seems every moment to be sinking beneath the stormy waters—to him who holdeth those waters in the hollow of his hands? Nay, rather may we discard all worldly schemes of safety and protection, and, casting ourselves around all upon the great Captain of our salvation, exclaim with Paul, "I believe God, that it shall be even as it is told me."

Next let us learn from this narrative the estimable nature of courtesy; although a subordinate lesson this, yet it ought not to be overlooked. Here was a heathen centurion, into whose charge was intrusted the prosecuted and despised apostle of the Lord; but mark the behaviour of the soldier. He first liberates him at Sidon, courteously entertains him, and furnishes him with an opportunity of visiting his friends, and afterwards manifests his disposition for Paul's safety by refusing to give heed to the cruel demand of the soldiers.

Truly this conduct of the Roman soldier may put many Christians (professing themselves such) to the blush, who unkindly deport themselves to others who may be more or less in earnest about eternal things than they appear to be, or who may differ a few shades in opinion from their own views: let us ever bear in mind the exhortation of St. Peter, "Be courteous."

And, finally, we learn from this subject another thought, viz., the privilege of having amongst us the servants of the Lord; they are the salt of the earth which preserve the mass from impurity and putrefaction. Paul was on board this Alexandrian ship, and therefore the lives of the crew were saved. "Lo, God hath given thee all them that sail with thee." Abraham, when he prayed for Sodom, said, "Lord, peradventure ten righteous be found there, wilt thou destroy it?" Whereupon God answered, "I will not destroy it for ten's sake."

When many would have quitted the vessel, Paul said, "Except these men abide in the ship, ye cannot be saved." It is a solemn yet a beautiful thought, that we doubtless owe to the habitation amongst us of the righteous—to their prayers, their piety, their zeal—the continuance of many of our blessings, the maintenance of those privileges which, if improved aright, will insure our final salvation and our eternal happiness. "Happy is the people that is in such a case, yea, happy is the people whose God is the Lord."

The Cabinet.

THE NAME OF GOD.—The name of God is put for God himself. It is applied constantly in this manner by the sacred writers. Thus it is said—"The name of the Lord is a strong tower; the righteous runneth into it, and is safe." The meaning evidently is, the Lord himself is the refuge and protection of his people from the hands of their foes. And, attaching this meaning therefore to the expression, it conveys to us all his attributes and perfections, all that glorious character which distinguishes the one living and true God from the vanities and idols of pagan superstition. But the very appellations by which the Deity is "named" in the sacred records, give us full and overwhelming ideas of what is comprehended in his name; those appellations point out to us his majesty and his mercy, his greatness and his condescension, his justice and his righteousness. He is the "Creator," the maker of all things; "Jehovah," self existing; "I am," immutable, independent; "Almighty," all sufficient, all powerful; "the one living and true God;" "God from everlasting to everlasting;" "the King eternal, immortal, invisible;" "the Father of lights, with whom there is no variableness, nor shadow of turning;" "the Fountain of life;" "the God of truth," "the holy, holy, holy Lord God of hosts;" "God, who is rich in mercy," &c., &c. Thus the very names by which he is known in the revelation which he has given us, distinguish him from all those false deities who have usurped the great and glorious title; they exhibit him in his unity, his spirituality, his omnipresence, his omnipotence, his omniscience, his wisdom, power, and goodness, as the being in whom all things that have breath live and move. But there was one occasion in which the great and glorious name of God was more fully proclaimed under the Old Testament dispensation—a name which unfolded both his natural and his moral attributes—a name dearer to men than every thing besides—a name of which the whole of revelation is as it were the commentary: "And the Lord descended in the cloud, and proclaimed the name of the Lord." And what was that proclamation? O, listen to its delightful tenor! "And the Lord passed by before him and proclaimed the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." Here is the grand name, and the gospel of Jesus Christ is the true exposition of it. The Son of God hath made the Father known; so much so, that he said on one occasion—"He that hath seen me, hath seen the Father." He was termed, "the image of the invisible God." He was, in fact, "Immanuel," "God with us," "God manifest in the flesh," "the Lord our righteousness." So that if you would have the true name of God in relation to man, it is to be sought in the person and work of Jesus Christ, the Son of God. It is to be learnt in the doctrines which he taught, in the precepts which he delivered, and especially in the death to which he submitted upon the cross: here the whole name of Deity is illustrated. The atonement which was made on Calvary exhibits the most striking parts of the divine character: it displays it in all its harmony and perfection; not an

attribute that does not meet there its appropriate exposition. In the cross of Christ are seen the justice of God, and the mercy of God—there love displays all its characteristic graces—there wisdom unfolds all its infinity of wonders—there "mercy and truth meet together, righteousness and peace embrace each other." Thus then the "name of God" includes all his glorious attributes and perfections, and especially as they are manifested in the salvation of guilty man. In a word, it is the character which is given of the Godhead in the blessed gospel; the divine glory beaming forth in the face of Jesus Christ our Lord.—*Archd. Dealtry.*

Poetry.

THE MARTYRS.

By MRS. ABDY.

(For the Church of England Magazine.)

O, WHEN we read the lives of those
Who suffered for the faith—
Their thorny path, their cruel foes,
Their sharp and bitter death—
Should we not hold as empty dross,
Man's favour or his frown,
So we might bear the martyr's cross,
And share the martyr's crown?
We are not now by duty led,
Such perils to partake;
In days like these, we need not dread
The faggot and the stake:
Alas! if to the trial called,
How soon might fade our boast!
And those in words the least appalled,
In deeds might fail the most!
Yet, in the calm appointed course
Of every passing hour,
May Christian zeal display its force,
And Christian faith its power.
Yes; persecution still can aim
Its keen envenomed dart,
Molesting not the outward frame,
But striking on the heart.
The world shall ever chide and mock
The path by Christians trod;
Contempt shall chill, reproach shall shock,
The chosen ones of God:
And those who to thy will have bowed,
O Lord, in holy awe,
Shall meet derision from the proud,
Because they keep thy law.
The martyrs suffered cruel pain,
By enemies oppressed;
But we our trials may sustain
From those we love the best.
Fond friends may strive our wavering hearts
From peace and heaven to win,
And, with enticing, stealing arts,
Lure us to death and sin.
Yet if, in true religion's cause,
Our faith we still proclaim,
Regarding not the world's applause,
Nor shrinking from its blame;
If on deep prayer and fervent love,
Our proofs of zeal we rest—
Will not the Lord our truth approve,
Without a fiery test?

Few, by a mighty conflict tried,
 Their courage may display ;
 Yet all may hope, reverse, confide,
 Love, suffer, and obey :
 And God may in a better land
 Receive them as his own,
 To join the glorious martyr band
 Who stand around his throne.

St. John's Rectory, Southwark.

Miscellaneous.

SINAI.—We came to Sinai with some incredulity, wishing to investigate the point, whether there was any probable ground beyond monkish tradition, for fixing upon the present supposed site. The details of the preceding pages will have made the reader acquainted with the grounds which led us to the conviction that the plain er-Râhah above described is the probable spot where the congregation of Israel were assembled, and that the mountain impending over it—the present Horeb—was the scene of the awful phenomena in which the law was given. We were satisfied, after much examination and inquiry, that in no other quarter of the peninsula, and certainly not around any of the higher peaks, is there a spot corresponding in any degree so fully as this to the historical account, and to the circumstances of the case. I have entered above more fully into the details, because former travellers have touched upon this point so slightly; and because, even to the present day, it is a current opinion among scholars, that no open space exists among these mountains. We too were surprised as well as gratified to find here, in the inmost recesses of these dark granite cliffs, this fine plain spread out before the mountain; and I know not when I have felt a thrill of stronger emotion than when, in first crossing the plain, the dark precipices of Horeb rising in solemn grandeur before us, we became aware of the entire adaptedness of the scene to the purposes for which it was chosen by the great Hebrew legislator. Moses, doubtless, during the forty years in which he kept the flocks of Jethro, had often wandered over these mountains, and was well acquainted with their valleys and deep recesses, like the Arabs of the present day. At any rate, he knew and had visited the spot to which he was to conduct his people—this *adytum* in the midst of the great circular granite region, with only a single feasible entrance; a secret holy place, shut out from the world amid lone and desolate mountains.—*Robinson's Biblical Researches.*

PECULIAR SECT OF INDIANS.—At the Asiatic Society the secretary read an account of two novel tribes of Indians, inhabiting the jungles in the quarter of Bombay. Dr. Wilson had gone among them, and made some enquiries of them. They are about 10,000 in number. The following are a few of their most characteristic replies:—"What are the names of your wives?" "We never mention the names of our wives." [This difficulty was overcome by each man naming his neighbour's wife.] "How much do you pay for a wife?" "Nine rupees and a half." "Why don't you give ten?" "It is not our custom." "Do you keep more wives than one?" "Re, re! We can scarcely feed one; why should we think of more?" "When your wives disobey your commands, how do you treat them?" "We give them chastisement, less or more; how could we manage them without striking them?" "But don't they get angry when you beat them?" "They get angry of course." "Do you ever whip your children?" "What, strike our own offspring?—we never strike them." "Do you give them any instruction?" "Yes: we say to them—'Don't be idle—work in the fields—cut sticks—collect cowdung—sweep the house—bring water—tie up the cows.'" "Don't you teach them to read or write?"

"No Waralis can read or write." "What god do you worship?" "We worship Waghia (the lord of tigers)." "How do you worship him?" "We give him chickens and goats, break cocoa-nuts on his head, and pour oil on him." "Do you ever scold Waghia?" "To be sure we do; we say—'You fellow, we have given you a chicken, a goat, and yet you strike us! what more do you want?'" After much catechizing, the rev. doctor preached to these simple men at great length, and found willing and attentive auditors. They admitted their own errors and wickedness, stated their willingness to receive instruction, and shewed, at a subsequent examination, that they had not forgot what had been told them. The number of the Waralis may be about 10,000; their boundary is roughly stated as a line running east from Damaun to Jawar, and then south-east to the Danu Creek.

THE PRISONS OF VENICE.—Retracing our steps through these apartments, we now descended to the long corridor which I have before mentioned, and stopped at the small door leading to the pozzi (wells). These were the dungeons of the state, and, with the piombi (leads), formed one of the horrible means of torture which the republic was so fertile in inventing. The piombi were narrow cells, at the top of the palace and immediately under the roof of lead, used as the summer receptacles for state prisoners; and there, confined beneath the roof heated by the burning rays of a southern sun, breathing the close and suffocating air of these ovens, stung by a thousand insects which the heat generated, did these wretched beings drag on their summer days; while in winter they were consigned to the dungeons built under the palace, below the level of the canal. I cannot describe to you the thrill of horror which seized me as we proceeded down the narrow stairs leading to these living sepulchres. Although prepared by all I had previously heard to find them gloomy and terrible, I had formed little idea of what they really were. We penetrated as far as the second story of these dungeons, and were told that, previous to the arrival of the French, another and a deeper "hell" existed beneath; but the senate, unwilling to betray the existence these secret recesses to any stranger eye, caused the water of the canal to flow into them, and they remain filled to this day. The cells of the second tier are even below the surface of the water, ranged on each side of the narrow passage through which we passed; these were formerly lined with wood, having no other furniture than a wooden pallet and a counterpane; not a ray of light ever penetrated them; not a breath of pure air visited their infected recesses; one small round hole, scarcely a foot in diameter, opened on the dark passage without. We saw the places for the execution of the prisoners, both by strangling and beheading—the block on which the head was laid, and the stone on which the wretched man sat or knelt; the door was pointed out at which the gondola awaited the body to convey it away for secret sepulture, and that by which those sentenced to be drowned were hurried away by night. The narrow cell too was shown us, where the friar shrived the miserable wretch, preparing him for death, while the executioner waited for his victim in the adjoining cell. O, what must death have been amidst scenes of such horror! Awful even in its most peaceful and tranquil approach, when it seems but the gentle visiting of sleep, what must it have been, surrounded by such terror, coming in dark mysterious violence!—*Miss Cath. Taylor.*

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OF
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AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ON A PROPER JUDGMENT RESPECTING THE HOLY EUCHARIST.

BY THE REV. J. T. BELL, B.A.,

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Zouch.*

No. I.

THAT the sacrament of the Lord's supper is an ordinance too much neglected, is a truth which must be admitted. The mere profession of Christianity seems now to satisfy the mind of man to too great an extent. False doctrine, erroneous ideas, prejudiced and obstinate opinions, gendered in ignorance and pride, are also now adding their persuasions to frustrate this design of Christ to lead sinners to God. Thus while some, from a consciousness of unworthiness, or rather from an unwillingness to surrender their hearts unto holiness, absent themselves from the supper of the Lord, there are others who entertain scruples and objections from mistaken views and sentiments respecting this sacrament. And perhaps there is no occasion upon which a minister is led to feel the trials of his office more, than when the celebration of this high feast is proposed. During the time when the ordinary service of the church is being performed, he sees assembled before him, in many instances, hundreds of his fellow-creatures: he witnesses in them an apparent devotion in the prayers, and an earnest attention under the reading and preaching of sacred truth; but at the conclusion of the sermon, and when each individual in the congregation is trusted to have prayed unto God, "that the words he has heard that day with his outward ears may, through his grace, be so

grafted inwardly in his heart, that they may bring forth the fruit of good living, to the honour and praise of his name," the moving stir of many of the assembled, to turn their backs upon the holy table, and thus leave the sanctuary of God, creates in his breast feelings of pity, and bitterness of soul. Or, it may be, he has for some time previously been striving with a wayward sinner, in an endeavour to persuade him to holiness of life, and to this "showing forth of the Lord's death:" an earnest exhortation may have been given by him in the name of his divine Master: an instruction in the chief truths which are associated with this holy sacrament may have been imparted: secret prayer for divine light and strength may have been offered up; and hope may have told her flattering tale, that the person thus visited, instructed, and prayed for, would be one of the guests at the supper of the Lord, when next it should be set forth for his embrace. But no: if at church, he rises and retires with many others, and disappoints the fair expectations that were entertained for his soul. A goodly company, moreover, who, from station in life and great moral advantages, should be thought to prefer presence at the Lord's table to absence from it, fall in with the departing stream; and that scene, which lately presented numbers to the eye, is made to consist of a few individuals, like trees that are firmly rooted in the source of their life, while the storm and the whirlwind have carried away the bulk of the forest, that had neither the strength of hold nor the beauty of health.

That such a melancholy truth may be affected by a prospect and realisation of better things, it shall be my endeavour to offer to

the notice of the reader, two or three points connected with the holy communion.

I am well aware that many, as I have intimated, absent themselves from the Lord's table from mistaken views and erroneous impressions respecting the nature of this sacred rite itself, and also from a misleading ignorance on some parts of the service which our church has compiled for it. It is our wish that every communicant should, in presenting himself at the table of the Lord, be duly prepared in spirit and in understanding also: this quality is absolutely requisite to render any thing from us acceptable unto God. Whatever sublimity of language the lips may utter, whatever strength of profession the tongue may declare, whatever beauty of visible form the hand may set forth as an outward worship before him, is but as "sounding brass," or as "dead men's bones," without the sacred fire of the breast: the virtue of action is dependent upon the motive by which it is directed, and the spirit in which it is performed.

Having offered these remarks, I would, as I proposed, now take into consideration a point connected with the service of the Lord's supper. I refer now to the word "damnation," which is read therein, occurring in this part: "For, as the benefit is great, if, with a true penitent heart and lively faith, we receive that holy sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ and Christ in us; we are one with Christ, and Christ with us); so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ, our Saviour: we eat and drink our own damnation." This word, or rather the sense in which this word has been received by many, I repeat, has, I doubt not, been the means of their entertaining scruples against joining our communion at the Lord's table. How far this has been just, will perhaps appear from the observations which I shall advance upon the word. A great portion of the 11th chapter of the 1st epistle to the Corinthians, which bears so much on the subject, has been embodied into our eucharistical service, and in which portion the word "damnation" is found. This fact may direct our minds to reflect upon the translation of our bible, as approving of the expression before us. But I would not thus leave it: I would attempt to give that sense of it in which the translators of the holy scriptures held it. It is an easy matter for a person, from a single expression, and giving it that explanation his own uneducated mind may suggest, and from isolated passages in scripture, to form opinions and doctrines at variance with our established faith; but it is not thus we should handle the word of God

for a knowledge of the "truth as in Jesus." The bible, the whole bible, and nothing but the bible, is to be made the foundation of our hope in Christ. And that sacred volume should be regarded as a vast machine, having wheels of different character or properties, as well as various—and, to some, unaccountable—pieces of mechanism; in its construction one part giving check or assistance to another, and the whole dependent, in its operations and effects, upon a due arrangement and correspondence of its component parts. And to draw a conclusion, or form a hasty opinion, upon any single passage of scripture that sets forth a doctrine, without considering what relation it may have to qualify or strengthen it, is, as it were, to suppose that one wheel of itself in such a machine constitutes its effectiveness. The doctrines of our holy religion are to be deduced only from a careful comparison of their relative parts; and a less impartial contrast is almost sure to form that difference of opinion, that schismatic sentiment, which is too widely diffused. O that man would rather distrust his own feeble imaginations, than fancy he has found something new in religion; that he would rather "hear, read, mark, learn, and inwardly digest" the whole of the sacred volume, ere he enter upon an opinion which is at variance with what has resulted from the deepest learning among men! The doctrines of our church have been sanctioned by the most exalted human talent, and cemented by the blood of a "noble army of martyrs." For those, therefore, who are unable duly to entertain such a comparison of the different parts of scripture, it is better that they should be guided by what thousands, more able than themselves, have laid down as truths, than set their own conceptions in array against so well established opinions. But man is too much a being of pride, and would rather agree to the dictates of his own weak fancy than submit to the superior judgment of another.

And now, as it respects the word in question, we should first consider under what circumstances the passage wherein it stands in the bible, may be placed. It should be borne in mind, that the language in which the New Testament is presented to us is not the same in which it was originally written; and that frequently the force and exact correspondence of expression cannot be maintained in the translation of one tongue into another. And we should also reflect, that time not only often alters the apparent character of objects, but also attaches other than their primitive signification to words and expressions; and that while the same word may, in common conversation or in the diction of the age, convey one sense, it may, and does generally, in an-

cient documents preserve the force and meaning it was intended to convey when they were written. And under such consideration I would have the word "damnation" placed, as it occurs in the verse and passage to which I have alluded. The original of this word does not convey the sense which many erroneously attach to the word itself. That it simply means, and has reference to, the judgment of God, is a point upon which all who have any knowledge of the original, and of the connection it bears in the communion service, are firmly agreed.

"The word 'damnation,'" says bishop Tomline, "it is material to observe, when the bible was translated, meant no more than condemnation, any sentence of punishment whatever; without a particular reference to the eternal torments to which the impenitently wicked will be consigned at the last day." Bearing also upon the same, it may not be improper to state what some other learned divines have expressed. "The words 'eateth and drinketh damnation to himself,' should," according to archbishop Sharpe, "be rather 'eateth and drinketh judgment to himself;' meaning hereby, that he who thus affronted our Lord's institution, by not discerning the Lord's body—that is, by making no distinction between the bread of the sacrament and common food—did, by this his profaneness, draw down severe judgments from God upon his own head: as it follows—'for this cause many are weak and sickly among you, and many sleep'—that is, they have been visited by diseases, of which some still languish, and others are dead. These words manifestly restrain the damnation, spoken of before, to bodily distempers and temporal punishments; and the same appears from the 32nd verse, where this is called 'a chastening of the Lord,' to prevent some worse condemnation." And no less does archbishop Secker bear evidence: for he says, "There is so great danger of the word damnation being understood here in too strong a sense, that it would be much safer and more exact to translate it (as it is often translated elsewhere, and once in a few verses after this passage, and, from what follows, ought undeniably to be translated here) judgment or condemnation, not to certain punishment in another life, but to such marks of God's displeasure as he sees fit; which will be confined to this world, or extended to the next, as the case requires." And that the compilers of our liturgy took the same view of it, is manifest from what they have expressed in that part of the communion service where it occurs: the expression—"We kindle God's wrath against us: we provoke him to plague us with divers diseases, and sundry kinds of death"—is evidently intended to be put in apposition to,

or inserted as explanatory of, "eating and drinking our own damnation." So that, collecting these few observations together, we may reasonably believe that the word "damnation" here means nothing more than what our translators understood of it—that it stands rather in the sense of a provocation or sentence to some temporal affliction, than that of a condemnation to an eternal punishment.

If, therefore, any reader has entertained the thought or the belief that, by eating and drinking the Lord's supper unworthily, and consequently "eating and drinking his own damnation," he would absolutely be given over to everlasting destruction, he has in part deceived himself. Unworthily receiving the sacrament of Christ's body and blood is doubtless an offence, and justly entitles the offender to punishment from God; but the sin, like others, we have reason to hope, may, through Christ, on our repentance, be forgiven. The objection or the fear, then, which some may have entertained as arising from the expression I have been considering, will, I hope, be made in some measure, at least, to give way under the observations advanced.

BISHOPRIC OF ST. JAMES AT JERUSALEM*.

STATEMENT OF PROCEEDINGS RELATING TO THE ESTABLISHMENT OF A BISHOPRIC OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN JERUSALEM.

[Published by authority.]

BISHOPRIC OF THE UNITED CHURCH OF ENGLAND AND IRELAND AT JERUSALEM.

AN act was passed in the last session of parliament (5 Victoria, cap. 6), empowering the archbishops of Canterbury and York, assisted by other bishops, to consecrate British subjects, or the subjects or citizens of any foreign kingdom or state, to be bishops in any foreign country, and, within certain limits, to exercise spiritual jurisdiction over the ministers of British congregations of the united church of England and Ireland, and over such other protestant congregations as may be desirous of placing themselves under the authority of such bishops.

The archbishop of Canterbury, having first consulted the bishops who attended the convocation in August last, has exercised the power so vested in him by consecrating the rev. Michael Solomon Alexander a bishop of the united church of England and Ireland, to reside at Jerusalem, and to perform the duties hereinafter specified. The bishops assisting at the consecration were those of London, Rochester, and New Zealand. The appointment of a bishop for Jerusalem was proposed by his majesty the king of Prussia, who made it the subject of a special mission to the queen of England, and of a particular communication to the archbishop of Canterbury. In making

* The important character of these documents induces us to present them in full, in the body of the magazine, instead of in an abridged form in the register. They are peculiarly interesting.—Ed.

this proposal, his majesty had in view not only the great advantages to be derived from its adoption with reference to the conversion of the Jews, but also the spiritual superintendence and care of such of his own subjects as might be disposed to take up their abode in Palestine, and to join themselves to the church so formed at Jerusalem. There is reason to expect that a considerable number of German as well as English Christians will be attracted to the Holy Land by the influence of strong religious feelings.

In order to obviate the difficulty which might be occasioned by the want of an endowment for the bishopric, his majesty undertook to make at once the munificent donation of fifteen thousand pounds towards that object, the annual interest of which, amounting to six hundred pounds, is to be paid yearly in advance, till the capital sum (together with that which is to be raised by subscription for the purpose of completing the bishop's annual income of twelve hundred pounds), can be advantageously invested in land situate in Palestine.

The immediate objects for which this bishopric has been founded will appear from the following statement. Its ultimate results cannot be with certainty predicted; but we may reasonably hope that, under the divine blessing, it may lead the way to an essential unity of discipline as well as of doctrine between our own church and the less perfectly constituted of the protestant churches of Europe, and that, too, not by the way of Rome; while it may be the means of establishing relations of amity between the united church of England and Ireland and the ancient churches of the east, strengthening them against the encroachments of the see of Rome, and preparing the way for their purification, in some cases from serious errors, in others from those imperfections which now materially impede their efficiency as witnesses and dispensers of gospel truth and grace. In the meantime, the spectacle of a church, freed from those errors and imperfections, planted in the holy city, and holding a pure faith in the unity of the Spirit and in the bond of peace, will naturally attract the notice of the Jewish nation throughout the world; and will centralise, as it were, the desultory efforts which are making for their conversion. It is surely impossible not to recognise the hand of Providence in the remarkable events which have lately happened in the east, opening to Christians, and especially to our own nation (so signal an instrument in bringing those events to pass), a door for the advancement of the Saviour's kingdom, and for the restoration of God's ancient people to their spiritual birthright.

While the church of Rome is continually, and, at this very moment, labouring to pervert the members of the eastern churches, and to bring them under the dominion of the pope, sparing no arts nor intrigues, hesitating at no misrepresentations, sowing dissension and disorder amongst an ill-informed people, and asserting that jurisdiction over them which the ancient churches of the east have always strenuously resisted, the two great protestant powers of Europe will have planted a church in the midst of them, the bishop of which is specially charged not to entrench upon the spiritual rights and liberties of those churches; but to confine himself to the care of those over whom they

cannot rightfully claim any jurisdiction; and to maintain with them a friendly intercourse of good offices; assisting them, so far as they may desire such assistance, in the work of Christian education; and presenting to their observation, but not forcing upon their acceptance, the pattern of a church essentially scriptural in doctrine, and apostolical in discipline.

The bishop of the united church of England and Ireland at Jerusalem is to be nominated alternately by the crowns of England and Prussia, the archbishop having the absolute right of veto with respect to those nominated by the Prussian crown.

The bishop will be subject to the archbishop of Canterbury as his metropolitan, until the local circumstances of his bishopric shall be such as to make it expedient, in the opinion of the bishops of that united church, to establish some other relation.

His spiritual jurisdiction will extend over the English clergy and congregations, and over those who may join his church and place themselves under his episcopal authority in Palestine, and, for the present, in the rest of Syria, in Chaldea, Egypt, and Abyssinia; such jurisdiction being exercised, as nearly as may be, according to the laws, canons, and customs of the church of England; the bishop having power to frame, with the consent of the metropolitan, particular rules and orders for the peculiar wants of his people. His chief missionary care will be directed to the conversion of the Jews, to their protection, and to their useful employment.

He will establish and maintain, as far as in him lies, relations of Christian charity with other churches represented at Jerusalem, and in particular with the orthodox Greek church; taking special care to convince them that the church of England does not wish to disturb, or divide, or interfere with them; but that she is ready, in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive.

A college is to be established at Jerusalem, under the bishop, whose chaplain will be its first principal. Its primary object will be the education of Jewish converts, but the bishop will be authorised to receive into it Druses and other Gentile converts; and, if the funds of the college should be sufficient, oriental Christians may be admitted; but clerical members of the orthodox Greek church will be received into the college only with the express consent of their spiritual superiors and for a subsidiary purpose. The religious instruction given in the college will be in strict conformity with the doctrines of the united church of England and Ireland, and under the superintendence and direction of the bishop.

Congregations, consisting of protestants of the German tongue, residing within the limits of the bishop's jurisdiction, and willing to submit to it, will be under the care of German clergymen ordained by him for that purpose; who will officiate in the German language, according to the forms of their national liturgy, compiled from the ancient liturgies, agreeing in all points of doctrine with the liturgy of the English church, and sanctioned by the bishop with consent of the metropolitan, for the special use of those congregations; such liturgy to be used in the German

language only. Germans, intended for the charge of such congregations, are to be ordained according to the ritual of the English church, and to sign the articles of that church; and, in order that they may not be disqualified by the laws of Germany from officiating to German congregations, they are, before ordination, to exhibit to the bishop a certificate of their having subscribed, before some competent authority, the confession of Augsburg.

The rite of confirmation will be administered by the bishop to the catechumens of the German congregations, according to the form used in the English church.

Subjoined are copies of the commendatory letter, addressed by the archbishop of Canterbury to the rulers of the Greek church, and of the same translated into Greek, both of which the newly-consecrated bishop carries with him to the east.

London, Dec. 9, 1841.

"Whereas in and by an act passed in the twenty-sixth year of the reign of his late majesty king George the Third, intituled, 'An Act to empower the archbishop of Canterbury or the archbishop of York for the time being to consecrate to the office of a bishop persons being subjects or citizens of countries out of his majesty's dominions,' after reciting that 'there are divers persons, subjects or citizens of countries out of his majesty's dominions, and inhabiting and residing within the said countries, who profess the public worship of Almighty God according to the principles of the church of England, and who, in order to provide a regular succession of ministers for the service of their church, are desirous of having certain of the subjects or citizens of those countries consecrated bishops according to the form of consecration of the church of England,' it is amongst other things enacted, that, from and after the passing of the said act, it should and might be lawful to and for the archbishop of Canterbury or for the archbishop of York for the time being, together with such other bishops as they should call to their assistance, to consecrate persons being subjects or citizens of countries out of his majesty's dominions bishops for the purposes in the said act mentioned, without the king's licence for their election, or the royal mandate under the great seal for their confirmation and consecration, and without requiring them to take the oaths of allegiance and supremacy, and the oath of due obedience to the archbishop for the time being; and whereas it is expedient to enlarge the powers given by the said act; be it therefore enacted by the queen's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that it shall and may be lawful to and for the archbishop of Canterbury or the archbishop of York for the time being, together with such other bishops as they shall call to their assistance, to consecrate British subjects, or the subjects or citizens of any foreign kingdom or state, to be bishops in any foreign country, whether such foreign subjects or citizens be or be not subjects or citizens of the country in which they are to act, and without the queen's licence for their election, or the royal mandate under the great seal for their con-

firmation and consecration, and without requiring such of them as may be subjects or citizens of any foreign kingdom or state to take the oaths of allegiance and supremacy, and the oath of due obedience to the archbishop for the time being.

"II. And be it further enacted, that such bishop or bishops so consecrated may exercise, within such limits as may from time to time be assigned for that purpose in such foreign countries by her majesty, spiritual jurisdiction over the ministers of British congregations of the united church of England and Ireland, and over such other protestant congregations as may be desirous of placing themselves under his or their authority.

"III. Provided always, that no person shall be consecrated a bishop in the manner herein provided, until the archbishop of Canterbury or the archbishop of York for the time being shall have first applied for and shall have obtained her majesty's licence, by warrant under her royal signet and sign manual, authorising and empowering him to perform such consecration, and expressing the name of the person so to be consecrated, nor until the said archbishop has been fully ascertained of the sufficiency of such person in good learning, of the soundness of his faith, and of the purity of his manners.

"IV. Provided always, and be it hereby declared, that no person consecrated to the office of a bishop in the manner aforesaid, nor any person deriving his consecration from or under any bishop so consecrated, nor any person admitted to the order of deacon or priest by any bishop or bishops so consecrated, or by the successor or successors of any bishop or bishops so consecrated, shall be thereby enabled to exercise his office within her majesty's dominions in England or Ireland, otherwise than according to the provisions of an act of the third and fourth years of her present majesty, intituled 'An Act to make certain provisions and regulations in respect to the exercise within England and Ireland of their office by the bishops and clergy of the protestant episcopal church in Scotland; and also to extend such provisions and regulations to the bishops and clergy of the protestant episcopal church in the United States of America; and also to make further regulations in respect to bishops and clergy other than those of the united church of England and Ireland.'

"V. Provided always, and be it further enacted, that the archbishop who so consecrates shall give to the person consecrated a certificate under his hand and seal, containing the name of the country whereof he is a subject or citizen, and the name of the church in which he is appointed bishop; and, in case of such person being the subject or citizen of any foreign kingdom or state, then such certificate shall further mention that he has not taken the said oaths, he being exempted, by virtue of this act, from taking them.

"VI. Provided always, and be it enacted, that this act may be amended or repealed by any act to be passed in the present session of parliament."

QUEEN'S LICENCE FOR CONSECRATION.

"VICTORIA R.—Victoria, by the grace of God queen of the united kingdom of Great Britain and

Ireland, defender of the faith, &c., &c., &c. To the most reverend father in God, William, by divine Providence, lord archbishop of Canterbury, primate of all England and metropolitan, greeting. Whereas, by an act passed in the fifth year of our reign, intituled, 'An act to amend an act made in the twenty-sixth year of the reign of his majesty king George the third, intituled, 'An act to empower the archbishop of Canterbury or the archbishop of York for the time being to consecrate to the office of a bishop persons being subjects or citizens of countries out of his majesty's dominions,' it was, amongst other things, enacted, that it should and might be lawful for the archbishop of Canterbury or the archbishop of York for the time being, together with such other bishops as they should call to their assistance, to consecrate British subjects, or the subjects or citizens of any foreign kingdom or state, to be bishops in any foreign country, whether such foreign subjects or citizens be or be not subjects or citizens of the country in which they are to act, and without the queen's licence for their election, or the royal mandate under the great seal for their confirmation and consecration, and without requiring such of them as may be subjects or citizens of any foreign kingdom or state to take the oaths of allegiance and supremacy and the oath of due obedience to the archbishop for the time being:

"And whereas it is by the said act further enacted, that such bishop or bishops so consecrated may exercise, within such limits as may from time to time be assigned for that purpose in such foreign countries by us, spiritual jurisdiction over the ministers of British congregations of the united church of England and Ireland, and over such other protestant congregations as may be desirous of placing themselves under his or their authority:

"And whereas it is by the said act provided, that no person should be consecrated a bishop in the manner therein provided until the archbishop of Canterbury or the archbishop of York for the time being should have first applied for and should have obtained our licence by warrant under the royal signet and sign manual, authorising and empowering him to perform such consecrations, and expressing the name of the person so to be consecrated, nor until the said archbishop has been fully ascertained of the sufficiency of such person in good learning, of the soundness of his faith, and of the purity of his manners:

"And whereas you, the said William, archbishop of Canterbury, have humbly applied to us for our licence, by warrant under our royal signet and sign manual, authorising and empowering you to consecrate the rev. Michael Solomon Alexander (clerk), a British subject, to be bishop of the united church of England and Ireland in Jerusalem, you having certified to us that you had fully ascertained the sufficiency of the said Michael Solomon Alexander in good learning, the soundness of his faith, and the purity of his manners, and praying that we would be graciously pleased to assign Syria, Chaldaea, Egypt, and Abyssinia, as the limit within which the said Michael Solomon Alexander might exercise spiritual jurisdiction over the ministers of British congregations of the united church of England and Ireland, and over such other protestant congregations

as may be desirous of placing themselves under his authority, subject to such alterations in respect to the limits of the jurisdiction so to be exercised as may hereafter be made by our authority.

"Now it is our royal will and pleasure, and we do by this our licence, under our royal signet and sign manual, authorise and empower you, the said archbishop, to consecrate the said Michael Solomon Alexander to be bishop of the united church of England and Ireland in Jerusalem. And we are graciously pleased to assign Syria, Chaldaea, Egypt, and Abyssinia, as the limit within which the said Michael Solomon Alexander may exercise spiritual jurisdiction pursuant to the said act, subject nevertheless to such alterations in the said limit as we from time to time may be pleased to assign.

"Given at our court at Buckingham palace, the sixth day of November, 1841, in the fifth year of our reign.

"By her majesty's command,

"ABERDEEN."

LETTER COMMENDATORY FROM THE MOST REV. THE LORD ARCHBISHOP OF CANTERBURY, &c. To the right reverend our brothers in Christ, the prelates and bishops of the ancient and apostolic churches in Syria and the countries adjacent, greeting in the Lord.

We, William, by divine Providence, archbishop of Canterbury, primate of all England and metropolitan, most earnestly commend to your brotherly love the right rev. Michael Solomon Alexander, doctor in divinity, whom we, being well assured of his learning and piety, have consecrated to the office of a bishop of the united church of England and Ireland, according to the ordinances of our holy and apostolic church, and, having obtained the consent of our sovereign lady the queen, have sent out to Jerusalem, with authority to exercise spiritual jurisdiction over the clergy and congregations of our church, which are now, or which hereafter may be, established in the countries above mentioned. And, in order to prevent any misunderstanding in regard to this our purpose, we think it right to make known to you, that we have charged the said bishop our brother not to intermeddle in any way with the jurisdiction of the prelates or other ecclesiastical dignitaries bearing rule in the churches of the east, but to show them due reverence and honour; and to be ready on all occasions, and by all the means in his power, to promote a mutual interchange of respect, courtesy, and kindness. We have good reason to believe that our brother is willing, and will feel himself in conscience bound, to follow these our instructions; and we beseech you, in the name of our Lord Jesus Christ, to receive him as a brother, and to assist him, as opportunity may offer, with your good offices.

We trust that your holiness will accept this communication as a testimony of our respect and affection, and of our hearty desire to renew that amicable intercourse with the ancient churches of the east which has been suspended for ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to divisions which have brought the most grievous calamities on the church of Christ.

In this hope, and with sentiments of the highest respect for your holinesses, we have affixed our archiepiscopal seal to this letter, written with our own hand at our palace of Lambeth, on the twenty-third day of November, in the year of our Lord one thousand eight hundred and forty-one.

REMARKABLE ECCLESIASTICS OF THE EARLIER AND MIDDLE AGES OF THE BRITISH CHURCH.

NO. VI.

ADRIAN IV.

NICHOLAS Brekespere was born at Abbot's Langley, in Hertfordshire, towards the close of the eleventh century. His father, Robert de Camere, was a domestic servitor in the monastery of St. Albans, and ultimately became a brother. Nicholas, while a youth, was obliged to perform the most menial offices for food. After some years he expressed a wish to take the habit of the monastery; but, his poverty not having permitted him to obtain the requisite knowledge at the schools, he was rejected by the abbot. His father, who had first abandoned him to want, now reproached him with idleness, and he accordingly resolved to seek his fortune in a foreign land. He visited Paris, where, though extremely destitute, he prosecuted his studies with unremitting assiduity; affording a noble example of the acquisition of knowledge in the midst of difficulties. He then removed to Provence, and became servitor in the monastery of St. Rufus, near Avignon. Here his affable manners and obliging disposition, his diligence in study, and, above all, the profound respect which he paid to his superiors, soon commended him to the good will of the monks; and he was not only admitted into the brotherhood, but, upon the death of the abbot William, A.D. 1137, was unanimously chosen to succeed him.

Nicholas now seemed disposed to exact obedience quite as rigidly as he had paid it, and to enforce the monastic discipline with as much strictness as he had observed it himself. He soon, as a consequence, forfeited his former reputation, and excited amongst the monks a hostility at least as strong as their former regard. They began to discover that the same severe propriety of deportment and the same love of order which made him an invaluable servant, rendered him an intolerable master; and they accordingly, as their only remedy, brought various accusations against him before pope Eugenius III. To meet these he repaired to Rome. The pope, upon examination, and duly weighing the various charges, pronounced him innocent, and, discovering his great talents, took him under his immediate patronage. "This man," said he to the fraternity of St. Rufus, "shall be no burden to you." So far the monks gained their object, namely, his removal.

After this Nicholas rose with astonishing rapidity. In the year 1146 he was created cardinal bishop of Alba. In 1148 he went as legate from the Romish see to Denmark and Norway, where he was eminently successful in the conversion of these nations—then distracted with internal broils. He endeavoured to allay the wild disorders of that barbarous country by interposing the mediation of the church between the contending parties. Having succeeded in accomplishing that object, he next applied himself to the principal design of his mission, the establishment of an archiepiscopal see; an institution which was ardently desired by the Norwegian monarchs, in order to render their kingdom independent of the authority of the Danish archbishop of Lund. The new primacy was erected at Trondheim, and endowed with jurisdiction over the native colonies, in Iceland, Greenland, the Faroe Isles, the Orkneys, Hebrides, and the Isle of

Man. Delighted with the acquisition of spiritual independence, the people readily consented to pay the accustomed tribute of Peter's pence to Rome; but the celibacy of the clergy was a point that met with determined opposition.

The cardinal, however, had influence enough to persuade the laity to discountenance the practice of coming armed to the Lands-Ting, and made a regulation that the king should be accompanied with only twelve military followers, by which means many a deadly feud was prevented. "In various other things," says Snorre, "he reformed the manners and customs of the natives during his stay, so that there never came to this land a stranger who was more honoured and beloved both by princes and people." From Norway the legate proceeded to Sweden, where he was also instructed to establish a new archiepiscopal see at Upsala; but in this he was thwarted by the violent dissensions between the two great national families of the Goths and the Sviar, who still kept up the distinction of a separate pedigree*.

On his return to Rome the cardinal was received by the pope and cardinals with the highest honours, and congratulated on the success of his mission. Soon after Anastasius, the short-lived successor of Eugenius, died, and Nicholas, in 1154, at once attained the papal crown—the first and last Englishman who ever did so—taking the name of Adrian IV., a rank the honours of which he certainly did not bear meekly.

No sooner did Henry II., of England, hear of this exaltation, than he sent Robert, abbot of St. Albans, with three bishops to Rome, to offer his congratulations, and to administer a little advice to Adrian. The letter he wrote forms a strange contrast with the humble application made to the pontiff only a twelvemonth after, when he wanted the pope's blessing on an enterprise of most barefaced injustice and oppression. The abbot of St. Albans had brought with him several valuable presents. Adrian, however, could be induced to accept only a few, jocosely alleging as his reason for refusing the others—"I will not accept your gifts," said he, "because when I wished to take the habit of your monastery, you would not accept me." The abbot, no novice in flattery, replied—"It was not for us to oppose the will of Providence, which had destined you for greater things." In return for this and other compliments, Adrian conferred on the monastery of St. Albans the singular privilege of exemption from all ecclesiastical jurisdiction, except that of Rome.

The next year, as already hinted, Henry sent a still more flattering embassy to Adrian. It was to ask his permission to attempt the conquest of Ireland. "Thus to gratify momentary ambition, this monarch—and most of the monarchs of Christendom were guilty of the same conduct at one time or another, when they wished to serve a selfish purpose—distinctly acknowledged the papal prerogative of disposing of kingdoms, and of sanctioning or interdicting the enterprises of secular princes. This, in time, led to its own punishment: civil governments deserved to feel the weight of that yoke which they had first fastened on their own necks, and to chafe beneath the pressure of that iron-curb by which they had so often sought to straiten the liberty of others."

"The papal power was at this epoch gradually advancing to a formidable height, and extending its influence even in the extremity of the British islands. Imagination can scarcely invent a pretext why the bishop of Rome should exceed the line of his spiritual power by the formal assumption of temporal authority over independent states. Such, however, has been the magnitude of the power exercised by the popes, that we are not more astonished at the arrogance and impiety of their decrees, than at the abject and humili-

* From "Edinburgh Cabinet Library—Scandinavia."

liating submission of emperors, kings, and people, to their assumed supremacy in the temporal concerns of the world." In resorting to the power on this occasion, Henry chose for his agent John Salusbury, his chaplain, who represented to Adrian that the Irish were sunk into the most wretched and abject state of morals, that Henry, zealous for the glory of God, had resolved to plant true religion in that country; he implored, therefore, the benediction of the pontiff, requesting his authority to enter Ireland to reduce the disobedient and corrupt, to eradicate all sin and wickedness, to instruct the ignorant, and spread the blessed influence of the gospel in its purity and perfection; promising at the same time to pay a yearly tribute to St. Peter from the land thus to be reduced to his obedience, and that of the holy see. It is not possible in the present enlightened times to reflect seriously upon such a tissue of profane hypocrisy without the utmost horror. Henry did not foresee all the effects of such an application to the pope; while the more sagacious and politic Adrian secretly exulted in a measure which so unequivocally recognised his authority, and favoured his impious and enormous claims. A correspondence had been opened between the Irish ecclesiastics and the church of Rome about four years before the accession of Henry to the English throne, and the pre-eminence of Rome was formally acknowledged. Adrian therefore eagerly embraced this opportunity of extending the papal dominion in Ireland, as well as conciliating the friendship of Henry; and a bull was framed immediately, fully conformable to the wishes and purposes of that king. This bull, which remains a striking memorial of the profligacy and impiety of papal usurpation, contains, among other blasphemous instructions, the following:—"We, therefore, with that grace and acceptance suited to your pious and laudable design, and favourably assenting to your petition, do hold it good and acceptable that, for extending the borders of the church, restraining the progress of vice, for the correction of manners, the planting of virtue, and the increase of religion, you enter this island, and execute therein whatever shall pertain to the honour of God and welfare of the land; and that the people of this land receive you honourably, and reverence you as their lord: the rights of their churches still remaining sacred and inviolable, and saving to St. Peter the annual pension of one penny from every house." This bull was presented to Henry with a ring, the token of his investiture as rightful sovereign of Ireland.

Adrian manifested the same ambitious disposition throughout the whole of his pontificate. No sooner had he seated himself in the papal chair, than he launched his anathemas against the Roman people, who, at the instigation of Arnold of Brescia, were endeavouring to regain their ancient liberties, and to restore the authority of the senate. Adrian was not a man likely to abandon the contest: he dismissed the deputies who came to assert the rights of the people in haughty silence, and commanded the senators to banish Arnold. At length, provoked by an assault which the populace made on one of his cardinals, Gerard of St. Pudenziana, he put the whole city under an interdict; and, to the consternation of the people, all religious functions were suspended. This step was decisive: the reformers were banished from the city, and the people acknowledged the sovereignty of the pope.

The same year Frederic I., surnamed Barbarossa, king of the Romans, tasted of the like discipline. The pope had an interview with him at Sutrium, for the purpose of negotiating a peace. Not content with the punctilious observance of every other customary honour, his holiness insisted that Frederic should act as equerry, and hold the stirrup when he alighted. The king at first refused; but Adrian was inflexible:

he refused to dispense with this degrading act of homage, and, after a long conference, Frederic complied with it*. This submission appeased his holiness, and he consented to confer upon his vassal the imperial crown, which he did in St. Peter's church, to the great mortification of the Roman people, who assembled in a tumultuous manner, and killed many of the imperialists.

About the same time Adrian exercised his prerogative on William, king of the two Sicilies, whom the pope had represented as a vassal of the Roman see, and, refusing him the title of king, had insultingly styled "Lord of Sicily." This provoked a war, in which the papal troops were defeated. The pope then resorted, with his usual success, to his spiritual weapons. Excommunication brought the refractory monarch to his senses; and the king consented not only to receive his crown at the hands of the pope, but to pay him an annual tribute. Circumstances connected with this quarrel renewed the pope's differences with the emperor Frederic. After giving each other mutual provocations, Adrian had the imprudence and insolence to boast that he had conferred on Frederic his crown. The emperor, as well as all the princes and bishops of the empire, deeply resented this language. Frederic, in order to put a stop to the enormous opulence of the pontiffs, bishops, and monks, which increased from day to day, enacted a law to prevent the transferring of fiefs without the knowledge or consent of the superior, or lord in whose name they were held. The papal legates were sent back in dishonour to Rome, and the bishops protested in terms so strong as convinced the pope that he had asserted claims which he was quite unable to sustain: he therefore retracted the offensive expressions in a letter full of miserable subterfuges and evasions. The quarrel, however, soon broke out again, and remained undecided at Adrian's death, which took place in the year 1159, at Anagni. Adrian left behind him some letters and homilies.

Adrian was evidently possessed of that decision of character, that inflexibility of purpose, that confidence in his own powers, that superiority to trifling and frivolous pursuits, and that severity of manners, which generally distinguish men of lofty ambition. As usual, he felt that power and dignity are not necessarily connected with happiness; and he had the honesty to avow it. To John of Salisbury, his old friend, who boldly reproved his pride and tyranny, he acknowledged that his "crown seemed to have been put burning on his head." He forgot, however, to add, that all this was the necessary consequence, as it was the just punishment, of his insolent pride and his restless ambition.

* "This homage," says Gibbon, "was paid by kings to archbishops, and by vassals to their lords; and it was the nicest policy of Rome to confound the marks of filial and feudal subjection."

THE DIVINE AUTHORITY OF THE GOSPEL:

A Sermon

By THE REV. J. E. JOHNSON, M.A.,

Harpenden.

LUKE xx. 1, 2.

"The chief priests and scribes came upon him with the elders, saying, Tell us by what authority doest thou these things, or who is he that gave thee this authority?"

If this question had been proposed to our Lord in an amicable spirit, or for the purpose of receiving from him some satisfactory as-

surance of his having assumed the office of a public teacher by lawful authority, he would have returned to it, in all probability, a plain and explicit answer; but, suspecting that a clear avowal of his divine mission would be turned against himself, would excite the enmity of the chief priests and scribes, and be made the ground of a formal accusation against him, our Lord evaded an explicit answer, and met the question by a counter-interrogation: "I will also ask you one thing," he said, "and answer me—The baptism of John, was it from heaven, or of men?" This question threw a difficulty in the way of his interrogators: for they could not answer it without either allowing that John's preaching was true, and that they ought to have gladly received it; or asserting that it was false, and so raising a clamour amongst the common people, who revered his character: they therefore replied, that they could not tell whence it was. Our Saviour's rejoinder upon this defeated the object of his opponents—"He said unto them, Neither tell I you by what authority I do these things." But, although our Lord did not think it good to return an open answer, he yet represented, under the parable of the husbandman and vineyard, the treatment which he should receive at the hands of the chief priests and elders of the Jews. He represented how he should be rejected by the leading men of that nation, and put to death at their instigation; and how this should be the signal for the overthrow and dispersion of the Jewish people.

The circumstance which seems to have incensed the Jewish authorities on this occasion was, that our Lord preached in the temple, affirming that the reign of the Messiah was introduced by him; for the words of the evangelist are, that "on one of those days, as he taught in the temple and preached the gospel, the chief priests and scribes came upon him with the elders." They held it to be an intrusion on his part to instruct in the temple; and they would not give credit to the claim which he made of being their Messiah, and of all their long line of prophecies being fulfilled in him. Upon these two points, Jesus and the Jewish priests were entirely opposed. He claimed a right to preach in the temple, as being the Lord of the temple foretold by Malachi—"Behold, the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts:" and on many occasions he publicly asserted himself to be the Messiah, while the Jewish priests and elders vehemently opposed his pretensions. To these persons, who thus set themselves against his doctrines and the divine nature of his resur-

sion, our Lord appears to have maintained a cautious reserve: they desired to have from him, in their own hearing, an express avowal of what they had heard said of him by others. They said, therefore, "by what authority doest thou these things? or who is he that gave thee this authority?" The answer they received contained no avowal, neither was it a denial of the divine authority which our Lord possessed. Yet on other occasions he did not refuse to acknowledge the divine character which really belonged to him: at one time he said—"My doctrine is not mine, but his that sent me; if any man will do his will, he shall know of the doctrine whether it be of God;" and at another, still more plainly—"I have not spoken of myself, but the Father which sent me; he gave me commandment what I should say, and what I should speak." These were plain avowals, on our Lord's part, of his teaching and authority being derived from God; and, had it been expedient for him always to have acted in the same manner, he would no doubt have answered every question that was put to him clearly and without evasion. But, having to contend against the subtlety and malice of a powerful faction among the Jews, he found it necessary to shield himself at times against their endeavours to ensnare him by opposing his penetration to their cunning, and confronting them with questions still more perplexing than their own. It was therefore only when he chose—when he saw that it was proper, and would be readily received—that he made any open declaration respecting the holiness of his character, and the divine authority of his mission on earth. At other times he guarded himself against danger by the promptness of his replies, and the depth of his penetration; and hence it was that, when assailed by the question, "Who gave thee this authority?" he refused to afford the explanation which was demanded of him. Yet this question, which was put to Jesus by the chief priests and elders of the Jews, is a question full of interest, and of importance.

It is a question which perhaps has suggested itself to the mind of every reflecting person, and which, when it is revolved in our minds, calls up all the accumulated evidence that has been given in attestation of the Christian faith; and although, urged by prudential reasons at the time, our Lord refused to give an explicit answer to it, he answered it afterwards in a way which has carried conviction to the minds of thousands in every successive generation, and which has placed the gospel upon a foundation too secure to be shaken. He answered it by the miracles which he wrought on the impotent and the diseased; by the supernatural darkness, and the earthquake

that signalized his dying moments; by the extraordinary fact of his rising from the tomb triumphant over death; and by his ascension, in the presence of the eleven disciples, to the right hand of the Majesty on high. Viewing these proofs of his divine power and character, no one can doubt who gave to Jesus authority to found a religion for the comfort and instruction of mankind—who commissioned him to make known to the world the end and purposes of the present economy of things, and to promise to the faithful a participation in the bliss and glory of heaven. The writer of the epistle to the Hebrews has well expressed what all the facts and circumstances that we know in our Saviour's history most clearly testify: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." It is "God speaking by his Son," whom we hear in all the high and solemn announcements of the gospel. The prophets of old delivered their messages and predictions as the heralds of God to his chosen people, and prefaced their warnings and exhortations by that solemn style of introduction, "Thus saith the Lord;" but they bore testimony continually to the coming of one who, with larger powers than were committed to them, should reveal the will of God, and teach the grand truths of judgment and of mercy. It could not be doubted on what authority Jesus acted, or from whence his commission was derived, when the whole series of proof attending his person, character, and works was summed up, and when both prophecy and miracle bore testimony that, as the law was given by Moses, so grace and truth were revealed to the world in the preaching of Jesus Christ.

When his doctrines were yet new to the ears of men, when his appearance had created surprise and hesitation in the public mind, and many who had not witnessed his miraculous works refused to believe the report that was given of them, there might be some ground for doubt and distrust, and for waiting to see what progress and impression the gospel would make. But when, in the days and in the persons of the apostles of Christ, it was clothed with continued and successive miracles, with the gifts of healing and of tongues, and with all the endowments which flowed from the plentiful and varied inspirations of the Holy Ghost; when its preachers had to tell of their Master having risen a conqueror over death, of his having burst the fetters of the tomb, and shewn himself to be the Lord of power and of life; when they could point to ancient prophecies, and show how they were fulfilled in Jesus; when to all these

powerful proofs they added the purity and disinterestedness of their own lives, the unwearied assiduity of their own labours, the animosity, the toil, and the peril which they cheerfully encountered and sustained in behalf of Christianity; when there was all this accompanying them to persuade and to convince, there could be little remaining room for unbelief, and but little occasion to ask who gave to them their authority.

And the gospel is now presented to us under the same aspect, and is sustained, for the most part, by the same testimony as when the apostles of Christ bequeathed it to the world. The only difference is, that a long time has passed away—many ages have elapsed since they lived and laboured; but that long period of time is filled up by a chain of circumstances and events which strongly confirm the particulars of the gospel history. Books have been written in its defence, and persecutions set on foot for its extirpation; kings have at one time assailed, and at another protected it; disputes have arisen as to its doctrines and ceremonies, and councils held to decide them; creeds have been drawn up, and prayers have been compiled; churches have been erected, and pastors appointed to them; days have been dedicated to the memory of each one of the apostles, in commemoration also of the nativity and death of our Lord; epistles to the early churches have been preserved; and, although disfigured for a long period by the corruptions of popery, at no time has the leading doctrine of the gospel been hidden, that Jesus is the Son of God and Saviour of the world. It is not therefore a question of a doubtful nature, upon what authority the gospel rests; for it is attested by prophecy and by miracles, and by the witness of uninterrupted history, that the character of its author was divine.

The doctrines of salvation first proceeded from the lips of the Lord of life and immortality, who, when he visited us, in great humility took upon him man's nature, and appeared as a servant among those over whom he had the right and the power to rule; and who, when he was about to take his departure from the earth, bestowed upon his followers those divine gifts of grace and inspiration which qualified them to continue the work which he himself had begun. From the consideration of such being the origin of the doctrines of Christianity, arises the obligation under which we lie reverently to receive them. Even to the exhortations and warnings of his prophets, God expected a diligent attention to be paid; and when, after "rising up early and sending them," they were still unheeded, he made the Jewish nation suffer for a sin so flagrant. How much more must it

be a duty to receive the precepts and instructions of the beloved Son of God, of whom Moses in the law and the prophets did write, and who came a light into the world, that whosoever believeth in him should not walk in darkness, but have the light of life!

It is a profitable exercise of our thoughts to call to mind and to consider the exalted character of our Lord and Saviour, for confirming our faith in him, and imprinting upon our minds the doctrines of his word. The greater the reliance and the reverence with which the Saviour's character is regarded, the greater will be the belief which is placed in the gospel, the obedience which is paid to its precepts, and the consolation which is derived from its promises. With the view evidently of engaging their belief in him, we find the author of the epistle to the Hebrews saying to those whom he addressed—"Wherefore, brethren, partakers of the heavenly calling, consider the apostle and high-priest of our profession, Christ Jesus:" consider all the evidence that attaches to his character and works—consider the divinity that he laid claim to, and the miracles by which he proved that he had good warrant for what he claimed—consider the excellence of his doctrines, and the spotlessness and integrity of his life—consider how all prophecy is fulfilled in him, and how grace and truth, life and peace, were by him first preached unto the world; and you will be convinced that his gospel is the undoubted revelation of the mind and will of God, is stamped with all the attributes of Deity, and is not to be accounted as the word of men, sinful, erring, and mortal like ourselves, but is "the word of God which liveth and abideth for ever."

From hence we conclude that a hearty assent to the doctrines of Christ is in no way so likely to arise as from a full belief and confession of his divinity. We have an illustration of this in the devotion which St. Peter manifested to the person of our Lord; for when interrogated by the question—"Whom say ye that I am?" his reply was immediate, and expressed with all his wonted ardour—"Thou art Christ, the Son of the living God." In this avowal Peter expressed his belief in the divinity of Christ, and assigned it as the motive for his attachment to him. No less a motive would have induced St. Peter to leave all and follow him; but, believing in Jesus as the Messiah, he felt no hesitation in obeying his command to follow him, and in giving himself devotedly to his service.

In like manner the sincere believer in Christianity can have no cause for doubtfulness or distrust. The broadest and strongest foundation is offered for his faith: because of this world's departure from God and from his

laws, Jesus the Messiah, the Christ, the ancient Shiloh, was sent to teach the will of God, and to add to his teaching an atonement for the world. To acknowledge his authority, to rejoice in his triumphs, and to obey his rule, are now the privilege and duty of every Christian. Regarding and contemplating the character of our Lord as in the bible it is plainly set forth, every thing which he taught comes to us with the weight of divine authority. We have no permission to add to it, or diminish from it: our duty consists in implicit belief and implicit obedience. But he who has given us his word to follow, directs us also by his Spirit in the way of life. He guides his people by his never-failing presence through the dangers and difficulties of their earthly pilgrimage, until they come to the sure habitations and quiet resting places which are reserved for them on high.

SUBSTANCE OF AN ADDRESS

TO THE TEACHERS AND PARENTS OF THE CHILDREN CONNECTED WITH THE WORCESTER CHURCH OF ENGLAND SUNDAY-SCHOOL UNION, DELIVERED ON TUESDAY, JULY 6, 1841,

BY THE REV. JOHN DAVIES, A.M.,

Rector of St. Clements, Worcester.

MY FRIENDS,—The object for which this quarterly meeting was established was to afford an opportunity to the parochial clergy associated with this union, to address a few words of friendly counsel and advice to the teachers, in order to assist and encourage them in their arduous undertaking; it was likewise deemed desirable that on such occasions the parents of the children belonging to the schools should be reminded of the solemn account they must one day give of the performance of their duties. I shall be thankful if I am enabled, my friends, on the present occasion, to say any thing which may tend, through the divine blessing, to promote the work in which we are engaged—a work pre-eminently connected with the glory of God, and the good of our fellow-creatures.

In the first place, allow me to congratulate you most cordially upon the rapid progress of this institution since its commencement. In the year 1830 only 860 Sunday-school children, belonging to the church of England, assembled in our city on Whit-Monday; this year, on the lowest calculation, there were more than 3,000, although the population is increased but little. We have indeed cause "to thank God and take courage;" cheered by the hope that many a poor child has been, and that more will be, by means of this society, brought out of "the broad road that leadeth to destruction, into the narrow way that leadeth unto life." May the institution continue to prosper under the gracious protection of him "without whom nothing is strong—nothing is holy."

On former occasions I have endeavoured to call your attention to some of those points which seemed desirable to be borne in mind, in connexion with the success of the important work in which you are engaged; on those points I need not now enlarge, but shall proceed to make some further plain observations, assuring you they will be offered in a spirit of brotherly love. You fully admit, my friends, the absolute necessity there exists that every child of Adam should, as far as possible, be made acquainted with

the doctrines and precepts of that gospel which preclaims, "Glory to God in the highest, and on earth peace, good will towards men." That the bible is the only true source from whence sound religious instruction can be drawn, the church of England plainly declares in the sixth article: "Holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." In one of the collects our church teaches her members to pray for the divine blessing upon their reading of the holy scriptures; it is evident, therefore, that she anticipated that all her members would be taught, when young, to read the bible. But, alas, there are in this professedly Christian country, thousands and tens of thousands of parents who, having grown up in utter ignorance themselves, not able even to read, are altogether unqualified to communicate instruction to their children; so that unless the Sunday-school open its door for these unhappy wanderers (the offspring of parents not only ignorant, but too often grossly immoral), they will be left recklessly to take that course which leads to shame and disgrace here, and "to the blackness of darkness" for ever hereafter!

The church of England, in her liturgy, articles, and homilies, provides for the instruction and edification of her members in each succeeding period of life. She is anxious to prepare them for the proper discharge of the duties of childhood, youth, manhood, and old age. In their very infancy she receives them into her bosom by the sacrament of baptism, in obedience to the command of the Great Head of the church, who, when on earth, graciously said, "Suffer the little children to come unto me, and forbid them not." As soon as reason dawns upon the mind, and children are become capable "of knowing what is meant by refusing the evil and choosing the good," the church provides for them suitable instruction in her catechism. She sets before them their baptismal vow; points out to them what is to be believed, what is to be renounced as sinful, and what is to be practised in obedience to the divine commands. Repentance and faith, exemplified by holiness, are enjoined as essential to salvation; and the duty of prayer is also inculcated, to be offered "in that name which is above every name," even Jesus Christ the righteous, the only Saviour of mankind, through whose intercession the Holy Spirit, and "every other good and perfect gift," can alone be obtained. I need not surely stop to confute the absurd charge brought against the church of England, that she considers all who call themselves her members—all who are baptized in her communion—to be "members of Christ, children of God, and inheritors of the kingdom of heaven," irrespective of their character and conduct. The wicked of every description she considers to be living "without God and without hope in the world." All the true members of the church of England, "being regenerate and made children of God by adoption and grace, are daily renewed by the Holy Spirit;" they humbly desire and diligently labour "to adorn the doctrine of God their Saviour in all things," trusting only to his infinite merits for pardon and acceptance, ever remembering that, as "without faith it is impossible to please God," so also "without holiness no man shall see the Lord."

Having instructed her children in their baptismal vow, and taught them their duty to God, their neighbour, and themselves, the church of England then leads on her members to confirmation, where "the children, having now come to the years of discretion, and having learned what their godfathers and godmothers promised for them in baptism, they may themselves, with their own mouth and consent, openly before the church, ratify and confirm the

same; and also promise, by the grace of God, they will evermore endeavour themselves faithfully to observe such things as they by their confession have consented to."

Having thus solemnly renewed their covenant with God as their reconciled Father in Christ Jesus, the young are next invited to present themselves at the table of the Lord "to commemorate the exceeding great love of their Master and only Saviour" in dying upon the cross for the salvation of a perishing world. The church of England (see article 29) is not satisfied with the mere form, as some slanderously assert, but she expects all communicants, as in the presence of God, who searcheth the heart, "to examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life—have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and be in charity with all men."

Having sincerely, in the spirit of penitence, faith, gratitude, and love, obeyed the dying command of the Redeemer; and having offered and presented unto the Lord "himself—his soul and body to be a reasonable, holy, and lively sacrifice," unto the one living and true God—who has every claim to the homage and dedication of his heart, as his Creator, Redeemer, and Sanctifier, the devout communicant is encouraged to go forth, "strengthened and refreshed," to the discharge of the duties of his allotted station or lawful calling; with the blessing of God upon his head, and the grace of God in his heart, he is animated and encouraged to walk "in the good old way that leadeth unto life."

My friends, these are points never to be forgotten in the instruction of the young. I refer to these points also that we may all be put in mind of our own duties and responsibilities as followers "of the meek and lowly Jesus"—as members "of that pure and apostolical branch of Christ's church, established in these kingdoms." Those who spiritually enter into the duties enjoined by our holy religion; who, having been dedicated to the Lord in baptism; who, having been confirmed in every good word and work, and who, in remembrance of their Lord and Master dying for them, have devoted themselves to his service at his table in the genuine spirit of the gospel: such, full of love to God and their fellow-creatures, will deem it a privilege as well as duty "to spend and be spent" in the service of the King of kings and Lord of lords; they will consider it an honour to be "hewers of wood or drawers of water" in such a Master's work; they will rejoice to be instrumental in aiding their ministers in the arduous but deeply interesting duty of feeding the lambs of the flock, in obedience to the command of the good Shepherd.

My friends, this work—important to be carried on at all times—is especially called for in these days "of rebuke and blasphemy," when the enemies of God and man, the emissaries and agents of Satan, are so busily engaged in assailing all that is holy and excellent; aiming at the subversion of every institution connected with the glory of God and the real good of man, professing themselves to be the friends of the poor while in fact they are their worst enemies.

The population of this country has increased to an enormous extent, but unhappily the means of religious instruction have not been provided in any adequate degree to meet the spiritual wants of the labouring classes. Places of worship have not been erected for the parents, nor schools for the children of the mechanics who throng our towns in such multitudes, presenting dense masses of ignorance and wickedness; at the bare sight of which the soul of the Christian philanthropist sinks within him. Among these, popery is busily at work. Among these also the vile socialist, and other designing enemies of all religion and order, of

every grade, too often find a welcome. The hearts of multitudes in our days are indeed "swept and garnished" for the reception of the father of lies. O let us pray, let us labour that—as relates to the next generation at least—the hearts of the multitude may be pre-occupied by the God of all grace as the heart of one man, from Dan even unto Beersheba!

The object of our Sunday-schools is to snatch the prey from the jaws of the old lion, who is ever prowling about, "seeking whom he may devour." It is to secure within the fold of mercy the lamb wandering in the wilderness of this sinful world, in which abound snares, pitfalls, and precipices, and all that is deadly and destructive to the soul. O blessed and glorious work, to labour to rescue from never-ending ruin and misery those little ones who constitute a part "of that family for which our Lord Jesus Christ was contented to be betrayed and given up into the hands of wicked men, and to suffer death upon the cross!"

My friends, how wide a field lies before you!—what a sphere of usefulness is presented! What numbers of neglected children!—some even taught by their profligate parents to profane "that name which is above every name." What numbers of little outcasts seem to be bending towards you the eager eye, and stretching forth the suppliant hand! "Help us!" seems inscribed upon the abodes of the poor of our land, faintly pencilled as it were by the feeble finger of childhood. O, my friends, will you suffer the enemy to drag as spoil to the den of misery those who may, through your instrumentality, be made monuments of mercy, children of God, possessors of immortal glory? If we have tasted of the goodness of God our Saviour ourselves, surely we shall bless his holy name should he condescend to employ us in the work of unfolding to the eye of ignorance and sin the pages of that holy book which tells of an Almighty Redeemer, who came to seek and to save "that which was lost." But what humility, what faith, what love, what self-denial, what patience, what self-command, what zeal, what diligence, what perseverance should mark those who are engaged in such a work as this—a work so manifestly connected with the glory of God and the salvation of souls! Methinks an angel would deem it an honour to be employed in a service in which the Lord of glory himself once deigned to labour in this our fallen world!

I proceed, my friends, further to remark that I feel certain you will all agree with me that it is of the utmost possible importance that every Sunday-school teacher should be an example to his class, and personally "adorn the doctrine of God our Saviour in all things," "letting his light shine" in the station in which he moves. Sunday-school teachers should not only be strictly moral, but truly religious—acting systematically upon the principles of the gospel. They should not only shun every place and scene of a positively injurious character, but carefully avoid even "the appearance of evil." Children are quick-sighted in discovering any inconsistency in the conduct of those who instruct them. If the precept and the practice of the teacher be at variance, the worst consequences ensue to the scholars; they are injured instead of being benefited by such teachers, who thus expose themselves to an awful condemnation. And, while faithfully attending to the essentials of religious duty, teachers should not overlook what may appear to some to be minor, though in reality important, points.

As to their attendance at school, they should be punctual—always in good time. Every rule of the school should be minutely observed. While laborious in their endeavours to impart instruction, they should be affectionate in their manner: in all things faithful to the trust reposed in them as instructors of the children committed to their care; thus entrusted (let it be ever borne in mind) not

only by the earthly shepherd, but by the chief Shepherd, who laid down his life for his flock. Hence Sunday-school teachers will often ask themselves whether they feel as St. Paul, when he said—"The love of Christ constraineth us." Those Sunday-school teachers who are supremely anxious to secure the favour of God, which is better than life, will often inquire into their motives, as well as scrutinize their actions. Those who are actuated by the love of Christ and the love of souls, will be stimulated to constant exertions; every energy will be called forth in the promotion of the benevolent object they have in view. They will not be "weary in well doing;" for they will remember that they are treading in the steps of him "who went about doing good to the souls and bodies of men," uninfluenced by the ingratitude of those for whose welfare he was toiling, desirous only of the glory of his heavenly Father in the salvation of perishing sinners. But, knowing the insufficiency of all human means unless accompanied with the blessing which descendeth from above, the faithful Sunday-school teacher will be "fervent in prayer" for the Holy Spirit, that, while his own soul is watered by the dew of heaven, divine Grace may be vouchsafed to those for whose spiritual welfare he is exerting himself: thus humbly praying, he is encouraged to labour more and more abundantly. He does not forget to study during the week the subjects in which he is to instruct his class on the Lord's-day; he thus makes himself thoroughly acquainted with what he is solicitous to be the means of imparting to others. This is too often neglected: hence the instructions offered are crude, ill-digested, and fall useless to the ground. As among agriculturists, so among teachers, it will be generally found that the most diligent labourer secures the richest harvest. This is the usual method of God's providence; but Sunday-school teachers, who are true followers of the all-wise Teacher, should their efforts be crowned with success, will be ever ready to give the glory where alone it is due: their language will be—"Not unto us, not unto us, O Lord, but unto thy name give glory, for thy mercy and thy truth's sake." (Psalm cxv.)

But immediate success must not always be expected to accompany even the best exertions, springing from the purest motives. The depravity of the human heart, the influence of bad example too often exhibited by parents, the power of temptation from the profligacy of the society in which the children move, the variety of allurements held forth by the world and the god of this world—the prince of darkness—all these things combine in opposing the efforts of the Sunday-school teacher, however wise he may be "in winning the souls" of the neglected wanderers who compose his class. But difficulties and trials and opposition only increase the courage and call forth the best energies of soldiers fighting under the banner of a captain who they believe will be finally successful. The Christian soldier "knows in whom he has believed;" he knows that the Captain of his salvation must be ultimately victorious, and that he will not forget the meanest sentinel in the army who is faithful to the post of duty allotted him.

O let nothing dishearten the Sunday-school teacher in his labour of love! Let nothing tempt him to withdraw his hand from the plough! Let nothing deter him from the straightforward path of duty! Let him not look back; but let the watchword be—"Go forward!" Even the faithful labourer is sometimes tempted to despond; but let him remember that "as his day, so will his strength be." The cloud and the pillar will never forsake the true Israelite. Heavenly guidance and support will be mercifully vouchsafed; "in due time ye shall reap, if ye faint not." Instances continually occur of young persons "walking in the good old way," who have traced the

first desire to do so, under the divine blessing, to the kind and faithful instructions of the Sunday-school teacher.

Here let me suggest the great importance of keeping a watchful eye over the children, as far as possible, after they have left school. A word of friendly advice to the young man or woman will seldom be despised when offered by one who once imparted instruction in childhood.

I would further add that many a parent has blessed God for having sent the Sunday-school teacher to visit the abode of poverty and wretchedness, vice and wickedness; and for being instrumental, not only in teaching the children of the family their duty, but also communicating collateral benefits to the parents: which leads me to turn to the parents assembled here this evening, to whom I would offer a word of friendly counsel with reference to the solemn responsibility attaching to their situation. Surely you must allow that no person ought to feel so deeply anxious for the temporal and eternal welfare of your children as yourselves. If ministers desire "to watch for the souls of you and your families, as they that must give an account," surely you will not remain indifferent and careless when, not only your own salvation, but the salvation of those most dear to you is at stake. If Sunday-school teachers, at a considerable sacrifice of time and not unfrequently of health, seek to benefit the rising generation, surely as parents you ought to be intensely earnest in endeavouring to promote the eternal good of the children whom God has given you. As relates to the body and the things of this present world, we bear record that many of you shew much attachment to your children. If they are ill, you try to obtain for them medical assistance; and if unable yourselves to provide it, you apply for relief to the infirmary or dispensary as the case may require. Some of you labour diligently to procure food and raiment for your families. All this is right and proper in its place; for the scripture declares—"If any provide not for his own, especially for those of his own household, he hath denied the faith, and is worse than an infidel."

But, my friends, do not forget that your children have never-dying souls. If you are grieved to see them suffering agony of body or mind in this world, O think what you would feel if you saw them consigned to that place of torment where body and soul will for ever endure "the worm that never dies—the fire that is never quenched!" And what if conscience in your dying hour should accuse you of having contributed, by your neglect or bad example, to promote the everlasting destruction of your own children, where will you hide your distracted head? Where will you find support at the awful day of judgment, when you shall meet your lost children, ready to heap on their parents the bitterest curses, as the cause of their everlasting ruin and misery? But I will not dwell on such a dreadful subject. "I hope better things of you, though I thus speak." Seeing that the teachers in these schools are ready to come forward and toil for the good of your little ones, I feel assured you will be grateful for their kindness, and spare no exertions to second their benevolent efforts, called forth for those whom you love as your own selves. But you will not suppose that because Sunday schools are established in your neighbourhood and you send your children regularly, that you are freed from all further responsibility, and have done all that is required of you. O, no; God will call you to account at the judgment-day for the manner in which you have brought up your children: an inquiry will be made by the Searcher of hearts whether you set before your children a good example; whether you taught them as well as you could their duty to God and their fellow-creatures; whether, as soon as they

went right from wrong, you pointed out to them the way wherein they should go—the way of righteousness and true holiness; whether you laboured diligently, faithfully, and affectionately to bring them to the Lord Jesus Christ for pardon, grace, and every other needful blessing; whether you prayed with them and for them; whether you watched to nip sin in the bud, and to encourage every thing holy and good; whether on the sabbath your children saw you at the house of God, and found your conduct consistent at home, becoming the true servants of Christ. In short, an inquiry will be made at the great day of account whether, sabbath and week-day, you were living in the fear of the Lord, walking in his ways, guided by the Holy Spirit.

If parents were, as they ought to be, fellow-workers with their ministers and the Sunday-school teachers in "training up their children in the way they should go," then would a greater blessing descend upon the rising generation; we should see children "growing in grace" as they grow in years, and God would be more and more glorified in families, in parishes, in cities, in the whole kingdom. If ministers and Sunday-school teachers rejoice to see the young walking "in the narrow way which leadeth unto life," how delightful ought such a sight to be to the parents of those children! In this fallen sinful world, what sight so blessed as that of beholding a whole family, parents and children, all living in the faith and obedience of the gospel; where all who dwell under the same roof, dwell together in harmony and love, "bearing one another's burdens, and so fulfilling the law of Christ," their divine Lord and Master!

My friends, the object of our Sunday-schools is to produce, under the blessing of God, these happy results. For this we pray; for this we labour. In such a work, and for such an object, we may justly call upon parents cordially and zealously to co-operate with us. It is a duty which they owe no less to themselves than to their children, and for which—we repeat it again and again—they must give an account before the judgment-seat of Christ. May all the parents now present be enabled at that day to render in their account with joy, and not with grief!

Again I turn to those real friends of the poor—the teachers in these schools—and say, "bear with me" if I urge "line upon line, precept upon precept," as you yourselves are wont to do upon those for whose spiritual welfare you feel so anxious. Persevere, I beseech you, my friends, in prosecuting, in a spirit of humility, faith, and prayer, the important work in which you are engaged. "May the love of God be shed abroad in your own hearts more and more abundantly by the Holy Ghost given unto you;" then you will want no stimulus from me or my brethren in the ministry to animate you in the path of duty. A higher, a holier motive—the highest and holiest of all motives—will stir you up to go on. "We love him because he first loved us," exclaims the beloved disciple; and O, my friends, let it be repeated, if our own hearts be really under the influence of love to the divine Redeemer, to whose love in dying for us we are indebted for every hope of pardon, peace, and eternal life—if we have that love really in our bosoms, we shall never forget that he left the command, "Feed my lambs," and "let us work while it is day." This I say, brethren, the time is short. "Whosoever thy hand findeth to do, do it with thy might." The opportunities presented to us of glorifying God and benefiting our fellow-creatures will soon have passed away; and if allowed to pass unimproved, they will be irrecoverably lost. They will bear testimony against us at the great and awful day when we must give "an account of our stewardship, and be no longer stewards." O, how ought all to tremble at the thought of being weighed in the balances and found wanting! Yet we must not be discouraged. "She hath done

what she could," was the commendation passed by our divine Master on one who humbly desired to honour him. The followers of Christ should remember that they serve a gracious Master, one "whose service is perfect freedom," and who, although he himself purchased their salvation at so costly a price, condescends to accept from his disciples "a cup of water" if presented in faith and love.

Here let me stop to remark that the more degraded and spiritually destitute any class in society may be, the more do they demand our sympathy and attention. The children of bargemen and boatmen peculiarly claim our compassion and regard; their parents being generally the most neglected members of society, cut off from the privileges of the sabbath, as was lately remarked by a learned judge upon the trial of three boatmen at Stafford, for the murder of a female under most atrocious circumstances.

My friends, we should be thankful if allowed to benefit even one poor child; it is cause for rejoicing also to assist "in lengthening the cords and strengthening the stakes" of the venerable and apostolical church of which we are members; for her prosperity is closely connected with, nay, inseparable from, the prosperity of the land that gave us birth. But above all is it delightful to be employed in the service of the King of kings and Lord of lords; it is a distinguished honour and privilege and blessing to be permitted to labour in his vineyard—in the spot and in the work which he has assigned us. Let the covetous grasp after money; let the ambitious seek "the honour which cometh from man alone;" let the children of this world go after their idols; but let the servants of the divine Redeemer be always found at the post of duty, ever seeking to glorify the Giver of all good, "rejoicing in the Lord, and joying in the God of their salvation."

My friends, you all have your trials in your allotted stations, but remember "this is not our rest," we must not expect that happiness can be derived from a world which has by transgression fallen under the anger of its Creator. The servants of Christ must look beyond this passing scene for their happiness; they must remember that "they are strangers and pilgrims" upon the earth, and are seeking "a city which hath foundations, whose builder and maker is God." To that city, my dear friends, do you bend your eyes continually—this will sweeten the toils of the way; there "your treasure" is deposited; and "where your treasure is, there let your hearts be also." But the servant of Christ cannot bear the thought of partaking of "the pleasures at God's right hand" alone. Having tasted of the water of life himself, and knowing that his heavenly Father has invited the whole family of man to drink and live, the true follower of the divine Redeemer is anxiously desirous to be the honoured instrument of bringing others to know him "whom to know is life eternal." The poorest and most wicked little child in the vilest alley of the crowded city is not an object of contempt in the eye of the true servant of Christ. O, no; he delights in assisting to bring to his heavenly Father "all who are ignorant and out of the way," knowing that the blood of Christ can cleanse, and the spirit of Christ can renovate, the most depraved heart; that the God of all grace can transform the most abandoned, and make the most impure, the most profligate, the most blasphemous in society "new creatures"—monuments of mercy here, and prepare them, through Christ Jesus, for the enjoyment of endless glory hereafter.

My friends, when tempted to grow weary in your work, think of the mercy "which made you to differ" from the most awful characters around you; think of this not pharisaically, but with all humility as well as gratitude; think especially of him who toiled, who wept, who suffered, who bled for us, undeserving as we were of his love, and who "left us an example that we should tread in his steps."

My friends, may we all feel more and more deeply our responsibilities and our duties, and become more and more earnest in "making our own calling and election sure," while diligent and faithful in labouring to benefit others; not trusting to ourselves, not leaning on the arm of flesh, not looking to the creature, not anxious for human applause, not influenced by inferior motives of any kind, but building on the Lord Jesus Christ, the everlasting rock of ages, staying on him who is Almighty, "the same yesterday, to-day, and for ever." "Walking by faith," depending on the grace of the divine Spirit, and constrained by heavenly love, may you, my friends, be always found in the path of duty. And inasmuch as each returning sabbath brings you all one step nearer to your great account, may each returning sabbath find you "growing in grace and in the knowledge of the Lord Jesus Christ," "steadfast, unmoveable, always abounding in the work of the Lord," "looking unto Jesus, the author and finisher of our faith." May you, my dear friends, daily "deny yourselves, take up your cross, and follow Christ," that, "having your loins girt about and your lights burning," you may be always ready for the coming of your Lord; that when "the chief Shepherd shall appear," you may be welcomed among the people of God, and receive at the hands of the divine Redeemer what in value surpasses human calculation, what he purchased by his own blood, and bestows "without money and without price"—even "a crown of glory, which fadeth not away," reserved in heaven for those who, "having washed their robes and made them white in the blood of the Lamb," have been enabled from above, "by patient continuance in well-doing, to seek for glory and honour and immortality," through him who is "the way, the truth, and the life."

Poetry.

PSALM XXIII*.

God is my shepherd; therefore shall my soul
Lack nothing. He shall give me to repose
In verdant pastures; he shall lead me forth
Beside refreshing streams; he shall convert
My soul, and bring me into righteous paths,
For his name's sake. Yea, though I darkling tread
Death's shadowy valley, I will fear no ill;
For thou art with me, and my soul shall lean
Upon thy rod and staff. Thou shalt prepare
A table for me 'gainst my ruthless foes:
My head with oil thou hast anointed, Lord,
And bounteous filled my cup: while life remains,
Thy love and mercy shall attend me still,
And in thy house I will for ever dwell.

HEAVEN IN PROSPECT

THEY are all gone into a world of light,
And I alone sit lingering here;
Their very memory is fair and bright,
And my sad thoughts doth clear.

* From "The Book of Psalms in blank verse, with practical reflections by the rev. John Eden, B.D., Vicar of St. Nicholas, and St. Leonards, Bristol. With a brief Memoir by his nephew, the rev. Robert Eden, M.A." Hamilton and Co., London; Chilcott, Bristol. [We have been much struck with this translation of the psalms. Blank verse appears to us to preserve the measured dignity of the original better than rhyme; and Mr. Eden has succeeded well in transfusing much of the spirit of the original into his version. The volume contains a graceful notice of the author by his nephew, Mr. Eden, of Lambeth.—Ed.]

It glows and glitters in my cloudy breast,
Like stars upon some gloomy grave;
Or those faint beams in which the hill is drest,
After the sun's remove.

I see them walking in an air of glory,
Whose light doth trample on my days—
My days, which are at least but dull and hoary,
Mere glimmerings and decays.

O, holy hope, and high humility—
High as the heavens above!
These are your walks and you have show'd them me,
To kindle my cold love.

Dear beauteous death, the jewel of the dust,
Shining nowhere but in the dark:
What mysteries do lie beyond thy dust,
Could man outlook that mark!

He that hath found some fledg'd bird's nest, may
know
At first sight if the bird be flown;
But what fair field or grove he sings in now,
That is to him unknown.

And yet as angels, in some brighter dreams,
Call to the soul; when man doth sleep,
To some strange thoughts transcend our wonted
themes,
And in o' glory peep.

If a star were confined into a tomb,
Her captive flame must needs burn there;
But, when the hand that lock'd her up gave room,
She'd shine thro' all the sphere.

O, Father of eternal life, and all
Created glories under thee!
Resume thy spirit from this world of thrall
Into true liberty.

Either disperse these merits, which blot and fill
My perspective still as they pass;
Or else remove me hence into that hill,
Where I shall need no glass.

HENRY VAUGHAN.

Born 1621, at Newton, in Brecknockshire.

Miscellaneous.

THE CHRISTIAN'S JOY*.—"With joy of the Holy Ghost." This is that which passeth all natural sense and wisdom. Many seem to take in good part, and abide patiently, afflictions, loss of goods, imprisonment, and loss of life; but no man can rejoice in the suffering of these things, but the child of God: no man but he whom Christ hath chosen out of the world, but he whose name is written in the book of life, but he in whom the Spirit beareth witness with his spirit that he is the child of God. He knoweth that through

many tribulations he must enter into rest. He knoweth the wicked could have no power over him, unless it were given them from above. He knoweth that all is done for the best, to them that love God; and that God could dispose means, if it were so expedient, to bring to nought all the devices of the ungodly. When the servants of God were cast into the hot burning furnace, because they would not worship the golden image that the king Nebuchadnezzar had set up, who would have thought that the fire could not burn? or that their bodies should not have been consumed? Yet did God in the midst of the fire preserve them, so that "not one hair of their head was burnt, neither were their coats changed, nor any smell of fire came upon them" (Daniel iii. 27). Let us never forget this notable example of God's power to deliver his servants, that we may ever be earnest and careful to profess our faith in him, and to strive unto the death for the setting forth of his glory. It faileth even so with the children of God in the persecution of this world: troubles, miseries, and adversity compass them, as the fiery furnace compassed those three men of God: but God covereth them with his mercy as with a cloud, that nothing shall hurt them. I say not all that stand in like defence shall in like sort be so preserved, that their bodies shall not be pierced; for God suffereth the wicked to destroy and kill his servants, and to consume their bodies to dust and ashes: yet are his servants warned not to fear them. When the apostles were beaten because they had spoken in the name of Jesus, "they departed from the council, rejoicing that they were counted worthy to suffer rebuke for his name" (Acts v. 41). "We rejoice," saith St. Paul, "in tribulations; knowing that tribulation bringeth forth patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Rom. v. 3-5). The comfort which is given in this case to the godly, is hidden within them. For "to him that overcometh shall be given a white stone; and in the stone a new name written, which no man knoweth, saving he that receiveth it" (Rev. ii. 17). "The afflictions of this present time are not worthy the glory which shall be shewed unto us" (Rom. viii. 18). When our Saviour did see the time of his passion draw near, he said to his disciples, "You are they which have continued with me in my temptations, therefore I appoint to you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on seats and judge the twelve tribes of Israel" (Luke xxii. 28-30). And in his sermon upon the mountain, he saith, "Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdom of heaven" (Matt. v. 10). The case shall be altered. It shall be between them and their persecutors, as it was between Lazarus and the rich man. When the wicked and cruel tyrants shall see them in the presence of the throne of God, because "they came out of great tribulation, and have washed their long robes, and have made them white in the blood of the Lamb" (Rev. vii. 14), the God of Abraham shall say unto the wicked, Sons, remember that you in your lifetime received your pleasures, and likewise these men pains; now, therefore, are they comforted, and you tormented: they are taken out of affliction into rest, from their bonds into liberty, out of prison into a kingdom, out of misery unto glory, from life unto death.

* From "Bp. Jewell's Exposition on the Epistles to the Thessalonians. A new edition, by rev. Peter Hall, M.A. London: Wertheim: 1841." Every attempt to reproduce the writings of our great reformers shall have our warm approval. The theology of that age was of a manly, uncompromising cast, exhibiting great intellectual power, and asserting the soundest scriptural principles. We have long known and valued Jewell's exposition on the Thessalonians, and we rejoice to see it reprinted in a convenient shape. We most cordially recommend it to our readers: still justice obliges us to say that this edition is valuable, not in consequence of the editor's care, but in spite of his carelessness.—ED.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN

OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ON A PROPER JUDGMENT RESPECTING THE HOLY EUCHARIST.

BY THE REV. J. T. BELL, B.A.,

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Zouch.*

No. II.

A SECOND point which I would consider, in connexion with the subject brought forward in a former essay, is the obligation or necessity under which professing Christians are placed of duly receiving the sacrament of the Lord's supper. On this, I doubt not, many actually entertain a belief that it is not necessary to an enjoyment of eternal life, that they should participate in the Lord's supper; and that others virtually set forth such a persuasion by their carelessness and total neglect of this sacred ordinance. But on what grounds is this belief made to rest? Not on the declaration of our church; not on the dictate of scripture. Our church, in her catechism, positively affirms that the sacraments are "generally necessary to salvation;" and of course the sacrament of the Lord's supper is intended as one. Will it be asserted that this is merely the opinion of the church, laid down by fallible men? If so, I would reply that our church does not wittingly advance any point, either of doctrine or discipline, which she believes is not warranted by holy scripture; in which I would contend there is sufficient to justify the church in teaching, that the sacrament of the Lord's supper is "generally necessary to salvation." I would not have it understood I here insinuate that every one, who has departed this life without partaking of the same,

has been doomed to everlasting destruction on that account. No: I would stand by our church in a declaration on this, and say that the sacraments are "generally necessary to salvation"—necessary, where they can be duly embraced and properly administered. Where, however, either the holy sacrament of baptism or that of the Lord's supper is by any one despised and wilfully rejected altogether, there, according to the belief the scriptures seem to warrant us in entertaining, we must look upon such individual as having awfully endangered his salvation, if not as having wholly forfeited it. If it be advanced that the mere rejection of the outward form would not place a person in this condition, so long as he privately held a belief in the merits of the death of Christ, I would remark that, although such a one might lead a life of outward piety, and profess a faith in the word of God, yet the very fact of his not "showing forth the Lord's death" by public communion, would argue very strongly against his heart being duly right before God; or that his faith had some very important taint in it: for, if faith be genuine and saving, it will never fail to manifest itself in all those opportunities where the glory of God may be displayed. If a person say he has faith in the sacrament of the Lord's supper inwardly, while he fails to partake of it outwardly, I think there must be some mortal alloy mixed up with his faith that restrains him from joining publicly in the communion of saints: and I doubt not this will ever be found to be the case. Men, for instance, absent themselves from the table of the Lord, although they profess a belief in the merits of Christ's death, and think that such a bare

VOL. XII.—NO. CCCXIX.

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[London: Joseph Rogers, 24, Norfolk-street Strand.]

silent faith is sufficient. But is it not some lurking evil feeling that persuades them to stop here—pride, personal prejudice, fear, or the consciousness of some hidden sin, that is continually pleading against spiritual furtherance? This, I doubt not, is rather the cause, than a perfection or a sufficiency in men's private faith. It will, I believe, hereafter be found, that where a person has not visibly held communion with his Lord through the blessed sacraments of Christ, the excuse will be human delinquency, and not the will of God; and, therefore, that a violation of what our church believes to be essential to salvation—the outward and visible sign also, generally received of the Lord's supper—will place an individual, under such circumstances, in that jeopardy respecting the future state of his soul, from which it should be our active instruction and earnest exhortation to preserve it.

Whatever fanciful notions or carnal suggestions then—whatever sinful sentiments or ignorant presumptions may offer their inducements to keep men from the Lord's table, let this be ever reflected upon as a check to them—that our church believes and declares the sacrament of the Lord's supper to be "generally necessary to salvation." I might, if opportunity had permitted, have gone into a long disquisition upon this point of my subject. I would, however, for the present, leave it here; and, as a third and concluding point in connexion with my subject, I would briefly consider the spiritual benefits resulting from a communion with the body and blood of Christ.

There is an opinion abroad in the world, that the sacrament of the Lord's supper is merely a commemorative rite, without any spiritual blessing being specially associated with it: but such an opinion militates also against what our church teaches, and what she believes to be scriptural truth. So far from its being simply a commemorative rite, she positively affirms that it is "an outward and visible sign of an inward and spiritual grace given unto us, as a means whereby we receive the same, and a pledge to assure us thereof." And in her 25th article, she declares that "sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us; and doth not only quicken, but also strengthen and confirm our faith in him." That however they may not be unduly relied upon as insuring salvation by a mere outward participation, she further declares, that "in such only as worthily receive the same, they have a wholesome

effect or operation." No reason, no unprejudiced opinion, will be against the conclusion that, to every one worthily receiving the sacrament of the Lord's supper, there is given a special grace through the presence of Christ thus assured. Far be it from the reader to harbour any notion that would derogate from this holy sacrament, by affecting the spiritual award our church has given to it, and which the scriptures clearly propose. The Christian's duty is ever to look upon it, not only as a commemorative rite to "show forth the Lord's death till he come," but also as "a means of grace" for the promotion of spiritual health, including, at the same time, "glory to God in the highest, and good will towards men." Whatever lax notions may be brought forward respecting this sacred ordinance, that would make it simply a commemorative rite, or an outward badge of citizenship with Christ, it must be remembered that members of the church of England profess to belong to a church, the doctrine of which respecting it advances much further. And caution must be used, lest we be led away, in this age of neology, by the fallible sentiments of man, who may, through misguided and mistaken views, attack that faith which our holy church has for centuries held. Much there is in the world that is specious in religion; but it is our bounden duty to "try every spirit;" and frequently, when we hear the cry, "Lo, here is Christ, or there," to "believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that if it were possible they shall deceive the very elect." Let us hold fast by that "faith which was once delivered to the saints;" and, in all sincerity of heart, in holiness of purpose, "in the knowledge and love of God," let angels record the secret motives of our hearts as they aspire after a true communion with our Lord and Saviour.

THE CHURCH AND THE WORLD.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

No. IX.

SELF-DENIAL.

WHILE totally opposed in principle and in their effect upon the human soul, presenting a contrast of which the perception grows stronger in proportion as the spirit becomes emancipated from its earthly trammels, there is yet sufficient similarity between the germs of principle—if I may so express it—required by the church and the world, to show that both are exactly adapted to the nature of man; the one to that fallen nature which he owes to the successful temptation of the prince of the world, the other to the re-

newed nature which is open to him through the precious blood of the divine Founder of the church. This consideration is especially forced upon the attention in entering on the subject before us. Nothing can be more thoroughly opposite to the whole spirit of the world, than the self-denying doctrine of the cross; yet, in detail, we find that even the unsubstantial goods of earth are not to be obtained without the exercise of that very self-denial. Fame, power, honour, riches—what has not man gone through to make them his own? The child who restrains his inclination to play, and with many a wistful glance at his more careless schoolfellows, perseveres in conning his appointed task, strengthening his resolution by thoughts of the promised treat, or book, or it may be “sixpence to spend,” which is to be his reward on the next half-holiday: the man of business who toils and saves, pleasing his imagination with looking forward to the time when he shall enjoy the fortune he is striving to acquire: the man of learning, urged onward in the still more wearing labour of the mind, by an insatiable craving for knowledge, or desire of distinction: and the ambitious man, submitting to what his spirit spurns, in order to attain rank and power—all are acting upon the same principle of present self-denial, based upon the expectation of future good. This principle, which, when applied to the acquisition of what earth can offer, is strictly in accordance with the nature of man, is that to which the church appeals when she seeks to raise his hopes and aspirations to heaven. The spiritual treasures of the church, like the temporal endowments of the world, are to be obtained only by the exercise of self-denial; while the contrast presented by the same principle, as it is enlisted in the service of the church or of the world, strongly illustrates the different tendency of both. In the latter case, it is the self-denial of the natural man—self denying its inclinations for a time, that it may recompense that self by a greater indulgence or gratification in prospect. In the former it is the self-denial of regeneration—self denying its very self; self, by God's assistance, gradually subdued, and as it were neutralized by the sanctifying grace of the Holy Spirit.

The first thing required by the church of every member is self-denial. Before he is questioned as to his belief, or intention of obedience, he is called upon to renounce the devil, the world, and the flesh; and this renunciation of all in which the natural man delights, as a preliminary step, is according to the injunction of our Lord, “Whosoever will come after me, let him deny himself, and take up his cross and follow me” (Mark viii. 34). We must deny ourselves; we must lay aside self, and all dependence upon self, before we take up the cross for our standard, and follow the guidance of our Lord. This guidance will lead us through a path of self-denial; and, as we may regard the self-denial of our Master under a twofold aspect—the one in which we can only silently adore, the other in which “he has left us an example that we should follow his steps”—so the exercise of self-denial in us may be classed into two divisions; the first that preliminary self-denial in which we deny those evil dispositions and passions of the natural man which keep us from the knowledge of Jesus—the

other when, having cast these at his feet and enlisted in his service, we take up the cross and follow him. The self-denial of the incarnation of the High and Holy One of God, taking upon him our flesh, suffering weariness, hunger, temptation, all the wants and weaknesses of the body, sin only excepted; subjecting himself to contempt, reproach, and rejection; and at last yielding himself up to the shame and anguish of death by crucifixion: this, even for our conception, “is too wonderful and excellent—we cannot attain unto it:” we can but believe and trust, and humbly adore: our imitation here, where we cannot follow, must consist in meeting our Lord. As he veiled the god-head with a self-denial to us incomprehensible, to become man; so the first exercise of self-denial in man is to cast off the old Adam in which he was born, that he may be renewed in that image of God in which he was originally created. He must lay aside all self-dependance, that he may learn to trust solely in the merits of his Redeemer; he must cast down his innate pride, that he may be clothed in humility; selfishness and envy, malice and hatred, that he may put on charity, which is the bond of perfectness; all falsehood and deceit and guile, that he be girded about with truth: he must, in short, renounce his allegiance to Satan in the world, that he may be enrolled as a disciple of Christ in the church. When we have taken the first great step in the denial of self, and wish to be Christ's, and his only, then we must take up our cross and follow him in the example he has left us in his human nature: as it is written in another place, we must take up our cross daily (Luke ix. 23). This taking up the cross daily implies, in one sense, a continual struggle with the corruptions of our nature. The first denial of self is a denial of the will—self so far overcome, as to desire to be subdued in all its evil dispositions: really to subdue these, and to cultivate in their stead the opposing graces, is the work of a life; but it is the work to which we are called: and, unless we are indeed labouring in our vocation, unless each year is marked by some actual progress, unless we thus take up our cross daily, we cannot be true followers of Christ. The church teaches us to pray that God would “mortify and kill all vices in us” (Coll. for Innocents' day); and the expression shews what we are to aim at—our business is not simply to restrain, but to mortify and kill. We must not be contented with keeping the outward action in due bounds, but must seek to eradicate the inward disposition: an earnest striving to do this will often lead us to deny ourselves in what would otherwise be lawful and innocent. Does our pride, for instance, require discipline; it will be prudent to mortify it in many things, in themselves trivial and indifferent, but which may easily be made subservient to the purifying of our souls from this vice, if we will but turn our attention to that, instead of studying, as natural inclination leads us, to gratify it. If covetousness be our prevailing temptation, we shall do well to be less careful in worldly matters, to be stricter in denying those tastes which make wealth appear desirable than, without that particular disposition, would be absolutely necessary. If selfishness, then let us sometimes mortify it by “seeking not our own interest” in cases where otherwise we might be justifi-

fied in doing it. Thus, taking up our cross daily in the mortification of all our sins, we must be especially careful to deny that which doth most easily beset us.

We must deny not only our sinful dispositions, but those that approach the nearest to good in our nature: the former are to be mortified and killed—the latter to be indulged with such abstinence, that our flesh may be subdued to the Spirit (1st Sunday in Lent). That our best earthly affections require watchfulness, is evident from what our Lord says of the best and holiest—that which exists between parent and child. One would have thought that here there could be no danger; yet he, who forgot not to provide for the future comfort of his sorrowing mother amid the agonies of the cross, has said—"He, that loveth father or mother more than me, is not worthy of me; and he, that loveth son or daughter more than me, is not worthy of me" (Matt. x. 37): or, as with still greater force it is written—"If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26). Lastly, we are to deny ourselves as a religious exercise. In the rules and directions at the beginning of the prayer-book we find nearly one-third of the whole year set apart by the church for fasting and abstinence. In the homilies this fasting, which may be regarded as the symbol or outward act of self-denial, bearing about the same relation to the daily taking up our cross which stated and bodily worship does to the habitual adoration of the soul—in the homilies fasting is placed first amongst the "good works" enjoined by the church. The opening of this homily explains with great force and clearness a point in which, from the earliest ages of the church to the present day, men have found or created difficulties. "The life which we live in this world, good Christian people, is of the free benefit of God lent us; yet not to use it at our pleasure, after our own fleshly will, but to trade over the same in those works which are befitting them that are become new creatures in Christ. These works the apostle calleth good works, saying—'We are God's workmanship, created in Christ Jesus to good works, which God hath ordained, that we should walk in them.' And yet his meaning is not by these words to induce us to have any affiance or to put any confidence in our works, as by the merit and deserving of them to purchase to ourselves and others remission of sin, and so consequently everlasting life; for that were mere blasphemy against God's mercy, and great derogation to the bloodshedding of our Saviour Jesus Christ. For it is of the free grace and mercy of God, by the mediation of the blood of his Son Jesus Christ, without merit or deserving on our part, that our sins are forgiven us, that we are reconciled and brought again into his favour, and are made heirs of his heavenly kingdom. 'Grace,' saith St. Augustine, 'belonging to God, who doth call us; and then hath he good works, whosoever receiveth grace.' Good works then bring not forth grace, but are brought forth by grace. 'The wheel,' saith he, 'turneth round, not to the end that it may be made round; but, because it is first made round, therefore it turneth round. So, no man doth good works to receive grace by his good works; but because he hath first received grace, there-

fore consequently he doth good works.' And in another place he saith—'Good works go not before in him which shall afterwards be justified; but good works do follow after, when a man is first justified *.' And because somewhat shall now be spoken of one particular good work, whose commendation is both in the law and in the gospel, thus much is said in the beginning generally of all good works: first, to remove out of the way of the simple and unlearned this dangerous stumbling-block, that any man should go about to purchase or buy heaven with his works; secondly, to take away, so much as may be, from envious minds and slanderous tongues all just occasion of slanderous speaking, as though good works were rejected †."

It is to be feared that the self-denial thus required by our Saviour as the first step to be taken by those who would follow him—thus required by the church, in one shape, as the first act of all who become her members, and, in its more mature exercise, standing first upon the list of the good works she enjoins on her acknowledged children—it is to be feared this self-denial forms but a minor ingredient in our general estimation of the Christian character. We know not how much we lose by the omission. If we would know, we must look, not so much at the thing itself, as upon its effects on the soul. When our blessed Lord rebuked his disciples for the unbelief which incapacitated them from the exertion of the miraculous gifts of the Holy Ghost, with which he had endowed them, saying—"If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. xvii. 20)—he added, "Howbeit this kind goeth not out but by prayer and fasting" (Matt. xvii. 21). Do not the lives of those most eminent for holiness both in the Old and New Testament, as well as in the history of the church since inspiration ceased, seem to attest that, for an abundant reception and enjoyment of the ordinary graces of the Spirit, a similar preparation is necessary? Nor is it difficult to imagine how even outward self-denial may be made to assist in the preparation of the heart; and thus, by God's blessing, be the means of attaining unto higher degrees of holiness. Self-denial is the most effectual method we can employ to loosen the bonds of earth: every act of self-denial is a practical recognition of the terms upon which we sojourn here; a practical expression of acquiescence in, and readiness to obey, the anticipated summons, "Arise ye, and depart; for this is not your rest" (Micah ii. 10). The natural result of self-denial in temporal things is to increase the desire for those that are spiritual: the word of God testifies that we cannot devote our hearts to both, and the experience of man makes the truth plain in our eyes: ever the most self-denying—those who have cared least about earth and earthly things—have taken most delight in things pertaining unto the kingdom of heaven: and this alone shows it a meet preparation, because "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matt. v. 6).

* See Articles 12 and 13.

† An Homily of Good Works: and first of Fasting.—Second part of Homilies.

Does it appear to us that a life of such continual self-denial must needs be a cheerless and unhappy one? Nay, but, "bethink we what we are and were"—sinners by birth, and in our own persons; sinners redeemed from the dominion and punishment of sin, by one who, fulfilling all righteousness, broke the bands of the former, and in his own sinless perfection, for our sakes, submitted himself unto the latter. We learn from the world to regard our position in a false light: close our ears to it, and attend only to the church, and we shall find self-denial a natural component of the situation in which we are placed. In the bible our life is spoken of as a pilgrimage (Gen. xlvii. 9); it is compared to a race, in which they who strive are temperate in all things (1 Cor. ix. 25); it is represented as a conflict, requiring us to put on the whole armour of God, and to watch with all perseverance (Ephes. vi. 13). In such a state, the true secret of happiness is not to look for it in aught pertaining to that state: during a pilgrimage, a race, a conflict, we must not seek our enjoyment in these, but in that to which they lead: and, inasmuch as self-denial assists us to press forward toward the mark for the prize of the high calling of God in Christ Jesus (Philip. iii. 14)—inasmuch as it is a means of imparting vigour to our struggles with the adversary, of keeping down those evil dispositions through which we are most successfully assaulted, and of increasing those graces which most effectually repel the assault—it should rather be embraced as a useful auxiliary than complained of as a hardship by those who profess themselves strangers and pilgrims on the earth (Heb. xi. 13); who are not ashamed to confess the faith of Christ crucified, and who desire manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldiers and servants unto their lives' end (Ministration of Baptism).

But even self-denial is not without promise of the life that now is, for self-denial is the readiest road to content—to that content which the world cannot give: we have the authority of the wisest of men for saying it. He tried every path of pleasure which the world opens to its votaries: he had honours and riches and knowledge more than ever before or since were bestowed upon mortal—"Whatsoever his eyes desired, he kept not from them; he withheld not his heart from any joy" (Eccles. ii. 10); and "behold, all was vanity and vexation of spirit" (11). What the greatest monarch of the earth could not find in self-indulgence, the meanest member of the church may attain by self-denial—the self-denial of faith. He will attain it without having made it an object; for it is a natural consequence of self-denial to be content with such things as we have. He has little comparative temptation to desire greater success in any thing connected with earth, to whom such success would bring with it a necessity for more rigorous self-restraint; neither is he likely to have the same proneness to repine at the trials he may meet with, who can make them useful in the very system of denial he has imposed upon himself. Self-denial is not an easy task: it is a very difficult one to begin with, but it is one which grows easier on every repetition; and, its effects being to elevate the soul from

earth to heaven, it is easy to imagine that when exercised in humble faith—in the full persuasion that the precious blood of Christ, sprinkled upon the sacrifice to cleanse it from defilement, can alone make any thing we offer acceptable before God—it is easy to imagine that it may be made an instrument of real happiness. The church, by her arrangements, typically represents to us the spiritual enjoyment attendant upon self-denial. She has for every fast its corresponding festival—seasons in which she invites her children to rejoice in the presence of the Lord, as well as those in which she calls upon them to humble themselves before him; and did we but, in meek obedience to her authority, seek to conform to all her ordinances, we should undoubtedly be amply rewarded by our increased capacity for the reception and enjoyment of those of which we do now partake. We cannot but believe that they who, in compliance with the rules of the church, make, as a general habit, every Friday in the year a day of especial self-denial, repentance, and self-examination, are the more likely to find the Sunday a delight—to be ready to "enter the gates of the Lord's house with thanksgiving, and to go into his courts with praise;" that they who prepare for the observance of an appointed holy day with the prescribed seriousness, will be so much better enabled to "keep the feast in sincerity and truth;" that they who, during the season of Lent, seek, by constant self-denial, to acquire an habitual feeling of contrition for their own sinfulness, and of self-abasement before God, who endeavour to fix their thoughts especially upon the Saviour who alone can redeem them from the penalty and power of that sin, upon his cross and passion, his precious death and burial—we cannot but believe that they will be the better prepared to celebrate with joy the festival of his glorious resurrection. They have, in the spirit, been with him during the sufferings of his humiliation: they have brought those sufferings home to their own feelings: for the last week especially they have "always borne about with them the dying of the Lord Jesus;" and it is with the same real participation that, on the morning of Easter-day, they respond to the joyful salutation of the church, "Christ is risen from the dead, and become the first-fruits of them that slept."

There does indeed seem a peculiar harmony between the rules and services of the prayer-book, which we can, as yet, but imperfectly understand. They were instituted by wise and holy men, whose lives and writings throw additional light upon both; while the history of the church since the reformation confirms our opinion of the benefits to be expected from a conscientious adherence, by showing what we have become during their neglect. Gradually, as the rules and directions of the prayer-book fell into disuse, a general torpor has overspread the whole body of the church: whatever difference of opinion may arise as to its cause, the existence of this listlessness is a fact reiterated on every side; acknowledged with contrition by her truest members, as well as proclaimed with triumph by her bitterest foes. Now, when the one may humbly believe, the other cannot deny that there is an awakening, we behold as one of its most striking symptoms, a desire to return to the "old path" in

which our forefathers walked with God—to the path marked out for us by the prayer-book. Blessed be God, who has made his own appointed ministers the instruments of exciting this desire. It is they—the watchmen of our church—who have aroused us to a perception of the encroachments of the world; who are inciting us to strive for the recovery of the ground that we have lost: it is they who have taught us to feel that there must be something wrong so long as not merely individual members—for while human nature remains unchanged that ever will be the case—but so long as in the general practice of the church there is a total disregard to the rules promulgated in her prayer-book: it is they who, in still increasing numbers and by every means in their power, are seeking to extend that feeling, and to stimulate it into activity. The higher authorities in the church give the weight of their sanction to the movement, for many of the later charges of the bishops contain recommendations to the clergy of their respective dioceses, to revive, as the people will bear it, the observance of various rubrics of the prayer-book, which have fallen into neglect.

There is an active zeal amongst our spiritual rulers; let there be in us a willing and obedient heart. "You have taught us," we may say, "you have taught us to reflect how far we have deviated from the rules of the prayer-book, to which we profess adherence; you have explained to us how well those rules agree with the word of God, and with the custom of the church in its purest ages; you have directed our attention and, in many cases, placed within our reach those writings of the English fathers which, breathing the spirit of the prayer-book and rendering that spirit practical, have led us to feel its beauties as we never felt them before; you have awakened in us a desire to conform in all things—and now go forward in the work you have begun: open to us the path, and guide us therein; for 'whatsoever you command, that will we observe and do.'"

ST. PAUL'S METHOD OF PREACHING CHRIST, AS ILLUSTRATED IN HIS EPISTLE TO THE COLOSSIANS*.

THE subject of preaching Christ is indeed a full one. The very expression—"preach Christ"—is remarkable: we declare we proclaim him. It seems to imply an offer of Christ to our people; not merely that we preach about him, but acting rather as ambassadors of God, who have terms to propose on his part: and these terms are contained in the setting before them Christ, and in the offering him to their acceptance. But I shall confine myself now to a view of the illustration afforded us of the apostle's manner of preach-

ing Christ, in the epistle from which my text is taken.

1. We find him preaching Christ by a faithful and full exhibition of the nature of that great and glorious Saviour. He gives us this description of him—"Who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. i. 15-17). And again, in the ninth verse of the second chapter, how concisely is summed up the account of the godhead and manhood of the Saviour—"For in him dwelleth all the fulness of the Godhead bodily." In declaring, then, the riches of the glory of the mystery of the gospel, that "God was manifest in the flesh" must never be forgotten as the foundation truth of all that we have to preach. Nay, how much seems at once implied in it! The glory and majesty of Christ; his sufficiency; the love of God; the surety of our hope; the faithfulness of his promises, that he whom we preach as the crucified Redeemer is "God over all, blessed for ever."

2. We find Paul preaching Christ to the Colossians by declaring his relation to his church, thus—"He is the head of the body, the church" (Col. i. 18); and so again—"The head, from which all the body, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God" (Col. ii. 19): as he expresses it in the epistle to the Ephesians—"The head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. i. 22, 23): the source of life, the directing power, the one bond of union, and the depository from whence is to be drawn every spiritual treasure which can enrich the soul; "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3). And here, too, how much do we see implied in preaching Christ!—how much for the encouragement of those who, conscious of their own weakness, are looking to him!—how much of warning, that, without him or separate from him, we can do nothing!

3. Christ is preached in this epistle by a full manifestation of the blessings which he has obtained for us: "In whom we have redemption through his blood, even the forgiveness of sins" (Col. i. 14). Redemption—the price being paid—forgiveness of sins—the present possession of every believer in him who, through that faith, is declared in the verse before to be "delivered from the power of darkness, and translated into the kingdom of God's dear Son." Again—"You that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight" (Col. i. 21, 22). And when we remember the grounds upon which the apostle elsewhere presses upon us this part of our office—"Knowing the terrors of the Lord, we persuade men" (2 Cor. v. 11); "the love of Christ constraineth us"—we cannot doubt but that it should form a great part of our duty in preaching Christ, that in his name we should entreat and beseech our people to be reconciled to God: we should tell them of their state of enmity against him, and endeavour, by the grace of the Holy Spirit, to prove it, and convince them of it, that they may seek his friendship through that one Mediator who was "made sin for us (though he knew no sin), that we might be made the righteousness of God in him." Whilst again, in one word, the apostle here sums up the blessings obtained by Christ, when he says—"Ye are complete in him" (Col. ii. 10); complete, as standing in the sight of a holy God as righteous through his perfect righteousness; complete in him, as having all we want for time and for eternity in

* From "A Sermon, preached at Alton, at the Visitation of the Lord Bishop of Winchester, Sept. 20, 1841, by the rev. Edward Auriol, M.A., vicar of Newton Valence and Hawkey, Hants. London: Seeleys."—This is a very valuable sermon, and forms one of many most excellent ones delivered at the visitations in different dioceses during the last year. Amidst the strange doctrines and astonishing statements which are set forth, tending to sap the foundations of vital godliness and spiritual religion, it is gratifying to perceive that there are multitudes holding fast to the truth as it is in Jesus, and in all godly simplicity preaching according to the doctrines contained in the word of God, and set forth in the articles and formularies of the united church.—ED.]

him, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30); complete in him. And in whom are we taught to look for this sufficiency? In him "which is the head of all principality and power."

4. We may next notice how Christ is preached in this epistle, by these doctrines being carried out into personal application and minute details. The privileges of believers on him are asserted as resulting from their individual union with Christ. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. ii. 11-13). Here we have stated the connection of the sacrament of baptism with all spiritual privileges, as testifying to their reality, sealing and assuring them. But how? Through the faith of the operation of God—through faith in the risen Saviour, to believers; so that that is declared to have happened to the believer spiritually which happened to Christ bodily. He who was dead in sins becomes dead unto sin with Christ—risen to spiritual life with Christ; not merely because he is baptized, or necessarily by the instrument of baptism, but through faith in him "who raised up our Lord Jesus from the dead, who was delivered for our offences and raised again for our justification" (Rom. iv. 22-24). And thence what is to be learnt as to our preaching Christ to our people, who have been baptized into his name? Surely, that we should point out to them the absolute necessity of faith in Christ for a saving interest in these blessings, whilst we show them the responsibility laid on them to plead the covenant of grace, convince them of their lost condition who were dead in their sins, and declare what they really become when, with hearts renewed by the Holy Ghost, they believe on Christ, that they are then risen with him; for "he who believeth and is baptized, shall be saved" (Mark xvi. 16). And thus again we go on, in preaching Christ, to enter into the minute details of motives and duties, as we see in the third and fourth chapters of this epistle, exhorting our people to be spiritually-minded; if "risen with Christ, to seek those things which are above, where Christ sitteth at the right hand of God" (Col. iii. 1); to purity of principle, and life, and conduct—"Mortify therefore your members which are upon the earth." "But now ye also put off all these—anger, wrath, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all, and in all" (Col. iii. 5, 8-11). The perfect example of our Lord is here set forth as being a part of preaching Christ: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. iii. 12, 13). And this is then carried out into all the minute particulars of relative duties. "Whatsoever ye do in word or deed, do all in the name of our Lord Jesus, giving thanks to God and the Father through him. Wives, submit yourselves to your own husbands, as it is fit in the Lord. Husbands, love your wives," &c.; and especially in the directions to servants—"Whatsoever ye do, do it heartily, as to the Lord, and not to man, knowing that of the Lord you receive the reward of the inheritance: for ye serve the Lord

Christ" (Col. iii. 17-24). And, finally, Christ is preached as coming again in his glory; and this is the object to which the Christian is to look forward for eternal happiness, even the enjoyment of Christ—"Christ in you, the hope of glory." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. i. 27, and iii. 4).

Now, the observation which I would especially suggest from these passages is this; that the apostle gives no countenance, from his own example, to any thing approaching to the notion of reserve as to any of the doctrines which concern our Lord Jesus Christ. He is the sun and centre of his whole system. He does not encourage us to think that the minister may suppose that the doctrines of the gospel have been sufficiently learnt and understood, or that they are in any way to be kept back, till he imagines his people are prepared to receive them. No: they are continually to be brought forward as the great moving springs of all that we enforce or enjoin. If that be wanting, our morality sinks into a chill statement of duties, without motives, principles, or animating springs of action. If that be there, we need not, we ought not, to fear to go into all the minutest details of duty, for the motive is the love of Christ; the reason for our pressing these is the obligation of gratitude which we owe to him who has freed us from the condemnation of the sentence of the law, that we may be "under the law to Christ;" the object of desire is that we may be conformed by the Holy Spirit to his image, that so we may have that "purifying hope in him, that when he shall appear we may be like him, for we shall see him as he is" (1 John iii. 2-3).

But there is also another view of the subject to which our attention is strikingly drawn in this epistle, and that is the preaching Christ in opposition to all the errors which spring from the workings of the natural mind, opposed as it ever is to the doctrines of the cross, and to the knowledge of "those things that are freely given us of God." Accordingly we find in this epistle, that St. Paul preaches Christ in opposition to systems of man's unsanctified reasoning; or, as it is here, the "philosophy and vain deceit" (1 Col. ii. 8) which result from the proud and sceptical arguments of the mere wisdom of the world, by which men are led to view the great truths of the gospel as mere matters of speculation of little or no value. He preaches Christ in opposition to any opinions handed down from mere human authority, "after the tradition of men;" Christ, as the alone life and soul of godliness, in opposition to formality and a religion of outward observances, as we find in the 16th verse of the 2nd chap.—"Let no man therefore judge you in meat or drink, or in respect of a holyday, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ;" Christ, in opposition to a dark and tangled mysticism, a specious but self-deluding will-worship, and to spiritual pride—"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up in his fleshly mind, and not holding the Head." And again—"Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances (touch not, taste not, handle not, which all are to perish with the using), after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honour to the satisfying of the flesh" (Col. ii. 16-23). If Satan made use of these means to darken the pure light of God's truth; if even then that "mystery of iniquity" did already work, which afterwards fully developed itself in the errors of the church of Rome, let us not forget that, as it was by the preaching of the cross—"to the Jews a stumbling-block, and to the Greeks foolishness"—that the apostle withstood the

adversary then, so by the simple preaching of the doctrine of man's lost state and free justification through the merits of Jesus Christ by faith alone, that blessed reformation was accomplished to which we owe so much. Let us not forget that these errors, however they may break out in different shapes under different circumstances, are congenial to the pride and carnality of human nature; and that the remedy provided by the wisdom of God against them is the full statement of the gospel of Christ: our weapon is "the sword of the Spirit, which is the word of God." "After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21). This alone can give life to ordinances; this alone puts the church in her right place, as bringing her children to Christ, and witnessing for him: and whilst, as ministers of the church of England, we are bound in all honesty cordially to uphold the doctrines maintained in her articles and formularies, it is our great comfort to know that the sum and substance of their teaching is the scriptural exhibition of a crucified Redeemer. With what watchfulness then should we beware lest Satan, disguised as an angel of light, "corrupt our minds from the simplicity which is in Christ" (2 Cor. xi. 3).

THE BENEFIT OF TRULY FOLLOWING CHRIST:

A Sermon,

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JOHN xii. 26.

"If any man serve me, let him follow me; and, where I am, there shall also my servant be: if any man serve me, him will my Father honour."

WHEN our blessed Lord spake these words, he was nearly arrived at the conclusion of his earthly ministry. He had recently raised up Lazarus from the dead; and the fame of this signal miracle had greatly increased the number of his followers. He therefore entered Jerusalem attended by vast multitudes, who took branches of palm trees, and strewed their garments in the way, crying, "Hosanna! blessed is the King of Israel, that cometh in the name of the Lord."

Amongst the multitudes were certain Greek proselytes, who came up to Jerusalem to keep the passover: these expressed to Philip a desire to see Jesus, and Philip communicated that desire to his Master. Our Lord rejoiced in this, as an earnest of the conversion of the Gentiles, which should be accomplished after his departure. "The hour," he said, "is come, that the Son of man should be glorified." But to counteract the mistake of those who expected that he would now take possession of the promised throne of David, he added, "Except a corn of wheat fall into the ground and die, it abideth alone: but, if it die, it bringeth forth much fruit;" intimating that his death must

precede his dominion, and that (as he afterwards declared) he must be lifted up on the cross before all men were drawn unto him. Still further to abate any ambitious expectations which his present triumph might excite, he continued, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Then, in the words of my text—"If any man will serve me," let him prepare for suffering—"let him follow me" in the way of the cross; and "where I am, there shall my servant be"—as he partakes my sufferings, he shall also partake my glory. "If any man thus serve me," and be willing to endure shame and sorrow for my sake, he shall be richly recompensed; for "him will my Father honour." Such, I apprehend, to be the especial meaning of these words as originally spoken by our Lord; but they may fairly be used with a more general application, suggesting lessons suitable in every age, and to all the professors of Christianity. Let us, then, with earnest prayer that the Spirit of grace may make them profitable to ourselves, consider—

I. The persons spoken of.

II. The direction given to them; and

III. The recompence hold out.

I. We are to consider the persons spoken of.

They are professed servants of Christ—"If any man will serve me." Those who first did so were poor Galilean fishermen, attracted by his holy discourse and beneficent miracles. To them, after his ascension, were added persons of higher condition; first from amongst the Jews, then from the Gentile nations, of whom the greater number must have been sincere converts. The very act of embracing Christ's religion involved a sacrifice of many prejudices; a renunciation of sinful habits; a separation from old, often from most endeared, connexions; a submission to much reproach, and, in many instances, cruel persecution. To become his servants, therefore, was no light undertaking. Few would profess to do so who were not convinced by the astonishing miracles wrought by himself and his apostles, or impressed by the sanctity of his doctrine, and desirous to partake the blessings of salvation.

But, since the Christian religion has been established in the world, the greater number of those who profess it have been trained up to do so from their infancy: they have received it by tradition from their fathers, and, too frequently, have not considered seriously the doctrines which it teaches or the duties it requires.

To such persons it is needful to urge the necessity of going far beyond mere profession. They must be taught that Christianity re-

quires much more than the adoption of a creed, or the performance of certain outward ceremonies; that the form of godliness will little avail, unless men feel and manifest its power; that, in a word, if we will be the servants of Christ, we must not only bear his name, but imitate his example and devotedly obey his precepts. Consider, then,

II. The direction given in the text—"If any man serve me, let him follow me." Surely this must be a servant's duty. He is bound to attend his master's motions, to be ready at his call, to be diligent in executing his orders.

1. Christ calls us to follow him; and that, first, in preference to any other guide. The Jews had been accustomed to obey the law of Moses, and they might still do so where it was not superseded by the gospel. But Moses and his law were only to be esteemed as schoolmasters to lead them unto Christ; and now that which was perfect was come, that which was imperfect was done away. The shadow gave place to the substance: Jewish distinctions, ceremonies, sacrifices were no longer to be observed. The gospel made Jew and Gentile one, substituted baptism and the Lord's supper in place of any other ordinances, and directed their attention to the one sacrifice of Christ as the full atonement for the guilt of the world. So also the Gentiles were no longer to follow the dumb idols after which they had been led astray—no longer to listen to the vain doctrines of those whom they called philosophers, but to believe in the one true God, and in Jesus Christ whom he had sent—in him who was a light to lighten their darkness, and guide their feet into the way of peace.

We, my brethren, are not called upon to make so great an outward change, but we are called upon to make a sincere consecration of ourselves to him of whom too many have only been nominal disciples. We must renounce the world, instead of following its vain and sinful customs, dreading its reproach or desiring its applause. We must mortify the flesh, instead of following its corrupt inclinations. We must resist the devil, and beware, not only of his more manifest assaults, but of his subtlety when transforming himself into an angel of light that he may draw us away from our Redeemer. The emissaries of Satan, who would lead us to rely on false mediators, or encourage a dependence on our own righteousness; the various heretical and schismatical teachers who are so earnestly striving to draw disciples after them—all these must be most carefully avoided, that we may follow Christ wholly and steadily. He is our Lord and Master—our prophet, who declares to us the

will of his heavenly Father; and whatsoever opposes his teaching must be false.

2. We must also follow him in the path which he himself trod—the way of the cross. "If any man will come after me," he said, "let him deny himself and take up his cross and follow me." We have not indeed, at this time, cause to dread persecution from any public authority, but there is often much persecution to be endured in private life. When any member of a family is roused to a serious concern for his soul whilst the rest continue careless and ungodly, he must expect to endure ridicule and reproach at least, if not severer opposition. He should not provoke these by unwise or unbecoming conduct, but rather be careful to cut off occasion from those who seek occasion to revile him. Still he must steadily persevere in righteousness: he must never be prevailed upon to deny his Lord. Persevering in faith and righteousness, and praying earnestly for those who are unkind to him, it must be his endeavour to put to silence the ignorance of foolish men, and by his good conduct induce them to glorify God in the day of visitation. Whilst readily sacrificing his own ease and pleasure that he may conciliate his opposers, let him never sacrifice his conscience by violating the sabbath, by joining in ungodly practices, by uttering falsehood or practising dishonesty. Let him be assured that it is a blessed thing to suffer for righteousness; and that all who, for Christ's sake, are content to bear the cross, shall at his coming receive from him a crown of righteousness.

3. To those who are of this mind it will be scarcely necessary to urge the duty of following Christ as the author and finisher of their faith: but on professors of Christianity in general this must be inculcated. We are prone to content ourselves with acknowledging Christ as the author of our religion, without entering minutely into his doctrines; but this sort of general confession is not sufficient. All the great truths taught by himself and his apostles, must be cordially embraced: his godhead, his atonement, his meritorious righteousness, his all-prevailing intercession must be continually kept in mind. Renouncing our own righteousness, we must rely solely upon his. With the apostle we must be ready to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." With him we must "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord," being willing "to suffer the loss of all things, and count them but dung, that we may win Christ, and be found in him." Renouncing our own strength also, we must

look only to him for support who has declared, that his strength is made perfect in weakness, and that he will never forsake those that trust in him. In a word, "the life which we live in the flesh must be by the faith of the Son of God;" of whom each true believer can say with confidence, he "loved me, and gave himself for me."

4. It necessarily results, that we must follow Christ in the way of holiness; for such, we well know, was the path he trod; and those who live by faith in him must lead a life of righteousness. He "did no sin, neither was guile found in his mouth: when he was reviled, he reviled not again, but committed himself to him that judgeth righteously." He has left us an example that we should follow his steps—an example, of meekness and patience, truth and equity, charity and forbearance, tenderness to man and entire devotedness to God: his meat was to do the will of his heavenly Father, and to finish his work. So should it be ours. In every circumstance we should enquire how would Christ have acted—how would he have improved this opportunity? how would he have borne this trial? how would he have forgiven this offender? Christ was, from his earliest years, a patron of filial duty: he was a most kind and constant friend; he was obedient to all lawful authority: he was a helper of the afflicted, a comforter of the mourner, a reprover of vice and hypocrisy, a teacher of righteousness.

To the minister of his gospel he is, in these respects, pre-eminently a pattern; and much does it concern us to study his character. May his Spirit teach us to transfuse its graces into our own. May we be like our great chief Shepherd—an example to the flocks over whom he has placed us; both tracing his footsteps ourselves, and successfully pointing them out to others. "Be ye followers of me, even as I also am of Christ," was the language of the apostle: happy they who can properly hold the same language, who are continually pressing forward themselves, and exciting their brethren to press forward, in imitation of the blessed Jesus.

5. I might proceed to say, that, thus following Christ as our Lord and master, as well as Saviour, we may confidently follow him as our portion and exceeding great reward. But this leads me to the third division of my subject.

III. The recompence held out to the faithful servants of Jesus: "If any man serve me, let him follow me; and, where I am, there shall also my servant be: if any man serve me, him will my Father honour." The recompence, you observe, consists of two particulars—the being with Christ where he is, and the being honoured by his heavenly Fa-

ther. Even in the present life, the true believer has some anticipation of this blessedness: it is his privilege not only to follow Christ, but to enjoy his presence. Though he sees him not with his bodily eyes, yet with the eye of faith he beholds him, and in the affections of his soul has communion with him. He is united to him by a living faith: he enjoys his presence in secret prayer and in public ordinances, especially that holy ordinance in which Christ gives his own flesh and blood for the nourishment of his people. St. Paul declares that the mystery of the gospel is "Christ in us, the hope of glory." We "are dead, and our life is hid with Christ in God"—hid from the enemy who would destroy it—hid in that sacred treasury where it shall be safe for ever. O how great the privilege of being thus united to the Saviour—of having him always nigh to guide and succour, to rescue from evil, to prosper in exertion! My dear brethren, do you know any thing of this blessedness in your own experience? Be persuaded to seek for it more earnestly. Set the Lord Jesus always before you; then will he be at your right hand, so that you shall not be moved. Walk with him, and be perfect in devotedness to him: then, though you should "walk in the midst of trouble, he will revive you; he will stretch forth his hand against the wrath of your enemies, and his right hand shall save you."

The God and Father of our Lord Jesus Christ, who is through him become our God and Father, often honours, even upon earth, those who devotedly serve him: the examples of Abraham, of Joseph, Moses, David, Daniel, and others, recorded in the Old Testament; of Stephen, Paul, and John, in the New—are only a few of those recorded for our encouragement. The history of the church also presents us with many: that of Luther, for example, and of the noble army of martyrs who followed Christ unto the death, and who are now honoured both by God and man, might be insisted on. But it is in the next life that the recompence provided for Christ's servants will be fully and eternally bestowed. "I have fought a good fight (said the apostle Paul); I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but unto all them also that love his appearing."

It is, therefore, to the day of our Lord's second coming, that we are to look forward for the consummation of our felicity. "I go (he said to his sorrowing disciples) to prepare a place for you; and, if I go and prepare a place for you, I will come again, and

receive you unto myself, that where I am there ye may be also." Then shall be fulfilled his dying prayer—"Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world."

How unspeakably more happy, my brethren, those who shall enjoy this privilege! Peter, when favoured with a transient vision of the Saviour's glory on the mount of transfiguration, exclaimed—"Lord, it is good for us to be here." John, when at Patmos he saw Christ in ecstatic vision, fell at his feet as dead. But, when we are permitted to approach him, our eyes will be strengthened to behold, our hearts enlarged to comprehend, this unutterable splendour: we shall be transformed by it into the same image: "we shall be like him, for we shall see him as he is." Well might David rejoice in the anticipation—"As for me, I shall behold thy presence in righteousness. I shall be satisfied when I awake with thy likeness." If to enjoy communion with Christ be so consolatory to the soul below, how infinitely more blessed shall be that full communion with him which it shall enjoy when—purified from every remainder of defilement, having all its capacities enlarged, all its powers invigorated—it shall behold Christ's visible presence, be made completely like him, and be assured of dwelling with him for ever! "Him that overcometh (he declares) will I make a pillar in the temple of my God, and he shall go no more out. I will grant unto him to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne."

In this honour which our Redeemer gives, his heavenly Father will unite: "If any man serve me, him will my Father honour." Here is a prize held out to our ambition, for which angels might eagerly contend. How vain, compared with this, are the distinctions which earthly monarchs can bestow! We know how to be proclaimed as one whom the king delighted to honour, was desired by Haman, and bestowed on Mordecai as one of the highest rewards in the power of the Persian monarch. Vain and transient indeed was such dignity: but to be honoured by the King of kings and Lord of lords—to be marked for ever as the objects of his approbation—is no vain thing: it is a blessed and enduring privilege, which should rouse our highest emulation, and excite us to any service and to any sacrifice.

Is it not so, my brethren? Surely this cannot be denied. And yet how little impression has this saying of the holy Jesus

hitherto made upon us! How little have we been moved to love and serve him; how imperfectly, even at the best, have we followed him—nay, how often forgotten him, and walked in paths directly opposite to those in which he would have led us! O let this consideration fill us with shame and real penitence! We call ourselves Christians—let us be Christians indeed. Let us abhor the thought of bearing the name of our heavenly Master, without possessing the character and fulfilling the duties which that name imports. Consider well his own expostulation—"Why call ye me Lord, Lord, and do not the things which I say?"

We cannot be ignorant what those things are. The course of holy walking which Christ prescribed and pursued is so distinctly marked out in the New Testament, "that he may run that readeth it." But, alas! the precepts and examples of Christ are seldom diligently studied, and still seldomer applied to practice. Most are content with the standard of morality or of religious practice established in the world; most are satisfied if they are as good as the generality of persons esteemed respectable; but to be like Christ in every thing, to walk at all times even as he also walked, to do all in his name and for his glory, would be generally esteemed enthusiasm, and the very attempt thought absurd in the present condition of society.

But, my brethren, we are to be tried, not by the standard of human judgment, not by the example of even the best of our fellow-creatures, but by the unerring word of God. Judge yourselves carefully by that standard: have it continually in your hands, and by it examine your thoughts and words and actions; but be not satisfied with your own examination. Pray with David—"Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Such careful self-examination will doubtless discover much imperfection even in your best endeavours, and still more of evil in your less weighed and considered actions. But, whilst such discoveries fill you with shame and confusion of face, they must not lead you to despondency: let them bring you to the foot of the cross: let them lead you to look more to Jesus, both that you may be washed from your sins in his blood, and that you may be guided by him in the paths of righteousness. Let every fresh view of your deficiency cause you to pray more earnestly for the assistance of the Holy Spirit: that assistance will not be withheld. The Lord, who has begun a good work in you, will carry it on unto perfection. Wait upon him, and you shall renew your strength; you

shall mount on wings, as eagles; you shall run, and not be weary; you shall walk, and not faint.

But, whilst I thus encourage those whom a sense of imperfection and weakness may tempt to despondency, how shall I speak to the careless and indifferent—the carnal and worldly minded? Can they hope to be with Christ? Do they ever desire to be so? Would they not rather tremble than rejoice at his appearing? Yet appear he most surely will; and that to the terror and confusion of the ungodly. Whilst they are eating and drinking, marrying and giving in marriage, engrossed by earthly pursuits and pleasures, the Son of man will come in a day they think not of, and in an hour of which they shall not be aware; and will appoint them their portion with the unbelievers, will cast them into outer darkness, where is weeping and gnashing of teeth. O, my friends, what will be your feelings when you see Abraham and Isaac and Jacob in the kingdom of God, and you yourselves shut out, when the wise virgins enter in to the marriage-supper of the Lamb, and the door is closed against you for ever? Awake, I beseech you, and repent whilst there is yet time. Tremble at the doom appointed for that servant who knew his Lord's will, and did it not. You call yourselves the servants of Christ; you have the means of knowing his will: how heavy, then, will be your stripes if he comes and find you neglecting it. But, if even now you repent, you shall not be rejected: if even now you knock at the door of his mercy, it shall be opened: if even at this eleventh hour you give yourselves heartily to the work of the Lord, you shall not only escape the doom of the unprofitable servant, but be made partakers of his grace and favour. Be persuaded, then, to follow the Lord wholly. Seek the Lord while he may be found; call upon him whilst he is nigh. So shall your sins be blotted out, and an entrance administered unto you into the presence of Christ, that you may dwell with him for ever.

Biography.

FELICIA DOROTHEA HEMANS.

THERE was something so affectingly touching in the sad domestic career of the subject of the present brief memoir, as could scarcely fail, even had she been unknown as a poetess to fame, to have called forth the deep sympathy of every feeling heart. It is never wise, and certainly never delicate, to seek to pry into those causes which give rise to family estrangements. How much these estrangements preyed on the naturally sensitive mind of Mrs. Hemans, no reader of her works can be ignorant: they in no small degree account for that melancholy

tint which peculiarly distinguishes her poetry, and which marks how ill at ease the mind of the authoress was. Perhaps she had little learned, what in after days she did learn—where true rest was to be found; and that the only pillow where the weary and heavy laden can recline with comfort and tranquillity is the bosom of an all-loving Saviour.

Felicia Browne was born at Liverpool in 1793, where her father, an Irishman, was settled in business. Owing to some reverses in his pecuniary affairs, he was compelled to retire to Gwrych, in Denbighshire, where Felicia, thus early taught to know the reverses of fortune, passed the greater part of her childhood in a large house on the sea shore, the surrounding scenery of which was peculiarly calculated to call forth and to nurture those feelings which are so beautifully expressed in her poetry: even in her last hours, we are told, her thoughts reverted to the days of childhood—to the old house by the sea-shore—the mountain rambles—the haunts and the books which had formed the delight of her girlish years. Mr. Browne, it would appear, died soon after settling in Wales, leaving his widow and family in a very impoverished state; for, like too many, he had made no provision for them in the event of his decease. What an agonizing reflection to a husband and parent on a dying bed, to know that those whom he is about to leave are destitute of what will procure even the common necessities of life!

Mrs. Browne was the daughter of a German family of Venetian descent, named Wagner. Her very slender means, by prudence and strict economy, she husbanded to the best advantage, sparing as much as she could to procure a good education for her children, in which she herself took an active part, as by her attainments she was fully capable of doing. Felicia made rapid progress in her studies; became conversant with the classics and many of the modern languages. It ought to be noticed, she had the use of a good library at her command, and excelled in music and drawing. Her memory was peculiarly retentive. Her first poem was written when she was only eight years of age, and is entitled, "On my Mother's Birthday." In 1808, at the desire of some friends, she published a small volume of poetry, dedicated to the Prince of Wales. How far the advice was judicious is very doubtful. It was unquestionably, however, meant well; and arose probably not from any feeling of vanity so much as from the desire to bring a deserving and impoverished family into notice, in the hope that something might be done for them. Little do the children of wealth, cradled in the lap of luxury, know of the manifold privations to which children so circumstanced as were those of Mrs. Browne are exposed—how many impediments lie in their path to the acquisition of knowledge, and how difficult it is for them to combat with hindrances resulting solely from deficiency of pecuniary means. Many a youth of talent has been crippled in his exertions from this very cause, and become compelled to enter on a life of drudgery. Many a delicately minded female, of gentle parentage and of fine attainments, has been compelled, by the toil of the needle, to procure a precarious subsistence. It is not the sturdy vagrant—too often preferring a plifering life to one of honest labour—who should excite our commiseration: it is those who are constantly struggling to keep up a decent appearance, and whose privations are known only to themselves.

At the early age of fifteen, Felicia became acquainted with captain Hemans, then about to embark with his regiment for Spain. It does not appear that at this time she was under any serious impressions on the subject of religion. On his return, their acquaintance—the word is somewhat freeing—was renewed, and they were married in 1812; a union which proved far from a source of happiness to either party. They

had five sons. Her husband's health having suffered much from the fatigue of the campaigns in which he had been engaged, he went to reside in Italy in 1818. Unfortunately she did not accompany him—I say unfortunately, because it must be almost invariably disastrous for those whom God hath joined together thus voluntarily to put themselves asunder: I regard it as unlawful. I cannot admire a woman who separates herself from her husband. It speaks well for neither party; it gives rise to suspicions and surmises; and, where there is a family, the effect on the minds of the children must be most prejudicial. It produces a coldness of affection between the parties themselves, which too frequently ends in downright disgust. It does not follow that husbands are always in the wrong. I know nothing about the peculiarity of the case before us—perhaps it might have reference to the education of the children—but, viewing such cases generally, they are deeply to be deplored, and uncompromisingly to be deprecated. They speak ill for both parties: they argue a want of sound Christian principle. Whatever their intentions as to the future may have been, Mrs. Hemans and her husband, though they corresponded and he was consulted about the children, never again met. It did not appear, however, that it was intended the separation should be permanent. She resided with her mother at Bronwylfa, near St. Asaph, whither the family had removed from Gwrych. Her time was entirely devoted to the education of her sons, and the produce of her literary labours enabled her to support them; which gave a constant impulse to her mind—perhaps too strong an impulse for her feeble frame.

It does not come within the limits of this very brief and very imperfect sketch to detail the rapid succession of works which emanated from the prolific pen of Mrs. Hemans—too rapid for her health; and which almost yearly won her fresh fame. She became, as might be supposed, acquainted with the most eminent poets of the day. Sir Walter Scott and Mr. Wordsworth, with both of whom she spent some time, thought highly of her attainments. She made one attempt at dramatic poetry, “*The Vespers of Palermo*”—composed originally, it is said, without any design of being brought upon the stage, but ultimately performed at Covent Garden theatre and in Edinburgh. To the chagrin and no small mortification of the authoress, it proved unsuccessful. I confess I cannot sympathize with her in this disappointment, regarding, as I do, theatrical entertainments as the bane and pest of society; and it is painful to find that it was brought upon the stage chiefly at the recommendation of Mr. (bp.) Heber, and Mr. Milman. The former, in a letter to R. J. Wilmot, Esq., dated June 14, 1821, says—“Mrs. Hemans has written a tragedy on the subject of the Sicilian vespers; of which it is saying too little to praise it as better than any which, for several years back, has been brought on the stage, and which I think would really make a popular acting play. It is by far the best of her productions.” Again, writing to Mr. Milman—“Many thanks for your account of Mrs. Hemans's play. You have shewn her great and most judicious kindness; and I verily believe her worthy of it, both in disposition and talents.”

In 1825 Mrs. Hemans with her family removed to Rhyllyn: here she lost her mother, to her inexpressible grief. Her own circumstances rendered a mother's counsel peculiarly valuable. “O,” she thus writes, “that we could but fix upon one eternal and unchangeable Being the affections which here we pour forth a wasted treasure, upon the dust! But they are of the earth, earthy; they cling with vain devotedness to mortal idols—how often to be thrown back upon our own hearts, and to press them down with a weight of voiceless thoughts, and of feelings which find no

answer in the world!” She now removed to Wavertree, near Liverpool, where she resided for some years, and where her boys had greater opportunities of perfecting their education.

We have hitherto viewed Mrs. Hemans in the light of an eminent poetess, whose works breathe the tenderest emotions, the most unreserved submission; and yet it must be confessed that there is little or nothing in all that she wrote for the first twenty years, after the appearance of her small volume adverted to, to entitle her to the name of “Christian poetess.” No Christian poetess would suffer any production of her pen to be brought upon the stage: and this deserves especially to be noticed, because I have often seen her poems put into the hands of children, to occupy the place of the Olney hymns, and others of that character; I have heard her verses quoted to the sick and dying, as very full of sweet comfort; I have witnessed more than one elegantly bound copy of her poems sent as a seasonable refreshment to a bereaved mourner; and have seen it stated, that “there remains a strong question whether her poetry so sought after, and so loved by every one, did not add as much to the advancement of religion among those classes in society where sophisticated science reigns a sovereign, as did the pen of a Hannah More, or the unwearied labours of a Newell.” Let it not be supposed that one immoral line pollutes the pages of Mrs. Hemans; on the contrary all is chaste, pure, guileless. In creation, in nature, in providence, God shines forth in all her verses; “but one thing thou lackest”—where is God in grace to be discovered? and the echo answers—where? Surely the whole tone and strain of Mrs. More's writings widely differ from those of Mrs. Hemans. Doubtless, had the latter been spared, her muse would have assumed a more holy strain; but there is much danger in substituting the “sentimentalism” of religion—if I may use the expression—for the deep-toned religion of the heart. I should deplore the taste, or rather want of taste, of those on whose ear her poetry should duly fall, without exciting the tenderest emotions. At the same time, I should question their religious progress who would be contented to make a volume of Mrs. Hemans their spiritual manual in poesy, and would not rather choose to cheer the sick, weary, hours of a sleepless couch, next to the songs of the sweet singer in Israel, with the effusions of a Newton, a Cowper, or a Montgomery.

In 1831 Mrs. Hemans quitted Wavertree to reside in or near Dublin. She was now in confirmed bad health. It is stated that, in her younger days, a lady once incautiously observed in her hearing, “That child is not made for happiness, I know; her colour comes and goes too fast.” She noticed with pain the thoughtless and injudicious remark, and treasured it in her heart to her last days. The prediction was, as we have seen, too fully verified. As far as age was concerned, she might be deemed in the prime of life, but constant ceaseless anxiety on pecuniary matters will enervate the most robust frame. The skill of the most learned and able physician is often baffled to account for the still silent progress of decay when no bodily malady is discoverable, but where the true seat of disease is in the mind, and where the unexpected acquisition of means to prevent future anxiety has wrought an almost instantaneous cure. The constant drag upon her mental capabilities must have likewise had a pernicious effect. The mind is not at all times equal for the same intellectual exertion; the brain becomes overworked; and the feeling that it was absolutely necessary, for the sake of her family, to produce a given quantity of manuscript in a given time, necessarily shattered her nerves. Often did the bitter tear of sorrow roll down her cheeks when she almost despaired of being able to carry on her work. From the arch-

bishop of Dublin and Mrs. Whateley, Mrs. Hemans experienced the most unremitting kindness and attention. Their own country-seat was most cheerfully offered for her acceptance; and at Redensdale, a retired spot, seven miles from Dublin, she enjoyed every comfort, but she was "cherished, alas, too late"—to use her own expression. Enfeebled nature could not be restored, and, though not rapidly, she gradually wasted away. In March, 1835, her malady increasing, she was taken back to Dublin, that she might have medical advice at hand. She was now nearly paralyzed. As to the unremitting kindness of the archbishop and his lady, let Mrs. Hemans herself tell the tale of gratitude. In a note, dated Jan. 27, 1836, she thus writes—

"I cannot possibly describe to you the subduing effect that long illness has produced upon my mind: I seem to have been passing 'through the valley of the shadow of death,' and all the vivid interests of life look dim and pale around me. I am still at the archbishop's palace, where I receive kindness truly heart-warm. Never could any thing be more cordial than the strong interest he and his amiable wife have taken in my recovery. My dear Henry has enjoyed his holidays here greatly, as I should have done too (he has been so mild and affectionate) but for constant pain and sickness."

Henson Henry—of whom Mrs. Hemans speaks with such affectionate anxiety, manifesting the warm affection of a mother's feelings—had now arrived at an age when it became of much importance that his future occupations in life should be determined. The subject had weighed heavily on the mind of Mrs. Hemans, for her means were necessarily scanty. "It may well be imagined, therefore, with what unspeakable joy and gratitude she hailed the arrival of a boon so utterly unexpected as a letter from sir Robert Peel (expressed in terms no less honourable to the writer than gratifying to the receiver), appointing her son to a clerkship in the Admiralty, and accompanied by a most munificent donation, which, emanating from such a quarter, could create no feelings but those of heartfelt thankfulness, unmingled with any alloy of false delicacy or mistaken pride."

And here, had we to close the memoir of Mrs. Hemans, it would be with pain, but far different must be our feelings on the subject. After her removal to Ireland it would appear that a very great and momentous change took place as to her religious views, sentiments, and feelings: she had ever, as already observed, had a respect for religion. James Montgomery admirably observes, that "our great authors, unhappily, have too often wanted the inspiration of piety; and religious poetry has been held in contempt by many learned, and wise, and elegant minds, because religion itself was either perfectly indifferent, troublesomely intrusive, or absolutely hateful to them." Against Felicia Hemans no such charge could be brought; still there was, as already hinted, something deficient. It was a providential circumstance that in Ireland she was thrown into a society calculated to further her growth in grace, and in meekness for that momentous change which so soon awaited her. It is said that a correspondence with the rev. Hugh White was of infinite service. The tone of her later letters and later poems powerfully illustrate this; and the testimony of those who were with her during later scenes of her weary pilgrimage, confirm the fact. "Of all she had ever done in the exercise of the talents with which it had pleased God to intrust her, she spoke in the meekest and lowliest spirit; often declaring how much more ardently than ever, had life been prolonged, her powers would have been consecrated to his service."

After her return to Dublin it would appear that her malady was less distressing, "her sleep was calm and happy, and none but pleasing dreams ever visited her

couch. This she acknowledged as a great and unexpected blessing; for in all her former illnesses she had been used to suffer either from painfully intense watchfulness, or disturbed and fitful slumbers, which exhausted rather than refreshed the worn and feverish frame. Changeable as were the moods of her mind, they were invariably alike in this—that serenity and submission as to her own state, and the kindest consideration for others, shed their sweet influence over all. At times her spirit would appear to be half etherealized; her mind would seem to be fraught with deep, and holy, and incommunicable thoughts; and she would entreat to be left alone in stillness and darkness, to commune with her own heart and reflect on the mercies of her Saviour. She continually spoke of the unutterable comfort she derived from dwelling on the contemplation of the atonement. To one friend, from whom she dreaded the influence of adverse opinions, she sent a solemn exhortation, earnestly declaring that this alone was her rod and staff when all earthly supports were failing. To another she desired the assurance might be given, that the tenderness and affectionateness of the Redeemer's character, which they had often contemplated together, was now a source, not merely of reliance, but of positive happiness to her—the sweetness of her couch. At less solemn moments she would converse with much of her own cheerfulness, sending affectionate messages to her various friends, and recalling old remembrances with vivid and endearing minuteness."

To her attendants in her last days of weakness she repeatedly dwelt on the amazing scheme of human redemption. "I feel," she would say, "as if I were sitting at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly." And then she would say—"O, Anna, do not you love your kind Saviour? The plan of redemption was indeed a glorious one; humility was indeed the crowning work. When any body speaks of his love to me, I feel as if they were too slow; my spirit can mount alone with him into those blissful realms with far more rapidity." On Sunday, April 23, she dictated to her brother the Sabbath sonnet, commencing "How many blessed groups this hour are blending;" it was her last. She gradually became weaker, though still able to converse and read. Four days previous to her dissolution she read the collect, epistle, and gospel for the previous Sunday, the fourth after Easter. A selection from the works of archbishop Leighton comforted her much: the last time she listened to it, she exclaimed "beautiful, beautiful!" She expressed her confidence that her peace was made with God, and stated that all was peace within her own bosom.

On Saturday, the 16th May, she sank into a gentle slumber, which continued almost unbroken throughout the day; and at nine o'clock in the evening her spirit passed away without pain or struggle, and, it is humbly hoped, was translated, through the mediation of her blessed Redeemer, to that "rest which remaineth to the people of God."

T.

The Cabinet.

DELUSION OF THE WORLD.—The world is in a state of delusion; for such is the state of them that sleep. To all things that really concern them they are insensible; but they are earnestly employed, meanwhile, in a shadowy fantastic scene of things, which has no existence but in their imaginations. And to what can the life of many a man be so fitly compared, as to a dream? What are the vain employments and amusements of multitudes, but "visions of the night?" And is not he who wasteth his time and breath in telling the history of them, "as a man telling a dream to his

fellow?" Is a dream made up of illusive images, false objects and pursuits, false hopes and false fears?—so is the life of a man of the world. Now he exults in visionary bliss, now he is racked by disquietudes created by his own fancy. Ambition strains every nerve to climb to a height that is ideal, till, with all the eagerness of desire, grasping at the summit, she seems to feel herself half dead by a fall that is as much so: since neither, if a man be in power, is he really and in the sight of God the greater; nor, if he be out of power, is he the less. Avarice flies with fear and trembling from a poverty of which there is no danger, and with infinite anxiety and solicitude heapeth up riches that have no use. And while pleasure is incessantly shifting her painted scenes before the fancies of the gay, infidelity oftentimes seduceth the imaginations of the serious and contemplative into the airy regions of abstraction, setting them to construct intellectual systems without one just idea of the spiritual world, and to delineate schemes of religion, exclusive of the true God and his dispensations. Thus doth man walk in a vain shadow, and disquieteth himself in vain, like one endeavouring to win a race in his sleep, still striving after that which he cannot attain unto; so long as he expects to find a solid, substantial, and durable comfort in any thing but the kingdom of God and his righteousness.—*Ep. Horne.*

PRAYERS FOR THE DEAD.—I beseech you, then, brethren, that ye be not beguiled into any acts of will-worship for departed believers, whether with a view to the indulgence of your own feelings, or the hope of increasing or securing their bliss and peace. Such thoughts are discountenanced by scripture, discouraged by our church in her liturgy, and prohibited in her homilies; nor can they plead the general voice of antiquity in favour of their apostolical origin and use. They have not one, therefore, of the various supports upon which religious doctrines and practices are made by different classes of Christians to rest. Prayer for the dead is the mere imagination of divines intruding into things which man has not seen and God has not revealed, and then proceeding to draw such practical consequences as they conceive must naturally follow from what they have conjectured to be true. There is neither piety, nor wisdom, nor safety, in such a course. Secret things belong unto the Lord our God, and not to us; and in us it cannot be an act of reverential piety to endeavour to pry into the depths which he has reserved unto himself as his own peculiar province. For we may be sure that, in his infinite goodness, he hides from us only those matters which it would make us neither better nor happier on earth to know. The matters, therefore, which it is thus his glory to conceal, we never can suppose that we condescend to his glory, or manifest our own wisdom, by seeking with a vain curiosity to penetrate. Neither can it be safe to indulge our imagination upon points in which we have no sure guidance of inspiration to keep us in the truth. Error is ever pregnant with evil, and, when we build our faith upon human probabilities alone, and regulate our devotions by feelings which we choose to call unerring instincts, there is no end to the foolishness of doctrine and practice into which we may fall.—*Rev. C. Benson.*

PATIENCE.—That which is a sure companion, and most intimate to humility in prayer, is patience. It breaks not away in a pet, because it is not answered at the first or second asking; that is disdainful and arrogant. It holds on, and attends, and cries till the throat is dry, "I waited patiently for the Lord." And there must be "patient continuance in them that seek for glory and immortality." Faith is the foundation, of prayer, and, to continue the metaphor, patience is the roof. The winds blow—look to the foundation or the building will fall. Rain and storms will descend—but, if they light upon a roof that is close and compact, they run aside and are cast upon the ground.

He that expects God's pleasure from day to day will neither faint nor fret that his suit hangs long in the court of requests; such storms as proceed from murmuring cannot break through a solid roof. Says Habakkuk—A great thing will the Lord bring to pass, but not presently; for "the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come." Many diseases will never be cured well unless they be long in curing; and many deliverances will never be thoroughly settled unless they be long in preparing; and many mercies are hid, like seed in the ground, and will be long growing.—*Ep. Hackst.*

Poetry.

STANZAS.

(For the Church of England Magazine.)

"I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."—*PSALM cxix. 75.*

SAY, who can soothe the troubled breast?
Who give the anguished spirit rest?
Where can the weary find repose,
A healing balm for deep-felt woes?

Who cool the fevered, aching brow,
And check the burning tears that flow?
Who peace and comfort can impart,
To bind the sinner's breaking heart?

'Tis he, who, on the raging sea,
Spake but the word, and instantly
The wave-tossed billows tranquil lay,
Smooth as a lake on summer day.

Exclaim, with God's eternal Son,
"My Father, let thy will be done;"
And thine shall be, at his command,
Strength to bear his chastening hand.

Go, humbly at his footstool now,
In penitential sorrow bow;
His "faithfulness" and love shall raise
Thy mournful cry, to song of praise.

C. WOOLLEY.

8, Brompton Row.

PRAYER*.

Lo! where the king of day in glory bends
From his bright car, and to his couch descends,
The sparkling clouds that hide him from our eyes,
Show by their gleam his pathway in the skies;
And while the waves of purple flood the west,
The pale moon lifts her head, and leaves her rest:
High in the azure vault her beauties glow,
And her rays slumber on the turf below.
It is the hour, when night on every hill
Lets fall her veil, when nature, calm and still,
Between the night that comes, the day that flies,
To him who made them, lifts her dewy eyes;

* From "Poetical Reveries;" by M. Alphonse de la Martine." Translated into English verse, by the rev. H. Christmas, M.A. Second edition. Parker. 1830. A graceful version of productions by a very celebrated poet.—*Ed.*

And offers up, in all unrivalled lays,
 The glorious homage of creation's praise.
 Behold the universal offering shine—
 Space the vast temple, and the earth the shrine,
 The heavens its dome; and each retiring star,
 Whose half-veiled lustre decks the skies afar,
 Placed in the azure vault, is but a bright
 And holy lamp, hung there the fane to light;
 And those pure clouds, tinged by the parting day,
 Which the light zephyr, as it wafts away,
 Rolls into rosy billows to the gloom
 Of the far darkness: these are but the fume
 Of nature's incense: upward still he tends,
 And to the throne of nature's God ascends.
 Silent the temple! where the holy song,
 That to heaven's King arises sweet and strong.
 All, all is still; my heart alone can swell
 The hymn of praise, and nature's homage tell,
 On zephyr's wings, and on the evening's rays,
 To God's abode her living incense raise;
 Give to each creature—silent else—a tongue,
 And lend herself for nature's sacred song;
 Invoke a Father's love around to shine,
 And fill the deserts with his name divine;
 And he who, bending from his palace dread,
 Listens to the music of the spheres he made—
 He hears the voice of reason's humble prayer
 Address his glory, and his name declare.

Miscellaneous.

POPERY.—“I sit a queen, and am no widow, and shall see no sorrow.” Thus saith in her heart the mystic Babylon of the Apocalypse, speaking to herself as one in authority and security, while “she glorified herself, and lived deliciously.” Elsewhere it is said of her, “I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns,” and “drunken with the blood of the saints. The seven heads are” declared to mean (in one of their twofold applications) “seven mountains, on which the woman sitteth. The ten horns are ten kings, which” are said to “give their power and strength unto the beast.” She is also described as sitting “upon many waters;” which are, or signify, “peoples, and multitudes, and nations, and tongues;” and further, as being “that great city, which reigneth over the kings of the earth.” Rome is here portrayed; Rome on her seven hills; Rome in the plenitude of her power and the security of strength; Rome in all the intoxication of her pride: but not pagan and imperial Rome, though blasphemous, and persecuting, and pompous, and abominable, and domineering, and once throughout the civilized world supreme. A slight study of the Apocalypse must show the anachronism and palpable inconsistency in many respects of an interpretation which would apply this fearful description to ancient Rome. Rome has been blasphemous since she was pagan; and persecuting after she invoked the meek and compassionate Saviour of mankind; and pompous long after her imperial splendour had faded away; and abominable while all her many temples were Christian; and domineering while her ruler called himself “servant of the servants of God;” and supreme throughout the civilized world, when the terror of her arms had become but a record in the pages of history. And when and how has Rome accorded with the portraiture

given of her by the inspired pen of blessed John? Since she became the seat of the papal supremacy, and since the papacy sat in the temple of God; in other words, since her bishops assumed that authority in the Christian church which in the main they still claim, though moderated in some respects by capacity to resist in others, and by inability to enforce in themselves. It matters not as to the precise era when this became the case; it is sufficient that it has been, and still is so, and that once it was not: for during the first four centuries, though the progressive rise of the papacy may be traced, yet it was not then seen “seated in the temple, and showing itself as God. The mystery of iniquity doth already work (says the apostle); only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.”—*Rev. R. W. Sibthorpe, 1828.*

BISHOP JEBB.—The life of such a man was one continual preparation for meeting the divine will concerning him. But it should not pass unrecorded, that when it pleased God thus suddenly to visit his faithful servant (by an attack of paralysis) he was found, within as without, in that state of preparation which our blessed Lord himself (Luke xii. 35, 36) has specially recommended and enjoined. For several days before the shock he had been engaged in the study (with him an early and favourite study) of bishop Hall's contemplations; and on the evening of the attack the book lay open upon his study-table ready to be again taken up had he returned in health. Accordingly, when first able to collect his thoughts, they flowed naturally in their usual channel. During the remainder of his continuance he gave himself wholly, at his waking hours, to hearing passages of scripture read suited to his present state, to meditating, or making short reflections upon them. One night, finding himself disturbed from sleep by uneasy dreams, as is usual (at times) in sleep procured by anodynes, he desired to have something suitable on a religious subject read to him. My brother proposed a psalm, and was about to begin the beautiful and appropriate 103rd when the bishop said, “Read the psalm that has ‘whoso saveth thy life from destruction’ (that is, ps. ciii. 4). He listened with the deepest interest and emotion; called for bishop Horne's Commentary, which gave him much satisfaction, and immediately after settled into a calm slumber, which lasted through the night. In the morning he told the physicians of his anodyne, which they cordially agreed was far more effectual than any thing they could have prescribed. At another time expatiating, in their presence, upon the matchless beauties of scripture, he called for the 104th psalm, and, pronouncing it the sublimest ode that ever had come from the mind or pen, even of inspired men, desired that it might be read aloud. The effect none, who had the happiness to be present, can easily forget; his animated eye seemed to nod a comment on each verse, and to impart his own feeling of the divine original. None caught the spirit more fully than his two medical friends; while one of them, Dr. Carroll, a Roman catholic, could not refrain from expressing the mingled pleasure and edification with which he ministered at the bed-side of a protestant Christian bishop.—*Foster's Life of bp. Jebb.*

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EXETER CATHEDRAL.

WEST FRONT.

VIEW ACROSS NAVE.

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN

OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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EXETER CATHEDRAL*.

EXETER appears to have been the capital of the Damnonian Britons. It was not, however, till several centuries after the introduction of Christianity that it was constituted an episcopal see. In 1050 the diocese of Cornwall, or St. German's, was united to that of Devon, the seat of which was then at Crediton, and the chair of the bishop was fixed at Exeter. Leofric, the last prelate of Crediton, was the first of Exeter. The grant of Edward the Confessor consolidating the sees, is yet extant.

The church of St. Peter's monastery was the new cathedral. This monastery had been founded in 932, by king Athelstan, for monks of the Benedictine order; who were more than once obliged to fly in consequence of the devastations of the Danes. But their privileges had been finally confirmed by Canute in 1019. Of the original monastery no part remains, nor of that which, built upon its ruins, became the first cathedral. This was doubtless of very limited dimensions; far inferior to that erected by bishop Warelwast, who commenced a building in 1112, which appears to have been completed by bishop Marshall in 1206, "according to the plan and foundation which his predecessors had laid." The present two massive transept towers are of Warelwast's church.

In 1280, bishop Quivil succeeded to the episcopal chair. In his time those extensive alterations and additions were begun which,

continued by other prelates, have brought this cathedral to the size and grandeur which it now displays. Quivil's chief enlargement was towards the west. The towers already mentioned were originally a part of the western front: but the bold design was formed and successfully executed of converting them and the intervening space into a transept or cross aisle, and placing a nave before it. He raised considerably the roof, and also carried on in some degree the works of the choir. From this prelate, during the incumbency of many successors, the building of the cathedral gradually though slowly advanced. The nave was completed about the year 1350; but it was not till nearly a century later, under bishop Lacy, that all the decorations of the interior of the church were finished.

During the civil wars this fabric, like many others, suffered much. An extract from the "Mercurius Rusticus" will show of what nature the injuries were; it is, however, proper to warn the reader that the statements made in it are, though true in the main, most probably exaggerated:—

"Having demanded the keys of Exeter cathedral (their mother church), and taken them into their own custody, they presently interdict divine service to be celebrated; so that for the space of three quarters of a year the holy liturgy lay totally silenced. The pulpit was open only to factious, schismatical preachers, whose doctrine was rebellion, and their exhortations treason; so that the people might hear nothing but what might foment their disloyalty, and confirm them in their unnatural revolt from their duty and obedience. Having the church in their possession, . . . [they spare] no place, neither the

* "Winkles's Cathedrals," and "Britton's History and Antiquities of Exeter Cathedral," have been consulted.

altar nor the pulpit. Over the communion table, in fair letters of gold, was written the holy and blessed name of Jesus : this they expunge as superstitious and execrable. On each side of the commandments the pictures of Moses and Aaron were drawn in full proportion : these they deface. They tear the books of common prayer to pieces, and burn them at the altar with exceeding great exultation and expressions of joy. They made the church their storehouse, where they placed their ammunition and powder, and planted a court of guard to attend it, who used the church with the same reverence as they would an ale-house, and defiled it with tippling. They break and deface all the glass windows of the church, which cannot be replaced for many hundred pounds ; and left all those ancient monuments, being painted glass and containing matter of story only, a miserable spectacle of commiseration to all well-affected hearts that beheld them. They struck off the heads of all the statues on all monuments in the church ; especially they deface the bishop's tombs, leaving one without a head, and another without an arm. They pluck down and deface the statue of an ancient queen, the wife of Edward the Confessor, the first founder of the church, mistaking it for the statue of the Virgin Mary. They brake down the organs, and taking two or three hundred pipes with them, in a most scornful, contemptuous manner, went up and down the street piping with them ; and, meeting some of the choristers of the church, whose surplices they had stolen before, scoffingly told them—' Boys, we have spoiled your trade : you must go and sing hot pudding pies.' By the absoluteness of their power, they send forth their warrants to take away the lead off a conduit and a great cistern that stood in the midst of the close, giving plentiful supplies of water to many hundreds of the inhabitants ; and, by virtue of the same warrant, they gave their agents power to take a great quantity of timber, which was laid up and designed for the repairing of the church, as also a great stock of lead reserved for the same purpose ; which warrants were accordingly put in execution to the full. They did enter into a consultation about taking down the bells, and all the lead that covered the church, to convert them into warlike ammunition. They took down the gates of the close, which gates they employed to help forward and strengthen their fortifications. And now, having dispossessed the owners, the rebels find new employments for the canons' houses. Some of them they convert into prisons, and in an apish imitation, call them by the names of Newgate, King's Bench, and Marshalsea : others they employ as hospitals

for sick or maimed soldiers : some they use as slaughtering houses ; and for the bishop's palace, they might have called it Smithfield—for in and about it they kept their fat oxen and sheep, and all their plundered provisions. Other houses they set on fire and burn down to the ground. They burnt down the Guildhall in St. Sidwell's, belonging to the dean and chapter, and as many houses more of their ancient inheritance and revenues as were worth 100*l.* per annum ; making, however, great havoc and spoil of their woods and timber, maliciously intending to disable them from re-edifying what they had most barbarously burnt down."

The cloisters, which are presumed to have been worthy of the cathedral, were, after previous dilapidation, finally destroyed during the commonwealth.

A partition wall was, in 1657, ran up so as to divide the church into two, denominated East Peter's and West Peter's, for the uses respectively of the presbyterians and independents ; but of course after the restoration it was taken down. Pews were erected in the nave in 1684, which have been very properly of late removed. Other improvements and restorations have also been carried on : the buildings which blocked out the view have been pulled down, and the cathedral is now in every respect worthy of the most attentive notice. It cannot, indeed, be compared for magnitude to several others we possess : its elevation is insufficient, and, for want of a central tower, while there are two at the transept, it appears heavy ; but its architectural details are of great variety and eminent merit.

The western front consists of three stories. In the basement, covered with statues in niches, are three portals ; above and a little farther back is the west wall of the nave, in which is a magnificent window ; and above this, still farther back, is the gable of the nave, containing another window, smaller, but of similar character. Flanking the gable are hexagonal turrets, surmounted each with a single pinnacle, canopied and crocketed. The gable point is adorned with a canopied niche containing a statue, and ending in a crocketed pinnacle. On each side the western wall of the nave is a sloping embattled wall, flanked on the outside with embattled hexagonal turrets. (A view of this is given.) On turning the north-west angle of the cathedral we come to a building which seems almost entirely window : it is used as the consistory court. Farther to the east is the northern porch. Beyond that we approach the transept tower. The walls are plain to a considerable height ; it is then divided by plain horizontal bands all round into four

compartments, adorned with arcades of round headed arches, and it is surmounted by a plain embattled parapet. There is, as has been already observed, a southern tower similar to this. Each had formerly a spire; but that upon the south tower was taken down in the early part of the seventeenth century; that upon the north remained till the year 1752. In the northern tower hangs a celebrated bell, which is called the Peter bell, said to have been brought in 1484 from Llandaff. It was re-cast in 1676: its weight is 12,500 lbs. There is also here a curious clock, constructed in the fourteenth century. Beyond the tower are projecting chapels, and the Lady chapel is at the extreme east of the building. Over the embattled parapet of this is seen the eastern end of the choir (in which is an early perpendicular window), flanked with hexagonal turrets. Above this rises the gable, adorned with a small rose window, and crowned with a pinnacle. The south side of the cathedral is nearly similar to the north just described. There is, however, no south porch; and the chapter-house adjoins the southern face of the tower on that side.

On entering the western door, we find the nave supported by seven clustered pillars on each side, supporting graceful arches. From the north wall of the nave a stone gallery, called the minstrels' gallery, projects over the fifth arch; it is also built over the side aisle, and being thus very deep is capable of holding a large band of musicians. The triforium is low, and over it is a gallery with a front of open stone work; above which is the clerestory. The windows are well proportioned, and the vaulting of the roof is fine; but, unfortunately, as in most of our cathedrals, it is far too low. The greater part of the transept is constructed within the old Norman towers: it has no side aisle. The choir is divided by a screen from the nave and transept. This screen, surmounted by a noble organ, is beautiful in itself, but most objectionable, as has heretofore been repeatedly shown, on account of the obstruction thus offered to the view from one end of the church to the other. In the choir are well-carved stalls: the bishop's throne at their extremity on the southern side is of beautiful design and execution. The painted glass in the eastern window is well preserved. There are represented saints, patriarchs, and other personages, and also armorial bearings. Some of the side windows contain fine specimens of ancient stained glass. The chapels do not require any particular notice, except the Lady chapel, which, after being long used as a library, was restored in 1822. It is an excellent example of the style of its age. There are interesting

monuments in this cathedral of bishops and of other distinguished persons; among whom may be named bishops Leofric (the first bishop of the see), Quivil, Stafford, and Hugh Courtenay, second earl of Devon, which is exhibited in one of the illustrations.

The dimensions of the fabric are as follow:—

	FEET.	IN.
Length from west entrance to entrance of Lady chapel	920	0
Length of Lady chapel	60	0
Breadth of nave and aisles	72	0
Length of nave from west door to entrance into choir	168	0
Length of transept	138	0
Breadth of ditto	28	6
Height of vaulting from pavement	66	0
Height of the towers	130	0

Among the prelates who have filled the see of Exeter may be noticed Miles Coverdale, the translator of the bible; the admirable Joseph Hall, afterwards translated to Norwich; Gauden, to whom the Eikon Basilike has been attributed; and sir Jonathan Trelawney, one of the seven bishops committed by James II. to the Tower.

The diocese comprises the counties of Cornwall and Devon, with the Scilly Islands.
S.

ILLUSTRATIONS OF SCRIPTURE.

By C. M. BURNETT, Esq.

No. I.—PART 2.

THE DAG OF JONAH.

I WILL now bring under my readers' consideration what was the most likely fish to have been the one employed upon this occasion. And here I will take up the point which I slightly hinted at in the first part, namely, the fact of the word dag being used in a general sense to imply fish of all kinds. And certainly to attempt arbitrarily to define the particular fish under these circumstances, would be almost equal in absurdity to those arguments which, without any data to go upon, have been used to prove that the forbidden fruit was an apple*. Nevertheless, though I am unable from the generic character of the word dogmatically to assert that the true dag was a whale of one particular species, yet it will be seen in the sequel of my inquiry that there is more than a probability that the species called the piked whale was the creature employed by God for the preservation of the prophet. Not that I hold with those who would contend that a preference should be given to that animal that would require the least number of miracles should be performed upon it, in order to accomplish the purpose intended. The species of whales called the *rorquals* are probably the same that John Hunter called the *balæna rostrata*, or the piked whale. They belong to the species of the *balænoptera* of Cuvier, and are

* If there were any means of ascertaining what this fruit was, I have as little doubt that the citron would be shown to have been the forbidden fruit, as any other. While the apple is, in the east, a rare and very unattractive fruit, the citron is one which, for fragrance, beauty, and flavour, can scarcely be said to be excelled; and in the east must have been produced in the highest state of perfection.

common to the seas of Europe; but the *balanoptera musculus* is that which is found most commonly in the Mediterranean.

I certainly do think with many writers, that it is unnecessary, in order to our belief in scripture, that miracles should be multiplied to an unlimited extent, or that all the laws of nature should be set at defiance. Yet we cannot do better, in all points connected with statements made by revelation, than compare one part of scripture with another. If we act so in the case of miracles, we shall find that in some instances our belief in the matter may be circumscribed within the compass of a single interposition, as it were, of the Deity. Examples of these kinds of miracles are found amongst many acts of the Saviour. In his restoring sight and speech, and lameness, or even life, there seems to have been but a single miraculous act performed; and in those of the prophets, when Elisha made the iron to swim, or when Elijah renewed the oil in the widow's cruse, the same circumstance appears obvious. Yet we read also of other miracles which, in their accomplishment, imply that one or two miraculous acts took place simultaneously in order to obtain the one end. We have examples of these kinds of miracles in the reception of the creatures into the ark. Their natures must not only have been suspended when they assembled themselves from all parts, and came to Noah to be received into the ark, so as not to express the same natural enmity against each other, but they must also have undergone some change in their desire for food; so that in both these respects a miracle must have been performed. There are instances of the same kind among the celebrated plagues which God brought upon the profligate Pharaoh and his kingdom. In several of these plagues the miraculous acts of the Deity were necessarily attended by what may be termed a compound miracle. Thus, while Aaron's rod was turned into a serpent, and the magicians' rods were in like manner miraculously transformed, it will be remembered that Aaron's serpent swallowed up the rest. The act of swallowing up the other serpents, as many as they were, was as complete a miracle as the transformation of the rods themselves; for it is anatomically impossible for one serpent to swallow several others of its own size. It will be seen in this miracle of the serpents, as well as in that of the blood and the frogs, that the magicians had power to do as Aaron. Not so, however, in those of the lice, the flies, the murrain, the boils, the hail, the locusts, or the darkness. Moreover, in all these miracles there is reason to believe that the Israelites, though living in close approximation to the Egyptians, were not affected by any of the plagues. We are particularly told this in the miracle of the flies, the murrain, and the hail. To accomplish this, not only must there have been a miracle performed in multiplying the flies, or bringing the disease, or in causing the hail; but there must also have been a miracle performed in defending the land of Goshen from the destructive effects of those flies—in protecting other cattle besides those mentioned, which only were affected by the murrain. In the miracle of the darkness, it will also be remembered that there was light in the dwellings of the children of Israel.

Without, however, proving by any further exemplification, that in many instances God must have multiplied miracles to fulfil the purposes he intended, the reader will see that if, in the case of Jonah, several miracles would appear to have been wrought, there are at least many instances of a similar kind recorded in the scriptures. And, without extending our belief in some instances beyond a single supernatural act, we should be unable to reconcile the statement with our ideas of truth. In the case under consideration, it has been urged among many other things, that the fish which received Jonah could not

be a whale, because the anatomy of that animal's throat was a proof of the physical impossibility of such an event taking place; indeed, so necessary did the old writers on this subject think it, that they should be able to clear up this difficulty in way of their belief that the whale really was the animal, that there have not been wanting naturalists who have affirmed that the whale could really swallow a man. The Swiss naturalist, Scheuzer, whose whole life was spent in studying nature* in connexion with scripture, was strongly of opinion that the shark was the fish employed in this miracle. He observes, "If we reflect seriously, though but slightly, on this history, we cannot fail of perceiving, and at the same time of adoring, the almighty hand of God in it. In effect, we remark no less power exerted here than was necessary to preserve the companions of Daniel amid the flames. Let us imagine a man whose life depends, like that of all other men, on a free respiration, but who, nevertheless, remains three days in the closest of prisons, where the air—whether we suppose him to be lodged in the gullet of a whale, or in the belly of any other fish—was either too condensed or too rarefied; and who, if we suppose he was in the gullet of a whale, was every moment beat by the waves, without food, without rest, now at the surface of the water, now at the bottom of the ocean; or place him in the stomach of some other fish, it is evident that the warmth of the part, and the digestive faculty of his bowels, would speedily dissolve him, and convert him into chyle. He could neither be seated, nor could he stand up, nor lie at his length, but he must needs perspire vehemently, as well by reason of his close situation, wanting air, as of his fears for his life; neither could he receive in this dark dungeon the smallest ray of light, except at times, if it entered by the throat. The waves which flowed in and out perpetually must needs increase his terrors, as well as the sight of those jaws, armed all around with long and cutting teeth. For nourishment he could have only the mucosity of the viscera, or at most a few fishes newly swallowed, and half digested; and if his prison was the throat of an *orca*, he had only sea-weeds. Beyond a doubt such a situation must terrify him; but his quitting it was still more trying; for, whether it was a shark or a whale, he had equally to dread those long rows of terrible teeth. In short, all threatened him with death—his going in, his continuance there, his coming out; and only the sovereign hand of God was his security." Now it has been additionally urged, that the fish which swallowed Jonah was a shark, because these fish are common in the Mediterranean Sea, whereas the whale is by no means commonly found there. Linnæus supposed the fish to be the *charcarias* or *lamia*, which has a throat sufficiently capacious to swallow a man without compressing his body in such a manner as to deprive him of life. Bochart also contended that it was the shark that swallowed Jonah; and other modern writers have followed in the same steps, contending that it was unlikely that God would cause a whale to come from the northern coasts, and afterwards enlarge its throat to an unnatural size, in order to receive Jonah. It has however, in spite of the plausibility of such reasoning as this, very justly been contended by M. Haasius that the word *κῆτος*, *cetus*, does not agree with the shark either by nature or classification. One circumstance to favour the whale's being the true receiver of Jonah, ought not to be omitted. It is that St. Matthew uses the word *κῆτος*; and the LXX. have also thought that the scripture must have alluded to the whale. The reader may not be aware that it is physically possible for the whale to have received Jonah, and yet not to have swallowed him; for the whale has naturally a very

* His work entitled "Physique Sacree," was published at Amsterdam in 1782, in eight folio volumes.

loose and elastic skin, although it appears to be kept always upon the stretch, by the *adipose* membrane beneath being loaded with fat. Mr. Hunter mentions that in the piked whale there is probably one of the most striking instances of an elastic cuticular contraction; for, though the whole skin of the fore part of the neck and breast of the animal, as far down as the middle of the abdomen be extremely elastic, yet, to render it still more so, it is ribbed longitudinally like a ribbed stocking, which gives an increased lateral elasticity; these ribs become obliterated when the cuticle is expanded, and thus a receptacle of an enormous size is formed, extending from the mouth to a considerable distance under the skin, along the chest and abdomen. Hascous, with many others, as I have already noticed, concludes moreover that there is no need that Jonah should be received into the stomach of the animal, strictly speaking, but rather enclosed in his gullet, because the swallow of all the whales is too narrow to suffer even a man's arm, much less his body, to pass through it. He says, "the word *bethen* may be taken to signify any kind of cavity; for example, that of the gullet, or the internal cavity of the jaws in animals." This last expression is very remarkable, for, from his silence upon the subject, it is quite certain that Hascous was not aware of any species of whale having the large and elastic cavity above alluded to. How wonderfully does this simple anatomical fact dispel the vast mass of learned erudition which from age to age has been accumulated upon this subject. Both learned and good men have exhausted their talents upon this as they have upon many other subjects, with little advantage to themselves or others. And truly it may be said of these commentators, that the deeper they appear to have dug in exploring the root of this singular word, the more completely do they appear now to have been overpowered with the rubbish which they have accumulated around them. But *ars longa vitu brevis* is the only plea for such a confused mixture of error and perverted reasoning. Without the experience and advantages which we possess in these later times from the failures of those that have gone before, and the discoveries of those that have come after, we might perhaps have taken the same position with those that have preceded. But if our reasoning be correct, what does the fact teach us? Much that would profit many sage philosophers of the present day. Till John Hunter proved that such a cavity existed under the skin of the piked whale, the commentators upon the dag of Jonah were unable to take up any argument which [was] satisfactory. We may now dismiss from our minds all the reasoning that has gone before, about the fears of Jonah being digested, or of his suffocation; we can see the folly of such reasoning, and still give God the glory.

Without, therefore, supposing that Jonah was received into the stomach of the whale, and so must have been exposed to the action of digestion, according to Scheuzer, we are able to reconcile the fact that he was received into the hollow cavity or pouch of the whale; where probably the "weeds were wrapped about his head," and he was carried down in this cavity "to the bottoms of the mountains, whence God brought up his life from corruption."

We are told by St. Matthew, that our blessed Saviour, in answer to the Pharisees, typically alluded to his own burial "in the heart of the earth," by pointing to Jonah's position for three days and three nights in the belly of the whale. Had these conceited people been less blind, they might have gathered from the account of Jonah, that, as his life was brought up from corruption, so also would that of his great prototype. In this extraordinary delivery there is much instruction to be learned in a few words: Jonah was disobedient, and he was punished; but he prayed earnestly

to the Lord, and acknowledged him to be his Saviour, and the Lord heard his prayer, and released him. But this short account of the prophet was not merely written to excite our wonder at the means taken by God to preserve him from the impending danger; more probably it was suffered to come down to us, that we might see in it a strong picture of the folly of trying to evade the all-searching eye of God. If we are not many of us cast into the deep waters of affliction, it is not that we have not sought to flee from God's presence, but rather that God's forbearance and long-suffering has been in an especial manner shown to us. Yet even this must have an end. How much better, then, is it that we now should acknowledge him in all our ways, that he may direct our paths. For surely it is the same God who preserves us, whose "eyes did see our substance yet being imperfect, and in whose book were all our members written which day by day were fashioned; when as yet there were none of them." "O Lord, thou hast searched me out and known me; thou knowest my downsitting and mine uprising—thou understandest my thoughts long before."

OF THE SACRAMENTS OF THE NEW TESTAMENT*.

OUR Lord Jesus Christ, who is head over all things to the church, which is his body, hath instituted and ordained two sacraments, "to be not only badges or tokens of Christian men's profession, but rather certain sure witnesses, and effectual signs of grace and God's good will towards us; by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him." Art. xxv.

These sacraments are baptism and the supper of the Lord. They are instituted in the express words of our Lord himself, and are the only sacramental signs stamped with his command in the New Testament; his church, therefore, is bound not only to reject all others, designed by artful men for the purpose of giving undue weight to human authority, but to protest against them, as the forgeries and lies of those who would teach for doctrines the commandments of men.

These two sacraments shadow forth the whole of the gospel dispensation, with the spiritual life of the believer and all its blessed privileges, from the moment of his entrance into the kingdom of grace here, to that in which an abundant entrance shall be ministered unto him into the eternal kingdom of glory hereafter. They are outward signs of inward mysteries, with such an union of God's appointment between them, that we find the one not unfrequently put for the other, as well in holy scripture as in the writings of eminent and pious men; the reason of this is, that, wheresoever the sovereign will of God is pleased to communicate the inward and spiritual grace, and where the sacraments are rightly received by faith, they effect that which is represented in them.

It is important that we should attain a clear view of this subject. It is thus stated by archbishop Usher:—"God hath ordained these outward means

* From "Seals of the Covenant Opened, or the Sacraments of the Church considered in their connexion with the great doctrines of the gospel. By James J. Cummins. London: Seeleys, 1839." This is a valuable little work. Its sentiments are at once deeply spiritual and perfectly sound. Subjoined to the essays are some hymns by no means destitute of poetical elegance. Besides the intrinsic merits of the book, the author deserves encouragement from having devoted the proceeds of a large number of copies to the good cause of aiding the building of a free church in Cork.—Ed.

for the conveyance of the inward grace to our souls; yet there is no necessity that we should tie the working of God's Spirit to the sacraments more than to the word. The promises of salvation, Christ and all his benefits, are preached and offered to all in the ministry of the word; yet all hearers have them not conveyed to their souls by the Spirit, but those whom God hath ordained to life: so in the sacraments the outward elements are dispensed to all who make an outward profession of the gospel, because man is not able to distinguish corn from chaff; but the inward grace of the sacraments is not communicated to all, but to those only who are heirs of the promises whereof the sacraments are seals. For without a man have his name in the covenant, the seal set to it confers nothing to him. Sacraments are seals of the promises of God in Christ, annexed by God to the word of the covenant of grace, to instruct, assure, and possess us of our part in Christ and his benefits: we, receiving them as pledges of his infinite love in Christ, do thereby profess ourselves bound to express our thankfulness to him by all duties, and for his sake to one another."

Baptism is the sign and seal of our admission into the visible church; the token and pledge of that spiritual regeneration whereby the souls of all true believers become "very members incorporate of the mystical body of the Son of God, which is the blessed company of all faithful people." The outward sign is the transaction of the church and her ministers, according to God's commandment; the inward and spiritual grace is the work of the Holy Ghost, wrought in the hearts of God's people according to his sovereign will and everlasting purpose. "There is," says archbishop Usher, "a general grace of baptism, which all the baptized partake of as a common favour; and that is their admission into the visible body of the church—their matriculation and outward incorporating into the number of the worshippers of God by external communion: and, as circumcision was not only a seal of the righteousness which is by faith, but as an overplus God appointed it to be like a wall of separation between Jew and Gentile, so is baptism a badge of an outward member of the church—a distinction from the common rout of heathen, and God thereby seals a right to his ordinances upon the party baptized, that he may use them as his privileges, and wait for an inward blessing in them: yet this is but the porch, the shell and outside: all that are outwardly received into the visible church are not spiritually engrafted into the mystical body of Christ. Baptism always is attended upon by that general grace, but not always with this special." And that this view of baptism is in accordance with the holy scripture will appear evident when we consider that Paul the apostle, Cornelius the centurion, with his company, and the Ethiopian instructed by Phillip, were all the recipients of divine grace, and believers in Christ, before the outward ordinance of baptism was administered to them; while, on the other hand, Simon Magus, and probably many more, received the outward sign as professors of the faith, and afterwards gave proof of having no interest in the inward and spiritual grace.

"It were absurd," adds the venerable writer already quoted, "to extend the benefit of the seal beyond the covenant; the covenant is made only with the faithful: he that believeth, and is baptized, shall be saved; he that believeth not, whether he be baptized or no, shall be condemned. Simon Magus, Julian, and thousands of hypocrites and formalists, shall find no help in the day of the Lord by the holy waters of the baptism, without it be to increase their judgment."

The sacrament of the Lord's supper is also a sign and seal of union with the visible church; a token and pledge of that participation in Christ and all his

benefits, whereby the soul of every believer feeds upon him by faith, and is nourished up unto eternal life. By it, also, the whole family of the redeemed have communion in and with Christ; they all eat the same spiritual meat, they all drink of the same spiritual drink, and are all one body in him. By the breaking of bread, and the pouring out of wine are the sufferings of our Lord and Saviour Jesus Christ set forth; and by eating and drinking thereof, is signified the blessed union of the believer with him, the act of faith receiving Christ and his merits, and applying them for our own comfort; in a word, "the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." Thus do the faithful always remember the exceeding great love of our Master and only Saviour, Jesus Christ, dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, and shew forth the Lord's death until his coming again.

The word of the covenant of grace, to which these sacraments are annexed as seals, is the revelation of God's good-will towards his people; wherein the great blessings purchased by Christ are made over and entailed upon the whole church of the redeemed. In this will we are instructed as to the nature of the treasure: we have a lively description of the inheritance, and a clear designation of the character of those to whom the bequests are made. But the treasure itself is not contained in the will; it consists in the unsearchable riches of Christ: the inheritance, although clearly set forth, is not found there, but is "reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Pet. i. 5). The legatees, however distinctly characterized in it, and possessed, even now, of an indefeasible title to the blessings, as the undoubted heirs of God and joint heirs with Christ, remain to be fully owned and recognized, and to receive their public investiture before the assembled universe at the glorious manifestation of the sons of God. This record of love, this deed of mercy, is intrusted by God to the visible church, with all its seals, earnest tokens, and pledges, to be administered for the benefit of his children according to his own appointment. In the execution of this sacred trust, the church presents the written word to every descendant of fallen Adam; it distributes the sacrament of baptism to those who profess the faith of Christ, and to their children, and upon that profession of faith it permits all its adult members to partake of the holy communion of the Lord's supper; it leaves the discrimination of the hidden man of the heart to that Being to whom alone all hearts are open, and from whom no secrets are hid; it dares not to form a judgment of individual character, but it solemnly warns all who mind to come, to judge themselves lest they be judged of the Lord; and "to consider how St. Paul exhorteth all persons diligently to try and examine themselves before they presume to eat of that bread and drink of that cup; for, as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament, for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us; so is the danger great if we receive the same unworthily; for then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body." The invitation to the church, therefore, is addressed to those, and to those only, "who do truly and earnestly repent of their sins, and are in love and charity with their neighbours, and intend to lead a new life, walking from henceforth in his most holy ways:" all such persons are encouraged to "draw near with faith, and take this holy sacrament to their comfort." Holy

scripture declares that "without faith it is impossible to please God; and without faith there is no realizing power whereby we can be enabled to apprehend the spiritual grace in the sacrament: to seek it in the mere administration of the outward signs, would be to seek the living amongst the dead. Christ, the sum and substance of all grace and blessing, is indeed present—but present only to the faith of the believer; unless then we know Christ by faith, we cannot discern his body broken, or his blood shed, in receiving the elements of bread and wine.

We may form some faint idea of the manner in which invisible realities become present to the soul in receiving visible signs, by the effect produced upon our own minds in beholding a portrait: if it be that of an unknown person, the picture is present to us, but no more; but if we look upon the portrait of an absent friend, we not only see the picture with a bodily eye, but instantly the person of our friend is present to our memories and our hearts. Thus, without the knowledge of Christ all is dead, cold, and lifeless in our outward worship; if we would desire to find profit in the ordinances of God's house, we must know Christ as the source of all covenant blessings, the foundation on whom they rest, and the channel through whom they are communicated. We must be enabled in some degree to enter into the feelings of the apostle when he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;" (Phil. iii. 8—10). We can understand nothing of this realizing, this triumphant, and this holy feeling, until "Christ be formed in our hearts by faith, the hope of glory;" and to rest satisfied with any thing short of this, while we trust to mere outward ceremonies, would be to act as absurdly, in an infinitely more important concern, as they would who, being in possession of the deeds entitling them to an estate, should amuse themselves with the seals, the charts, the names, and the descriptions, and never put forth one desire after the actual enjoyment of the inheritance.

The Cabinet.

THE ATONEMENT.—Of all subjects that which it would, I think, be most inexcusable to keep back from the people, is the atonement made by our blessed Saviour for the sins of mankind; since upon that truth must ever rest the key-stone of the Christian edifice. That Christ died to save sinners, that our nature had become corrupt and depraved through sin, and that, by the sacrifice of our blessed Lord upon the cross once offered, atonement and satisfaction were made, and the wrath of God averted, are among the first truths which we communicate to the youthful Christian; they are likewise inculcated in the reception of the blessed eucharist, as well as in various parts of the formularies of our church. Upon what principle, then, can they be held back in our Christian teaching? It is true that this doctrine may be distorted and misrepresented, and that sinners may be led to flatter themselves with hopes of being saved while they continue in their sin; but "we have not so learned Christ;" nor are we afraid to declare to the people "the riches of his grace," because some presumptuous men have rushed into the errors which the apostles themselves noted among contemporary

heresies. Were we ashamed to declare "all the counsel of God," as we have received it from the scriptures, we should at once forfeit the title of an apostolical church. Let us not, therefore, cease to proclaim "Christ crucified" as the most important commission of our ministry, and as the sole ground upon which we teach our hearers to rest their hopes of forgiveness and reconciliation to God.—*Ep Monk's Charge, 1841.*

Poetry.

PILGRIM AND SOJOURNER.

(For the Church of England Magazine.)

SOJOURNER.

REST, pilgrim, rest! I say, whither thou art bound?
To what fair country? or what holy ground?
Say, wherefore leave thy kindred, and thy home,
With all its joys, in foreign climes to roam?

PILGRIM.

O stay me not! thou sojourner on earth!
I have a spirit of immortal birth,
Which pants for glory in a holler sphere;
O, stay me not! I would not linger here.

SOJOURNER.

Not linger here! in this thy father-land,
Where dwell thy kindred, num'rous as the sand?
Thou surely must possess a fickle heart,
To wish from home and kindred to depart.

PILGRIM.

My father-land! My fathers! where are they?
Where now are those frail tenements of clay?
Low in the dust they're laid: and you, and I,
Must shortly follow, and beside them lie.

SOJOURNER.

O spare me such a melancholy tale!
This tabernacle tells me I am frail;
But still I fear to die—tho' die I must,
And I, alas, must mingle with the dust.

PILGRIM.

What! fear to die! Then hast thou not a soul
As well as I? which God can render whole
If thou wilt humbly ask, in faith, with prayer—
The Lord, though on his throne, will deign to hear.

SOJOURNER.

Then will he lend an ear to such as I?—
Poor suppliant!—'tis worth my while to try,
Since God, in mercy to my soul, may send
His Spirit down, and me, a worm, befriending.

PILGRIM.

Yes, God will be thy friend; and thou'lt soon find
Thou'rt a new creature, with a purer mind:
Thy soul will be enlightened, to behold
The Lord thy Saviour, shepherd of the fold.

SOJOURNER.

Then has the Lord a fold, in which to keep
Secure from harm, his well beloved sheep?
And may I ever hope to enter in,
Where all are pure, whilst I am dead in sin?

PILGRIM.

If dead in sin, seek Christ; he'll bid thee live.
Ask for forgiveness, and he will forgive.
Pray for his Spirit, and he'll give thee grace
To run with ardour in the heavenly race.

SOJOURNER.

Lord! give me grace, that I may run with joy
The heav'nly race; and my best hours employ
In showing forth thy praise. Great God! forgive
My sins, open mine eyes, and bid me live.

PILGRIM.

Now thou'rt in earnest, God will hear thy prayer;
He, for his dear Son's sake, will lend an ear
To thy petitions: if thou canst believe,
Unnumbered blessings will thy soul receive.

SOJOURNER.

I see! I see! the film falls from mine eyes;
In faith I view my Saviour in the skies:
Thanks, dearest friend, for thy good counsel giv'n
To me, a wand'rer from the way to heav'n.

PILGRIM.

I am thy fellow pilgrim, thank me not;
But thank the Lord, by whom thou art begot:
'Tis he alone has caused thine eyes to see,
And own that thou a pilgrim art, like me.

SOJOURNER.

But surely thanks are due, since thou hast been
So instrumental in God's hand, to wean
This rebel heart from earth, and fix it where
I fain would be. O! when shall we be there?

PILGRIM.

Have patience, friend, our times are in God's hand;
When he sees fit, he'll issue his command:
The mandate then unerring will be giv'n.
Pilgrim! thy time is come—ascend to heaven!

A. M. HOBLYN.

*Mylor Vicarage, Sept. 14, 1841.***Miscellaneous.**

GARDEN OF EDEN.—Among the remarkable traditions which have been handed down in Damascus, I found one in particular concerning a meadow on the west side of the city. This is divided by a stream, said to be the spot where God made Adam of the earth of the plain; confirmed by the circumstance of its being actually of a reddish colour, and the name of Adam in the Hebrew tongue signifying red. Again, it is supposed that the garden of Eden, where the mysterious scene of our first parents had occurred, must have been also in the vicinity of Damascus, although others fix this to be on the banks of the Euphrates. It must, however, be admitted that the situation of the Damascus plain in so fruitful a locality, and those "trees of fruit in the midst, and watered by a river," are "pleasant to the sight."—*Rae Wilson's Eastern Researches.*

SPAIN.—RELIGIOUS CEREMONY AT SUNSET.—However we may differ from other countries in religious principles, yet we often find many things not unworthy of our consideration. In this country, to which the great apostle of the Gentiles had extended his journey (Rom. xv. 28), though there has not been handed down to us any particular account of his la-

hours of love, I happened to witness, on entering the town of Malaga in the evening, a custom which struck me as remarkable, and which I had not seen in other lands. On passing the principal promenade in a long walk lined with trees and crowded with persons, just as the glorious luminary was going down, laughter was turned into seriousness, and a complete embargo laid on conversation; for every one person who had a few minutes previously marked the progress of the sun—whether they were pedestrians, on horseback, or carriages—stood still in a moment on its disappearing, and as if by an immediate impulse, or word of command, or as struck by the wand of a magician. In this state they remained a short time, the men uncovered, and females veiling their faces with fans, and a devotional soliloquy was repeated by each, expressive of gratitude for the mercies experienced from the God of heaven during the day. If the sentiments of the heart did at the moment correspond with acts of an external nature, it would lead to the conclusion that the people of this country are highly impressed with the importance of religion.—*Travels in Spain, &c.; by W. Rae Wilson, F.S.A.*

WISE MEN OF THE EAST.—As far as our real information goes, these wise men appear to have been heathen philosophers. Here, then, we seem to behold a prelude to the calling of the Gentiles into the church of the Redeemer—a token of that mercy whereby Christ has been made a light to lighten the Gentiles, to give knowledge of salvation to people of all regions under heaven. At all events, we may find cause for gratitude and rejoicing if we contemplate the arrival of these magi in Jerusalem as an emblem of that happy and flourishing condition of the Christian church which has been so beautifully described by Isaiah, and will one day, we hope, be realized in all its fullness: "The Gentiles shall come to thy light, and kings to the brightness of thy rising.... Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord" (Isa. lx. 3, 5, 6). May not this passage of the evangelist also give us a call, and encouragement, to send the gospel into the east, the country of the magi? And let the pains which these wise men took in their search for the infant Jesus, admonish us to use all diligence in our endeavours to become acquainted with him and his great salvation. Let us consider, too, how sad is our case, if, while the gospel is brought to our very door, and Jesus Christ is evidently set forth among us, not only as born into the world, but as crucified for us and risen again, we are yet careless and indifferent concerning his blessed person and most glorious work! The wise men undertook a long journey in order to see the newly-born king of the Jews: "O, how will their coming so far as from the east to seek Christ rise up another day in judgment against us, if we refuse to be found by Christ, who came from heaven to save us!" Those who truly desire to know Christ, and to find him, will not regard pains or perils in seeking after him.—*The New Testament Family Reader; by the rev. J. E. Riddle.*

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AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE DANGER AND DUTY OF PRIVATE JUDGMENT.

BY THE REV. T. B. HANKINSON, M.A.,

Minister of Denmark-hill Chapel, Camberwell.

No. I.

It is a startling exposition of the difference between that which is and that which seems, which is contained in that assertion of scripture, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." There is a way which a man chooses, having made it a matter of deliberation: using such powers of judgment as he may possess, or such information as he can acquire, he concludes that the way he has decided upon following is the right way: in that conviction he enters upon it; he pursues it; he boldly perseveres, keeping his eye upon some advantage which, by this way, he expects to attain. He arrives at the end: and not till he arrives at the end does he discover that he has made a fatal mistake. Death is waiting at the end for his victim: death is the object he has been pursuing—a figure deceiving him along the false path with the smile of hope, and at the end dropping the mask, and discovering to him the real face of the destroyer. Now, it did not require the wisdom of Solomon to tell us this sad truth, if his proverb only referred to matters of temporal interest. We need no inspired authority to assure us of a fact which is daily passing before our eyes, viz., that many a man, after mature and even anxious deliberation, adopts a course of action which (however well it promises) tends to, and eventually ends in, ruin. It may indeed

be well to set this truth before rash and inexperienced persons, with a view to make them pause, and examine the real nature of a promising opening, and not embark weighty interests, perhaps the happiness of a life, too hastily upon any way, albeit it seemeth right. But it would be derogatory to the dignity of the scriptures to suppose that the Holy Ghost inspired the text with no further object than to inculcate prudence and foresight in our temporal affairs. That it was a weighty and a momentous truth, we should have a right to conclude, from the circumstance that we find it stamped with the seal of divine inspiration. That its weight and moment exceed even that of some of the truths possessing such authority, is evident from the fact that it is twice announced in the same solemn words. In Prov. xiv. 12, and xvi. 25, the same warning appears, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." We need only give to these words a spiritual sense, and they present us with a truth, the awful import of which, might well justify the emphatic way in which it is repeated.

I propose, on the present occasion, to exhibit the danger and the duty of the exercise of private judgment; and surely if I desired to put the danger in the clearest and strongest possible terms, I could not choose any clearer or stronger than the words already quoted—"There is a way which seemeth right unto a man:" The man's object is to attain to heavenly happiness, and for this object he finds several ways proposed to him. Upon these ways he debates, deliberates, and decides: he chooses one "which seemeth right unto him." Those are the expressions used; so simple, as

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to exclude any other idea than that there is a real persuasion upon his mind that the way, so chosen, is the right one. And all the sterner and the more striking from its simplicity is the declaration that the possible end of such a way are "the ways of death." Death, taken in its spiritual sense, is eternal perdition: the naked truth thus solemnly laid before us is, that a man may choose a way (whether of thinking or acting) which he believes will lead him to heaven, and find, to his horror and amazement, that it leads him to hell.

Now, does not the admission of such an awful possibility as this cause us to pause trembling upon that act of the mind which, in deciding our present course, decides along with it our future portion? But it may be asked—Are we sure that this is the meaning of the passage? To which it might be sufficient to rejoin—Are you sure that it is not? Because, unless you are, you cannot divest yourself of apprehension. If I were to meet a traveller upon the road, and tell him I *thought* I overheard some one say that he intended to murder him, the mere suspicion that death might be before him would at least so far alarm him as to make him take every possible precaution. Were the interpretation then put upon the text rather a surmise than a certainty, it ought to produce, as a practical result, great caution in the choice of our religious way. But there is no such uncertainty: the passage means what I have stated; its meaning is confirmed by other passages of scripture. To know the truth, and to receive the truth is again and again declared to be necessary to salvation. St. Paul (1 Tim. ii. 4) identifies salvation with the knowledge of the truth. Our Lord himself declares that to know the only true God is life eternal. He promises spiritual freedom through the knowledge of the truth—"Ye shall know the truth, and the truth shall make you free." St. Peter states it to be the means of sanctification—"Ye have purified your souls in obeying the truth through the Spirit."

Now it is needless to insist upon the fact that holding the truth cannot consist with holding diverse opinions on the same subject. If one opinion be true, a different one must be wrong. One man holds that we are justified by faith in Christ alone; another, that we are justified by repentance, or amendment, or by the righteousness of other men imputed to us in addition to, or even independently of faith in Christ: one must be right, and one must be wrong. One man holds that we have a natural power to make ourselves holy; another, that we have no such power, but must seek it from the Holy Spirit of God: one must be right,

and one must be wrong. One man holds that, unless justified by faith in Christ and sanctified by the Holy Spirit, we cannot be saved; another, that, without such justification or sanctification, we may be saved by the sovereign mercy of God: one must be right and one must be wrong.

Then the question is—What will become of those who are wrong in these matters? And here we come into contact with a certain popular idea, viz., that our views will not hinder our salvation if they be what is called conscientious views. People take this sort of position—"My opinions and religious truths, whether right or wrong, are conscientious views; and God will never condemn me for holding what I conscientiously believe."

Now, let me ask, does scripture authorise such a presumption as this? Supposing, for instance, that justification by faith is a scriptural truth, and that sanctification by the Holy Ghost is a scriptural truth; is there any thing in scripture which warrants me in saying, that, if I conscientiously believe that I am not to be justified by faith, or if I suppose that I am not to be sanctified by the Holy Spirit, I shall be held guiltless in the sight of God? I affirm that there is not a word in scripture which warrants such a notion: I affirm more, that there is much in scripture which proves such a notion to be false.

In the first place, if God has declared (as I have shown he has) that the truth must be the medium of salvation and all that leads to it; that the truth must make us free from the curse of sin; that the truth must be the means of sanctification; that the truth and the knowledge of it is eternal life—if God has declared this, and made no exception to it, is it wise, is it safe in any one to put *conscience* in the place of *truth*? We read in scripture, "Other foundation can no man lay save that is laid, which is Christ Jesus." And again, "There is none other name under heaven, given among men, whereby we must be saved." My readers must be aware that many persons are building their hopes upon the foundation of their honest and upright conduct, and attach no essential importance to the name or the person of Jesus: And yet they will tell us that they conscientiously think as they do. If those words of scripture be true, what will their conscientious belief avail them?

I wish to observe that I am not speaking of those whose abuse of the term conscientious is too flagrant to need my censure. I am quite aware that the word has become so hackneyed in its application to views and transactions, whose dishonesty and baseness it aggravates rather than conceals, as to have lost its purer and more honourable significance in the ears of many, so that, by not a few,

the man who talks about his conscience is on that very ground suspected of hypocrisy. This is not the case to which I am referring; I regard it as settled. My observations point to the case of a deceived conscience rather than to that of a degraded and violated one. I am giving my opinion regarding views that may be called conscientious without hypocrisy; and I state it as my firm and solemn conviction, that the fact of such views being conscientiously formed will not justify them in the sight of God if they oppose some of those cardinal truths, the knowledge and the reception of which God himself has declared necessary to salvation.

I must beg my readers to remark the limitation implied in these last words. I feel that the subject I am speaking on is an awful one. I dread the idea of narrowing the way of life more than God has narrowed it; but still I cannot forget, nor would I suffer others to forget, that "the way is narrow," and therefore "few there be that find it." And of the many who miss it, no small portion consists of those who, under conscientious delusion, do not find out their mistake till it is too late to repair it. "A deceived heart hath turned them aside." And what is the consequence? So that he cannot deliver his soul; in other words, his soul is lost by reason of his heart being deceived. And these are, many of them, most respectable, and, in their way of life, estimable persons—the five virgins waiting, to all appearance, for the coming of their Lord. Those five virgins intended and expected, no doubt, to be numbered among the bridegroom's true friends and followers. But they were not. And why? Because they were deceived, as many are, under the idea that church-membership and conformity with Christ's people in all matters of appearance, profession, and ceremonial are all that is necessary to salvation. There is a yet harder case than even this, as it seems to us, mentioned in scripture, and that too by our blessed Lord himself: "Many," he says, "will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful things? and then will I profess unto them I never knew you, depart from me, ye that work iniquity." The error here was of a practical kind, those who fell into it were of the number of those who, under the idea of giving glory to the Saviour, overlook the characteristic elements of his salvation, viz., holiness of heart and life. Howsoever, this one thing is clearly evident, that both in this case and that of the virgins the greatest surprise was evinced when the door of heaven was shut against them. There is no intimation that either of

them were hypocrites: the way which they severally chose seemed right unto them, and they persevered, in the belief that it was the right way, till, to their horror and amazement, they found that the end thereof were the ways of death. And now, if this awful case is proven, is it not enough to make one tremble, lest the way which seemeth right unto us should turn out to be the way of death? And ought it not to abate the rashness with which some are fond of talking of the exercise of private judgment? We are pained and shocked to hear people speak of private judgment as though it were the ultimate and authoritative tribunal to which truth is to be referred,—as though what any one judges to be right must be right, at least in his own case. No; what a man judges to be right *may* be wrong; and if wrong *must be injurious*, and *may be ruinous*. You may tell me, as your fellow man, that I have no right to interfere with your private judgment. But I tell you that, before the tribunal of God—not by my opinions, or the opinions of any man, but by his own immutable and infallible truth—the decisions of your private judgment will be weighed; and woe be to you if in matters essential to salvation they be found wanting. I hold the right of private judgment myself, but, if I had not some better guidance to look to than my own conscience and reason, I should hold it as the greatest curse that ever wore the semblance of a privilege.

Biography.

WILLIAM HALES, D.D., RECTOR OF KILLESANDRA, COUNTY OF CAVAN *.

No. I.

THE father of William Hales was a most excellent clergyman, many years curate and preacher in the cathedral church of Cork. He was born 8th April, A.D., 1747, and his early days were passed under his father's roof. When about nine years of age he visited his maternal uncle, the rev. James Kingston, prebendary of Donoughmore, a man of piety and learning, who conceiving a high idea of his abilities and disposition, offered to prepare him for college with his own son. This being accepted, he became an inmate of his uncle's, with whom he studied some years, and to whom he ever expressed the deepest obligations.

In 1764, Mr. Hales entered Trinity college, Dublin. His tutor, Dr. Forsayth, a man of great talent and warm heart, soon perceived his abilities, and devoted himself to their cultivation. His attention was rewarded. At the quarterly examinations, Hales was always placed at the head of his division. His progress in classics and mathematics was remarkable, and he obtained a scholarship with high credit.

He was a diligent student during his academical course. His tutor felt so much interested about him,

* The compiler of this memoir feels it right to acknowledge, among other sources of information, the important facts obtained from a memoir of Dr. Hales in the early numbers of the "British Magazine," as well as from other sources.

that he made him reside with him in his own room. This continual intercourse soon ripened into warm affection. The friends of Mr. Hales now perceived the highest advantages and honours of the university lay open to him. A fellowship of Trinity was then, as now, and it is to be hoped ever will be, an office of high distinction. The examination (public) extended over the whole circle of classics and science. Mr. Hales commenced preparation for it while an under-graduate, and continued to distinguish himself until he became B.A., A.D., 1768. A fellowship became vacant. He determined to undergo the formidable ordeal. At the close of the examination, which lasted several days, he was declared the successful candidate. He was then in his twenty-second year.

Mr. Hales now became a college tutor. His lectures were attended by large classes of students, who came from all parts of the country to enter under his tuition. His appearance was so youthful, that several hesitated to place their sons under his care. His friends advised him to wear a white wig, such as was worn by the clergy and members of the learned professions: this had the desired effect, for it is amazing what a white wig will effect. In 1774, his pupils were nearly twice as numerous as those of any other tutor. His attention was devoted, not only to the temporal, but the eternal interests of those confided to his care: he watched over them with the solicitude of a parent. His pupils were greatly attached to him. He was a great advocate for early rising: if he found them late in bed, he used to administer to them a "cold pig," namely, a copious sprinkling of cold water. He gave regular scriptural instructions, and every Sunday evening explained fully the truths and blessings of the gospel. In due time he was ordained deacon and priest.

In 1778, Mr. Hales published his "*Sonorum Doctrina*," designed to explain and vindicate Sir Isaac Newton's theory of sounds, and confirm it by the experiments of recent philosophers. This was followed, in 1782, by a dissertation, "*De Motibus Planetarum*," and in 1784, by "*Analysis Equationum*;" on the publication of which he was highly complimented by the celebrated La Grange, who wrote to him from Berlin. He was now in the full career of life; his reputation extending daily, and his society cultivated by men of the first distinction. The university, to mark their sense of his high character in a way most gratifying to his feelings, without solicitation or expense, conferred the degree of D.D. on his father.

Dublin was now the resort of numerous nobility and gentry; and at his rooms were often assembled the most remarkable characters in politics and literature. Here, and at his old tutor's, were frequently to be seen the earl of Shannon; Dr. Newcome, bishop of Waterford, afterwards primate; Dr. Woodward, rector of St. Werburgh's, afterwards bishop of Cloyne; and other noblemen and gentlemen of distinction. He was zealous, we have seen, in cultivating religious knowledge in his pupils; but, though well informed on theological subjects, he had not yet had the opportunity of devoting himself much to them. The duties of his office as tutor rendered it incumbent on him, much to his disadvantage, to spend a considerable part of his time in the study of science and of classical literature. His thoughts, it would appear, were more particularly directed to theology whilst hearing the conversation of Dr. Priestly, and other Socinians, while he was at Trinity. Their doubts respecting the doctrines of the church, made him resolve to devote more time to the study of the scriptures: and he frequently used to express with thankfulness the conviction resulting from this determination. The difficulties of sacred chronology peculiarly fixed his attention; and in his endeavours to unravel these he found so much improvement and

interest as induced him to design his work on chronology, which occupied so much of his life. He resigned his fellowship and professorship of oriental languages in 1788; and accepted the rectory of Killesandra, in Cavan, that he might have more leisure for this.

His activity in the sacred office was unwearied; and he joined with this, manners so amiable that he equally pleased the gentry and the lower orders. In summer he entertained the respectable tradesmen of the town on Sunday evenings. With the members of his flock he went to church, while those who were of different religious opinions took a walk; but all returned to tea. He entered a great deal into society of all classes, as desirous of making himself agreeable and useful to the trades-people as the gentry: he would occasionally dine with respectable shopkeepers, and had their sons as pupils. Utterly free from pedantry and from that university rust which often renders an excellent college tutor a most inefficient parochial minister, he would enter with facility on the most trivial matters, and listen with patience to the grievances of others, however tiresome. This proceeded partly from his benevolence, and partly from a wish to create such feelings of good will as would facilitate his religious instruction. His manner of performing the church service was most impressive. A relative of his said, "he read the lessons and church service in a manner which some at least who have heard will never forget. His voice and manner, the justness of his emphasis, resulting from a deep acquaintance with holy writ, and the elevated expression of his fine countenance, were peculiarly striking. I have never heard any one read the communion service like him."

Shortly before accepting the living of Killesandra, a controversy occurred between Dr. Woodward, bishop of Cloyne, and Dr. Butler, titular archbishop, Mr. O'Leary, &c.; in which Dr. Hales distinguished himself by "*Observations on the political influence of the doctrine of the Pope's Supremacy*," published in 1787 and 1788.

In 1789, when at Cork, he was seized with a violent fever, which for some time interrupted his course of usefulness. His physicians were accused of treating him injudiciously, especially by administering too much laudanum. He returned to Killesandra, against their advice, but he was exceedingly enervated. A deep depression which hung on his spirits was in some degree removed by an excursion to England; but on his return he was utterly unable to resume his literary exertions. This deprivation he bore without complaint. His habitual devotion supported him under what seemed, to him, a loss of his intellectual powers. In 1791 he married Mary, second daughter of archdeacon Whitty, an amiable and religious woman, with whom he lived happily for many years. Some time after his marriage he was relieved in a remarkable manner. Having read of a great author who, in a fever, had taken laudanum, on which fire had flashed from his eyes (which had occurred to himself), and that he had recovered his health by perseverance in great exercise, he determined to try the experiment, and walked every day in his garden with such rapidity and exertion, that he was frequently obliged to change his clothes from heat. One day during his walk, a sudden and great discharge of clear water ran from his nose, and he instantly felt as if a great weight were removed from his brain. He was hardly able to get into the house, where it was some time before he could compose his feelings of joy. From that time he felt his mental faculties almost clearer than ever. He mentioned the circumstance to many physicians, who said that his disorder apparently had been water on the brain, but they had never known a similar instance of recovery. He was now enabled to resume his literary labours. The

French revolution was shedding its baleful influence over Europe, and England herself stood on the brink of a precipice. The most licentious principles were openly inculcated and advocated. In 1793 he published "The Rights of Citizens;" and, in 1794, "The Scripture Doctrine of Political Government and Liberty." These were intended to answer Paine's "Rights of Man," and other revolutionary and atheistical doctrines of the day.

Dr. Hales had two sons and two daughters, whom he chiefly educated himself, and who were much in his society. He could so concentrate his mind in study, that his children played for hours in his library while he was writing his chronology. He was particularly fond of the psalms, and at one time designed a new translation of them. He made his children commit many of them to memory, hearing them repeat these as they walked in the fields, particularly on Sunday morning. His varied stores of information were drawn forth for their instruction and amusement, so as to surprise his friends by showing his acquaintance with subjects most unlikely to have engaged his attention. After a day spent in the deepest and most abstruse studies, he roused from his evening nap to play the favourite game of "wild horses" with his children. During the long winter evenings he frequently related to them the most interesting histories of scripture. These scenes dwelt long on their minds, as well as his care to direct their thoughts to eternal subjects. His countenance would light up with animated expression, and hope full of immortality. "It is little," he used to say, "to look forward to spending a few years together here; but that we should all be united a thousand years hence, that is worth consideration; and to share the society of the angels, of the spirits of just men made perfect! Think of conversing with Abraham; of inquiring from Daniel what he had meant in some of his prophecies, which had appeared dark to our finite capacities!" "A sense," said he, "of the omnipresence of the Deity is one of the first ideas I endeavoured to impress on the minds of my children, and it is astonishing how soon it may be conveyed."

The political horizon meanwhile grew black with clouds, and the insurrection organised in Ireland, broke out in 1798. The French troops had landed at Killala, taken prisoner the bishop, Dr. Stock, and were expected to pass through Killesandra on their route to Dublin. Dr. Hales sent his family to a place of safety, but remained himself to encourage the inhabitants. He applied to government for troops, when a neighbouring peer refused to do so, and procured such a force as tranquillized the neighbourhood.

In 1801, Dr. Hales was attacked by an alarming illness. He was riding to dine with lord Farnham, when he saw a miserable shed on the road side, and learned that it contained a poor beggar-woman, a stranger, lying under a violent fever, whom no one would approach. He immediately alighted and went in, and found the poor wanderer sensible, but suffering intensely from cold and thirst. He procured some drink for her, and also a blanket and some straw, and hired one of the neighbours to attend her. He then prayed at her bedside, and endeavoured to impart instruction and consolation. The following morning, as he returned home, he visited her, and, commending her to the protection of God, departed, intending to see her daily. Before he reached home he felt that he had caught the infection, and said that "from the crown of his head to the sole of his foot there was no whole part in him." His physicians pronounced it malignant yellow fever. His life was in great danger, but by God's blessing the strength of his constitution triumphed, and the tranquil calmness of his mind aided materially in his recovery. He retained his senses, and said that the

promise, that "a cup of cold water given in his name to a disciple should in no wise lose its reward," gave him the greatest comfort. His wife was in a remote part of the kingdom on account of her health, but his sister and niece, who loved him much, came immediately from Dublin to attend him. He was composed and happy, and his mind raised beyond the concerns of this world. He frequently repeated sentences from the scriptures.

While in this fever almost every person in the neighbourhood was afraid even to approach the house. But there was one who came and earnestly solicited to see him—Dr. Brodrick, bishop of Kilmere, afterwards archbishop of Cashel, his diocesan; a name which will ever be revered by those who can estimate genuine heartfelt piety, and which will be handed down to posterity as that of one devotedly anxious, not only for the spiritual welfare of Ireland, but whose boundless benevolence embraced that of the whole family of man. Dr. Hales would not consent that this admirable man should incur the danger, as he thought his life too valuable to avail himself of his kindness; but the bishop would come again and find his way to the sick bedside.

Dr. Hales recovered rapidly from this fever. It left, however, a deep impression on his mind, and through the grace of God very materially increased the seriousness of his religious views. He often used to refer to it with devout thankfulness, as a means which God had sanctified for his soul's health. The poor woman, though unremitting attention was paid to her, fell a sacrifice to the disorder. T.

OPIUM SMOKING IN CHINA.

THE following is an extract from the private journal of Dr. Hill, late surgeon of the bark Sunda, which was lost on the island of Hainan in October, 1830, and whose crew were conducted to Canton, under protection of the Chinese government:—

"On the evening of our arrival at the city of Hainan (which is about six miles from the northern extremity of the island of the same name), one of the soldiers who formed our body guard requested permission to smoke his opium in the apartment allotted to the captain, chief-officer, and myself. To this, as we had not previously had an opportunity of properly witnessing the whole process, we cheerfully agreed.

"The apparatus, which was contained in a leather bag, consisted of a small box of opium, a pipe of a peculiar construction, a lamp, and a steel bodkin about six inches in length.

"The opium, which was contained in a wooden box not much larger than a lady's thimble, was a clear, dark, semi-fluid substance, resembling tar or treacle, though of rather more consistence, and prepared, so far as I could understand, from the crude drug by boiling, straining, and evaporating.

"The pipe, which was made of ebony, was about eighteen inches in length, and three-quarters of an inch in diameter, and had a brass bowl near its further extremity, which was closed. In shape the bowl resembled a pear, having its upper surface smooth and flattened, with a small aperture in its centre, sufficient to admit a needle of moderate size. The use of the lamp and bodkin, which need not be described, will be seen presently.

"Drawing a table with his apparatus to the side of a bamboo couch, upon which he seated himself cross-legged, after the manner of the Turks, our hero began by lighting the lamp, over which he placed a glass shade, so as to render the flame strong and steady, and prevent its smoking. He then took a small quantity of the drug (of the size of a pea) on the point of the bodkin, and held it for a few seconds in the flame of the lamp, when it swelled and took fire, emitting

smoke of a strong, aromatic, and not unpleasant odour. Instantly blowing it out, he rolled it for a short time on the bowl of the pipe (by swiftly twirling round the bodkin between the fore-finger and thumb), and again applied it to the flame of the lamp to undergo the same process for two or three successive times. After being sufficiently burned, he next introduced the bodkin into the aperture of the bowl, twisting it gently round, so as to detach from its point the opium which was left adhering to the edges. Lastly, having made a deep expiration in order to expel the air as much as possible from his lungs, he put the pipe into his mouth, applied the bowl to the flame of the lamp, and took one long inspiration, by which the opium was almost entirely dissipated and converted into a dense smoke, which, after retaining in the chest for a short time, he emitted through his nostrils. The same process was repeated eight times in the course of twenty minutes, when he lay down on the couch and fell into a profound sleep, which lasted nearly three hours. On awaking, which he did of his own accord, he appeared stupid and confused, and seemingly not a little surprised at finding himself in the company of foreigners, when, recollecting himself, he burst into an immoderate fit of laughter.

"In the present instance, that of a young man about 24 years of age, after the second inhalation of the drug, the eyes became full and sparkling, the face began to flush, and the pulse to increase in quickness and fulness; the breathing likewise became more frequent, and the whole system seemed considerably excited. These symptoms continued to increase until the seventh application to the opium pot (which took place about a quarter of an hour from the commencement), at which time the pulse was full and bounding, and beating at the rate of 120 in the minute.

"After the next two applications, which were completed within five minutes more, though much less dexterously than the previous ones, he appeared quite stupefied by the drug, and lying down on the couch, instantly fell asleep.

"Being desirous of ascertaining how long he would continue in this state, we did not disturb him, although he snored most profoundly, but allowed him to awake of his own accord, which he did in about three hours afterwards.

"Considerable depression seemed now to have followed the previous excitement; the eyes, though still full and projecting, being dull and heavy, and the whole countenance having a languid and stupid expression. The breathing was likewise heavy, and the pulse considerably below the natural standard, being full and labouring, and scarcely beating 60 in the minute.

"The immediate effect, therefore, of the drug in the present instance, and likewise in any other which afterwards came under my observation, was that of a strong stimulant. This, however, was soon succeeded by a still more powerfully sedative effect, which takes place sooner or later, according to the habits of the individual. An old hand will frequently smoke for hours before being completely under its influence, while a beginner, as we observed in the case of our cook, will sometimes be stupefied by two or three whiffs.

"Amongst the Chinese, the use of opium is almost universal, at least among the male portion of the community, and is far from being confined to the higher or wealthier classes, being equally prevalent amongst the very lowest, many of whom would rather want their dinner than be deprived of the intoxicating drug. Notwithstanding the severe penalties incurred by those found making use of it, it scarcely ever appeared to be made a secret of, smoking shops abounding in every town and village through which we passed. In addition to a tobacco-pipe, which each carried along with him, amongst our guard of honour (consisting of

a head policeman, as he was called, half a dozen soldiers, four palanquin bearers, and three wheelbarrow men), there were generally to be found several opium pipes, which were made use of occasionally in the course of the day's march. Tobacco, however, was principally made use of during the day, the opium being reserved till the evening, when they would commence after supper, and smoke until they could no longer put the pipe into their mouths. As can easily be imagined, the habitual use of opium, at least as made use of by the Chinese, produces the most injurious effects upon the constitution, still more, probably, than that of ardent spirit. The peculiar languid and vacant expression, the sallow and shrivelled countenance, the dim and sunken eye, and the general emaciated and withered appearance of the body, easily distinguish the confirmed opium smoker. The mind likewise soon participates in the general wreck of the body, and the unhappy individual, losing all relish for society, remains in a state of sottish indifference to every thing around him but the deadly drug, now his only solace, which sooner or later hurries its victim to an untimely grave.

"The most inveterate opium smoker that came under our observation during a journey of two months through the interior of the country, was the head policeman, under whose charge we were from the island of Hainan to the mainland of China. This individual was evidently an old stager, and went through the operation with great neatness and dexterity. Commencing soon after he came on board (about 5 o'clock in the afternoon), he continued without intermission until midnight, when, tired with observing him, I fell asleep.

"The refuse of the pipe likewise is much prized, especially where a superior specimen of the drug has been made use of, and is generally the perquisite of one of the servants, who forms it into pills by mixing it with a little oil, to which he treats himself while his master is in a state of oblivion."

MEMORY OF THE PAST.

NO. I.

THE COAL-BLAST.

It was a hot and sultry evening in the early summer of 181—, that, with other noisy children "just let loose from school," in the county of Durham, I was preparing to join in a game at cricket, when suddenly on all sides were to be heard the deep wallings, the hysterical sobs, the frantic screeches of women running recklessly in all directions with babies in their arms. Even on the school-boy's ear the sound made an impression; the bats and the wickets were in a moment thrown down, and the eager enquiry was, the cause of the village uproar? The answer—"The pit has blasted." Who can describe the agonies of the wives, for aught they knew, widows, deprived not only of their husbands, but of the means of support! Who can tell the deep anxiety portrayed in every countenance, as some of the swarthy miners entered the village, to bear the record that so and so were safe, and so and so were in the pit? Years have passed away since the event, yet often in my night dreams do I revert to that close and thundery evening, and seem to hear the heavy moan of those who never were on this side of eternity to behold again the husband, the brother, the father, the child—no, not even to behold the corpse, for the fragments of some of the mutilated bodies could scarcely be distinguished; their bones, to use the language of the psalmist, lay "scattered before the pit, as when one breaketh and heweth wood upon the earth."

The public mind and the feelings of the neighbour-

hood were at the time tenderly alive to the dangers to which pitmen were exposed. Accidents were continually happening. But a few weeks before, seventy-five persons had perished at Heaton* colliery, near Newcastle, by the influx of water, to rescue whom every attempt was made in vain. The remembrance of the fearful accident at Felling†, by which nearly 100 persons lost their lives, was still in vivid remembrance. The note of alarm soon spread, and the quiet peaceful village was, as might be supposed, in a moment thrown into a state of consternation.

The pit had blasted. This was apparent to the men at work upon the bank, from a cloud of dust and smoke seen to issue from the mouth of the shaft. A few minutes afterwards, one of the trappers, a boy about six years old, cried out to be drawn up. He was speedily followed by fourteen men and boys, most of whom were fearfully scorched. In a very short time, to their credit, several pitmen, regardless of their own personal safety, descended into the mine, where they found the corpses of fifty-seven of their fellow-workmen, some of whom appeared to be burned to death, but the greater number to have been suffocated by the after-damp, or azotic gas left by the combustion of the hydrogen with the oxygen. A few still retained signs of life, but died when brought up into the atmospheric air.

It was soon after the circumstance now referred to, that the safety lamp was introduced—whether the invention of sir Humphrey Davy or not, I pretend not to say, for that is a controversy on which I have no desire to enter. Certain it is, that the frequent recurrence of such accidents, continually occurring with greater or less fatality, had directed the minds of men of science to the consideration how far it might be possible to avert the mischief, for all the care taken to ventilate the mines on the most approved principles were unavailing. Dr. Clenny and Mr. W. Brandling's lamp were introduced to the notice of the Literary and Philosophical Society of Newcastle, towards the close of 1815; Mr. Stephenson, of Killingworth colliery, had made a similar attempt; while Dr. Murray and sir Humphrey Davy brought forward their respective plans. At a general meeting of the coal trade of the Tyne and Wear, a deputation from that body waited upon sir Humphrey, to testify their respect and admiration for his discovery of his safety-lamp, for exploring mines when charged with inflammable gas. In the autumn of 1817 he was invited to a sumptuous dinner at Newcastle, where a splendid service of plate of the value of 2,000 guineas was presented to him: with peculiar disinterestedness he refused taking out a patent for his invention. A handsome sum was afterwards also presented to Mr. Stephenson.

There existed in the minds of many of the pitmen a most strange unwillingness to make use of an instrument which would effectually secure their safety. In consequence of this, repeated accidents continued

to occur, not from any defect of the lamp, but from the perverse obstinacy and unpardonable carelessness of those at work in the mines. But it is extremely difficult to divest some minds of prejudice, and to get them to acknowledge the utility of any new discovery or invention. The employment of gas as a means of lighting; of navigation by steam; the possibility of railroad conveyance—all in course have been turned into ridicule, and all have triumphed over the pertinacious opposition of those who looked upon every advancement in art or science as a fearful innovation fraught with danger to the lives and liberties of the people.

It seems to me but as yesterday, when, seated in the parish church of —, on a Sunday afternoon, five coffins were brought in in the first instance. The service was read by one of the curates, who, when he had left the church for the burying ground, was succeeded by his fellow labourer at the head of twenty-seven others. No pen can describe the scene. The arrangement of the coffins in the aisle; the bitter lamentations of the relatives; the suffocating smell of the mangled remains; the consignment of the bodies to the large deep hole in which they were interred—all made a lasting impression on my mind, which time can never obliterate. More bodies were consigned to the grave on the following day, and, to add if possible to the solemnity of the scene, several children were baptized, whose fathers had been among the sufferers. Perhaps in no country churchyard lie more of the remains of those who, some seventeen years afterwards, fell victims to the cholera.

The subject to which I have adverted, naturally leads to the consideration of the vast importance of religious instruction to the persons thus employed in the coal districts, and with regret to the negligence too long testified to their spiritual necessities. In the present instance, nearly three-score persons were in a moment summoned to the bar of God. The pitmen of Durham and Northumberland are a very peculiar race. Their appearance denotes this. In their habits, opinions, views, and feelings, they appear to differ *in toto* from those around them. They have their peculiar customs, peculiar songs. Their worldly calling necessarily exposes them to imminent danger—the greater reason that they should be always ready—and naturally excludes them from many religious privileges which the agricultural population around them enjoy, and by which they ought to seek to benefit.

Who can look upon the rows of pitmen's houses which every where present themselves in this district, without putting the question, What has been done? what is now doing for the moral improvement, the spiritual instruction of the offspring of these labourers and useful men; nay, not merely for their offspring, but for the men themselves, who are hourly placed in the position of being summoned into eternity? May not many of their *strikes*, as they are termed, be referred to sheer ignorance? Most assuredly they may.

At the time referred to, there was comparatively absolutely nothing done for the pitmen's spiritual instruction. Uneducated, thoughtless, careless—no man seemed to have any concern for their souls. Large and populous townships, far from the parish church, rendered it extremely difficult to afford religious instruction to the people; and no effort was made to afford that instruction. They lived and died ignorant of the simplest truths of the gospel. A better state of things is now prevalent. New churches have been erected, and are erecting. Schools have been established; and a more faithful and energetic ministry is exercised. High time verily that it should. Still I fear that, from peculiar influences in certain quarters, while the intellectual improvement of the pitmen has been one great object, there has not been an adequate anxiety shown for their spiritual instruc-

* Heaton is about a mile and a-half from Newcastle. On the morning of the 31st of May, 1815, a fearful torrent of water from the neighbouring wastes rushed into a pit. Seventeen persons escaped; but every possibility of retreat was cut off from seventy-five. Some faint expectations were entertained during the first day, that a communication might be opened to release the sufferers, by uncovering and descending an old shaft, but the surrounding earth fell in. Twenty-four widows and seventy-seven orphans, besides Mrs. Miller (wife of the under-viewer) and eight children, had to deplore this fearful calamity. Thirty-seven horses were in the mine.

† On the morning of the 25th June, 1812, a dreadful accident took place at Felling, near Gateshead, the property of C. J. Brandling, Esq., when nearly the whole of the workmen were below (the second set having gone down before the first had come up), a double blast of hydrogen gas took place, and set the mine on fire, forcing up a volume of smoke that darkened the air to a considerable distance, and scattered an immense quantity of small coal from the upper shaft. Ninety-three men and boys perished. The bodies were buried in the chapel-yard of Nether Heworth, in the parish of Jarrow; an obelisk has been erected, inscribed with their names and ages.

tion. The mechanics' institution has been erected. Well—has the temple been erected also for the worship of the living God? I rejoice to know that it has, that there is now what there was not before; in the minds of many—a zealous anxiety that the neglected pitmen may be brought to a knowledge of the “truth as it is in Jesus.” Still much, very much, remains to be done.

PHARAOH'S QUESTION TO THE BRETHREN OF JOSEPH :

A Sermon,

BY THE REV. SAMUEL COATES, M.A.,

Incumbent of Thirsk, Yorkshire.

GENESIS xlvii. 3.

“What is your occupation?”

It is the privilege of the sincere inquirer after the “truth as it is in Jesus,” to gather instruction and warning from the plainest and simplest statements contained in the word of God. The exhibition of some particular character which, if presented to their notice, is suffered to pass unheeded by the generality of readers of the bible, supplies him at once with a model by which to shape his own conduct, and a test by which to try his own character. The mention of any striking incident which is looked upon by others as no more than one of the every-day events of common life, is laid hold upon by him who peruses the page of inspiration with a prayerful spirit, as a subject of serious admonition to himself, as well as a ground for deep meditation upon the wondrous “ways of God to men.” Nay, even a simple expression or an apparently casual question, which seems designed to answer no end beyond the immediate occasion which called it forth, awakens in his mind a train of reflections which frequently tend to the most important and salutary consequences. Look, for example, at the plain and brief enquiry in the text: nothing could be more natural than the question there asked. It appears that, after Joseph had made himself known unto his brethren upon their second arrival in Egypt to buy corn, he immediately took measures to have his father and all his family removed from the country in which they were dwelling, and placed under his own especial care. As soon as they reached Egypt, he at once proceeded to introduce his venerable parent and some of his brethren to the Egyptian monarch; from a desire, probably, to interest him on their behalf, and, possibly, from a wish to that effect expressed by the king himself. Upon the introduction of five of the brethren to Pharaoh, the first enquiry which he made of them was that contained in

the words before us—“What is your occupation?”—a most reasonable enquiry to make, it will be said. Nothing was more natural than that Pharaoh should wish to know the situation and circumstances of these strangers who had so lately arrived in his kingdom; more particularly when viewed in their close connection with that wonderful man who, under God, had been raised up as the deliverer of his land and people. And thus, as I before remarked, the casual or careless reader of the bible will regard the question in our text. The question is that of Pharaoh to the brethren of Joseph: it is asked as a matter of course, and so it is passed over. But not thus will it be with the thoughtful Christian. When he meets with such a passage as that before us in the page of holy writ, he will immediately make a pause; and, while the whole scene in Egypt is at once present to his mind's eye—while he seems, as it were, to hear Pharaoh again propounding this simple but expressive enquiry to the sons of Israel, the application will directly be made to himself. He will be struck with the forcible conviction that to himself is the same query proposed by a “greater than” Pharaoh; and a voice that will be heard seems to be sounding in his ears, and makes this forcible appeal to his conscience—“What is your occupation?”

My brethren, it is to such a salutary purpose that I would, by the divine blessing, apply the words of the text; and, transferring the occasion of them from the brethren of Joseph before Pharaoh, to ourselves as standing in the presence of the all-seeing and heart-searching God, I should wish this important question to be carried home to each heart, as now made by that God himself—“What is your occupation?” A consideration of the enquiry, together with the answer to be returned to it, may afford subject for profitable meditation. The words of the text

I. Evidently imply that each of us has, or is intended to have, an “occupation.”

II. They teach us to ask, what is the nature of that occupation with respect to different classes of individuals?

I. Now the word “occupation,” in its primary meaning, signifies “employment” or “business;” and the text leads us to infer that each individual amongst us has some such employment or business, for the due discharge of which we are accountable to him whose providence has imposed it upon us.

Had man been sent into the world with no other object than merely to spend a few days or years in this fleeting scene, and then to pass off the stage of life and cease for ever to exist, the question as to any occupation he might have need never be raised. The more

easily and pleasantly such a life could be got over, the better. With no prospect of future reckoning, no regard to present responsibility need be entertained: "Let us eat and drink," we might say, "for to-morrow we die." But, my brethren, we know it is not so. Not merely with regard to this life, but more especially with regard to that which is to come, a charge is committed to us. We have talents entrusted to us, which must be improved; we have duties imposed upon us, which must be performed; and the injunction laid upon each of us by him to whom we are indebted for the talents, as well as responsible for the performance of the duties, is Occupy—"occupy till I come." Throughout the scriptures we are addressed as those who have work of some kind or another to execute; and precepts are urged, as well as examples set before us, in order to stimulate us to the right employment of the talents and opportunities thus entrusted to our care.

With regard to the things of the present life, hear what the scriptures declare: "Seest thou a man," says Solomon, "diligent in his business, he shall stand before kings; he shall not stand before mean men" (Proverbs xxii. 29). The apostle Paul, while urging the Romans to "fervency of spirit in the service of God, enforces the important admonition to be "not slothful in business" (Rom. xii. 11). To the Ephesians he says, "Let a man labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Ephes. iv. 28): and he earnestly exhorts the Thessalonians in these words—"That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (1 Thess. iv. 11, 12).

If from precepts we pass on to examples, we find the duty of "diligence in business" strikingly set before us in the conduct of the holy men of old, the saints and servants of the Lord. We find the patriarchs, in the days of their greatest prosperity, to have invariably considered themselves called upon to engage in some useful occupation. Among the Jews generally it was considered right that such as had even received a good education should learn some trade, in order that they might the better provide for themselves in case of necessity. Indeed it was a standing maxim among that people, that "he, who teaches not his son a trade, teaches him to be a thief." Accordingly St. Paul, highly educated and learned as he was, worked at his trade of a tent-maker. Peter, Andrew, and John, even after they enjoyed the blessed privilege of intercourse with our Lord, fol-

lowed their occupation of fishermen; and our Saviour himself, who was the reputed son of a carpenter, is with great reason supposed to have worked at his father's trade while residing, during the earlier years of his life on earth, at Nazareth. We find the question asked by his unbelieving countrymen, "Is not this the carpenter?" (Mark vi. 3)?

Thus we see that, even as regards the present life, each of us is to be considered as having an "occupation;" that God has not sent us into the world to be mere idle cumberers of the ground; but that we have duties to perform and services to discharge, which, while they have a due reference to our own comfort and the benefit of our fellow-men, should have for their leading object the glory of our God and Saviour.

And surely, brethren, with regard to things of infinitely higher moment, it must be needless to remind professing Christians that they have a work entrusted to them, an "occupation" which demands unwearied attention, incessant watchfulness, and fervent prayer. God has imposed upon us a duty, upon the right discharge of which depends not only our present happiness, but our everlasting welfare.

"A charge to keep we have,
A God to glorify;
A never-dying soul to save,
A rest to gain on high."

Not merely the fact of such an occupation, but the importance and necessity of a strict attention to it, meet our view in almost every page of the bible. Throughout, by precept as well as by example, we are urged to "work out our salvation with fear and trembling" (Phil. ii. 12). By threatenings and promises, by warnings and invitations, we are called upon to attend to the great business which our Father has given us to do. We are reminded that, however highly we may regard things of inferior moment, yet that "one thing is needful" (Luke x. 42). We are exhorted, in this particular at all events, to "work while it is day;" remembering that "the night cometh, when no man can work" (John ix. 4). In short, we are invariably addressed and encouraged and warned and threatened as those who have a business to perform, an occupation to discharge, for the due fulfilment of which we shall hereafter be called to a strict account. Thus we learn, from the whole tenor of scripture, that even in respect of the things of the present life, but much more with reference to the life which is to come, we have an "occupation"—a business to execute, a work to do, which the Lord of heaven and earth demands at our hands.

And is it so, brethren? Then, what a call

there is for strenuous exertion in the discharge of our important duties ! what need of earnest prayer for the grace of God, that we may be faithful in the employment of our talents, and that God would "establish the work of our hands upon us!" Who among us can say, "I may sit down and comfort myself with the idea that I have nothing to do?" Who can say, "I have gained wealth sufficient to entitle me to spend the remainder of my days, whether many or few, in comparative ease and indolence?" Who can be entitled to look upon himself as an idle, inactive pensioner upon the bounty of God; called upon to exert himself neither for his own benefit nor for that of others? Who, in a word, can assert, "I have nothing to do but to think of myself, and to say to my soul, 'Take thine ease, eat, drink, and be merry?'" Is this to employ the talents which a gracious God has entrusted to us, as he would have them employed? Is this the life which should be spent by him who ought to be, and is expected to be, occupied incessantly in promoting the welfare of his fellow-men, the glory of his God, and the salvation of his own soul? Is this, in fact, to follow the example of him who, in reply to those that ignorantly would have diverted him from the high and holy object for which he came into the world, uttered the gentle rebuke—"Wist ye not that I must be about my Father's business" (Luke ii. 49)? My brethren, there is not one of us who is privileged, if privilege it can be called, to be idle; idle, in the midst of so much occupation as our great Master has put into our hands. Nay, there is not one of us who can be idle. Man is by nature an active being. If the body be disengaged, the mind will be at work; and, if that mind be not occupied in the service of him whose service is indeed the most perfect freedom as well as the most exalted privilege, there is one who will soon give it an occupation. For, to adopt a sentiment which, although originally addressed to the feelings of children, it would be well if some "of an older growth" would lay to heart—

"Satan finds some mischief still
For idle hands to do."

Having thus seen that each of us has, or is intended to have, an "occupation," let us proceed,

II. To enquire into the nature of this occupation with respect to different classes of individuals.

As I have already observed, altogether unoccupied we cannot be: if the service of God does not engage our attention, the service of Satan will. But when we come to enquire of the several classes of individuals whom we

meet with in the world, as to the nature of their respective occupations, the answer is too often anything but satisfactory. All have their engagements; all, even the most indolent, have something which they imagine occupies them. But when the question is proposed—"What is your occupation?" from how few, comparatively, have we the comfort of receiving the reply—"I am occupied about my Father's business!" Now let us take a brief review of some of the various occupations in which different individuals are engaged.

1. Look at the man whose whole time is taken up in the accumulation of earthly riches and possessions; and ask him what is his occupation? He will tell you of the labour and fatigue which he has undergone, in search of his much-loved idols; of the anxiety with which he has followed out his plans, and the eagerness with which he has seized upon every opportunity whereby he might increase his treasures, and add one possession after another. He will speak of the sleepless nights and toilsome days he has passed in pursuing his favourite schemes for acquiring worldly wealth: he will boast how "early he has risen, and how late taken rest"—how industrious and pains-taking he has been, in order to gain the darling object which he has all along had in view; and then, with pride and self-satisfaction, he will point to his hoarded treasures and ample possessions: "This," he will say, "is the fruit of my labour and industry; these are the well-earned gains to the acquisition of which I have so long devoted myself; such and such are the objects in which I have been occupied, and these are the results of my occupation; I have worked hard, and laboured long, and I am rewarded for it—I am now a rich man!" True; such a man has laboured long, and worked hard; and he has obtained his reward too. But for what has he laboured? Has it been "for that meat which endureth unto everlasting life?" What work has he performed? Has it been the work of him who sent him into this world, that he might "work out his own salvation with fear and trembling?" Alas! no. All the labour which he has expended has been upon "the meat which perisheth." All the work which he has wrought has been but vanity, the result of which will be that "sorrow of the world which worketh death." Talk to such a man of the "pearl of great price:" speak to him of "the unsearchable riches of Christ;" tell him of that "inheritance which is undefiled, and that fadeth not away," reserved in heaven for the faithful servants of God; and you talk to him about what he does not understand. His whole life has been devoted to the "god of this

world;" his thoughts have been entirely taken up with the "mammon of unrighteousness:" and he now finds himself destitute of the only real treasure which "the world cannot give nor take away," namely, a saving knowledge of God, and an interest in the merits of a crucified Saviour. And what reward can such a man expect, in return for all his worldly and selfish schemes? Truly, except he repent, he will find that he has been only "treasuring up unto himself wrath against the day of wrath and revelation of the righteous judgment of God."

2. Look again at the man whose thoughts and time are engrossed with the pursuit of worldly ambition and consequence; and ask him what is his occupation? He will answer that his great object is to get himself a name upon earth—to shine conspicuous among his fellow-men, and to excite the envy and admiration of the world by his superior power and greatness. Speak to such a man of the "honour that cometh from God only;" remind him of the high dignity which attaches to a child of God and heir of heaven; point him to the crown of glory which the Lord, the righteous judge, shall give to them that love his appearing; and you speak upon subjects in which he feels no interest. No; his heart has been set upon the pomps and vanities of this transitory world: he has "loved" and sought "the praise of men more than the praise of God." His ambition has been to gain earthly distinctions, rather than to secure the favour of him, to "bear whose cross" is the highest distinction that sinful man can aspire to. In these pursuits he has been occupied, and the fruits of his occupation have been—what? Perhaps to secure the passing breath of popular applause; perhaps to excite the envy and incur the hatred of those who, in running the same race, have not been so successful as himself; but more probably not even this: nothing but disappointment and misery and shame! O, my brethren, they who set their hearts upon this world's distinctions, while for them they sacrifice the favour and approbation of their Judge, make but a sorry exchange. Truly may they be said to grasp at a shadow, and so lose the reality. "Them that honour me," says God, "I will honour; and they that despise me"—however high they may stand with the world—"shall be lightly esteemed" (1 Sam. ii. 30.)

3. Look, once again, at the man whose whole time is devoted to earthly pleasures and sinful enjoyments, and ask him "what is his occupation." His course of life answers for itself. You see him busied in the frivolous and unprofitable amusements of the world, and eagerly pursuing its vanities and follies; or you behold him revelling in sen-

suality and intemperance, indulging without restraint in drunkenness, fornication, and every species of luxury and excess. The hours that should be devoted to the faithful discharge of those duties which belong to "that state of life unto which it has pleased God to call him," are wasted in the gratification of his carnal lusts and sinful appetites. The time which ought to be spent in the service of God, and the care of his never-dying soul, is willingly given up to the service of the world; and all serious reflection, both as to time and eternity, is drowned in one continued course of riotous mirth and joy. And what is the consequence? What is the profit resulting from such an occupation as this? In the more exalted stations of life you see fortunes squandered, time wasted, health ruined, all sense of decency lost, and evil multiplied in the world by the force of bad example. In the lower ranks of society you witness families impoverished; the wife of his bosom, and the children which ought to be the objects of his tenderest love, left either to suffer under pining want, or to sorrow under unavailing grief; the comforts of home, of his own fireside, exchanged for the noisy revelry of the ale-house, and in every case, all feeling of reference and regard for divine things deadened, or totally extinguished. "There is no fear of God before the eyes" of such men as these.

My brethren, is this an exaggerated picture of the effects resulting from such an occupation? Go, and look into those haunts of iniquity, where men meet together only for the purpose of showing how far they can debase themselves, and drive from their minds all sense of shame, all feeling of religion; and then visit the houses of such characters, and see what is passing at their homes; and the facts will speak for themselves. Well may it be asked of such men, in the impressive words of the apostle, "What fruit have ye in those things whereof ye have cause to be ashamed? for the end of those things is death" (Rom. vi. 21).

But now, go and ask the Christian "what is his occupation." His very looks will almost give an answer to the question before his words can utter it. The calm expression, the peaceful composure, which dwells in that man's countenance, so different from the anxious and feverish glance of the mere follower of this world, informs you at once in what he has been occupied—it is "about his Father's business." But hear him speak for himself: he will tell you that, before he was acquainted with God, he knew not what happiness was; that while he was destitute of an interest in Christ he was an

outcast, as it were, from the abode of peace. He had sought it in the world, it is true, but he found it not. He once thought it was to be met with in the scenes of earthly pleasure and vanity, but it always eluded his grasp. Now, however, that he has tried the ways of religion, now that he has devoted himself to the service of God, he has learnt by happy experience that "all her ways are indeed ways of pleasantness, and her paths are peace: he will tell you, that "in keeping of God's commandments there is great reward:" he will tell you, that he finds religion to be the very balm which he requires; that the statutes of the Lord are the joy of his heart; that the sabbath is to him "a delight, the holy of the Lord, honourable;" that the house of God is a place whither he always goes with gladness, and from which he always returns with a blessing; that in the practice of temperance, honesty, charity to man, and devotion to God, he experiences a pleasure which all the vain delights of the wicked could never bestow, and of which the world cannot deprive him. "This," he will say, "this is my occupation, and these are the happy fruits of it; I have tried God, and I have not found him a hard master; I have put his promises to the proof, and not one of them has failed; I now know that he 'is able to do exceeding abundantly above all that I could ask or think.' In his blessed service, therefore, through divine grace, will I be occupied henceforth and for ever."

My brethren, let this occupation be yours. Some of you, it may be, have followed a very different service; you have tried what the world can do for you; you have made full proof of the alluring prospects which it held out; you have had your run of its pleasures and follies; and what have you found them to be, but vanity in the enjoyment, and bitterness in the result? Others, possibly, may be of a different character; an undecided class of persons, of whom, although nothing glaringly bad can be said, yet it is impossible to speak well; a set of individuals who are neither one thing nor another. You, although not openly giving yourselves up to the service of sin, are still not fervent in the work of the Lord. You are leading an useless, idle, unmeaning life; endeavouring to compromise between God and the world; afraid to enlist altogether on the side of sin, yet too slothful to exert yourselves in the cause of God. Now what answer can such persons give when the searching question is proposed to them—"What is your occupation?" Surely by those who thus lead a life neither honourable to themselves nor profitable to their fellow-men, nor conducive to the glory of their God and Saviour, nothing

can be looked for but the sentence—"Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth" (Matt. xxv. 30).

May all, however, be brought to a better state both of feeling and action. Seriously let us reflect that we have each a work committed to us, which we must neglect at our peril. Frequently let us bring to mind the important inquiry, as addressed to us by God himself—"What is your occupation?" What has it been hitherto? Has it been such as to edify ourselves, and "adorn the doctrine of God our Saviour?" And let us not forget that the period of our occupation will not last for ever. To some of us it must be short—to all its termination is very uncertain. On the young, especially, I would urge the serious truth, that this occupation cannot commence too early. Seek at once to be occupied in your heavenly Father's service; for be assured that wherever your lot may be cast, whether in joy or in sorrow, in health or in sickness, in the abode of gladness or in the house of mourning, there is but one occupation that can afford you any real peace—"Acquaint yourselves with God, and be at peace, thereby good shall come unto you" (Job xxii. 21).

May each of you, brethren, be enabled, through the aid of the Holy Spirit, so to give yourselves to him who bought you with his blood, "to be a peculiar people unto himself," that, when the close of your earthly occupation draws nigh, you may be enabled to exclaim, somewhat in the language and spirit of your Saviour—"I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father," receive me into that glory which thou hast prepared for them that love thee, before the foundation of the world (John xvii 4).

MY SCOTTISH TOUR.

No. XIII.

EPISCOPACY—VI.

ITS PRESENT STATE.

THE Scottish episcopal church is at present divided into six dioceses—1, Edinburgh; 2, Glasgow; 3, Aberdeen; 4, Moray, Ross, and Argyll; 5, Dunkeld, Dunblane, and Fife; 6, Brechin. Each of these is under the government of a bishop, who does not, however, always necessarily reside in his diocese, although the chapel of which he is incumbent is regarded, for the time as forming part of that diocese: thus the bishop of the second diocese resides in Leith; of the fourth, in Fife; of the fifth, in Aberdeenshire—an arrangement which does not appear at all advantageous to the interests of the church. The bishops in the Scottish episcopal church, or, as they now designate themselves—on what ground or

by what authority I presume not to say—"the bishops of the reformed catholic church" (a designation the import of which, I confess, I do not fully comprehend) are elected by the clergy of their several dioceses, according to the mandate issued by the primus. This mode of election is a necessary result of their not being connected with the state, and might lead to cabals; though in no instance, to the best of my knowledge, has it done so. In America, however, we know it has led to direful consequences; that it has caused dissensions and differences to arise, most detrimental to the peace of the church and the furtherance of true religion. Though not justly amenable to the charge of Erastianism, I must confess myself so opposed to voluntarism in all its proteus shapes, whether on this side or the other side of the Atlantic, that I regard the union of church and state as indispensable to the temporal as well as spiritual prosperity of a nation.

The *congé d'elire* in the appointment of our bishops—for appointment it is—may doubtless have been abused, and led to the improper exercise of ministerial patronage; I feel assured however, that the peace and welfare of the church would be much endangered by the introduction of another system. All popular elections in matters ecclesiastical must lead to pernicious results. Experience has demonstrated that at such elections there has been as much perjury, bribery, corruption, and intemperance, as ever presented themselves in an election for any civic office.

The bishops are supreme administrators of the canon law, each in his own diocese. Collectively they form a court called the episcopal synod; of which one of their number, with the title of primus, is president. To this court, which meets annually, appeals may be made from the decisions of the several bishops, and its decisions are final. The supreme legislative authority is vested in the general synod. This court consists of two chambers—an upper, in which the bishops sit alone; a lower, consisting of deans and delegates, one of each class being sent from every diocese. Deans are presidents of all diocesan meetings of the clergy in the bishop's absence, and are nominated by the bishop. No canon can be enacted or abrogated without the assent of both these chambers. General synods are held only at such times as the bishops think expedient; four such having been held in the present century. The lowest class of church courts are the diocesan synods, which meet annually, and consist of the bishop and instituted clergy of each diocese. In these, bye-laws may be framed for the diocese only, subject to the revision of the next general synod; and it is in diocesan synods that the bishop sits as judge in all cases of discipline. The other members of the synod must in such cases hear the evidence, and give their opinions *seriatim*; but the decision of the bishop is the judgment of the court, subject to an appeal to the annual episcopal synod. In the early ages of the Scottish church, one of the bishops held a presidency with the title of "Primus Scotorum Episcopus." St. Andrew's was not erected into an archbishopric until the reign of James III., nor Glasgow until that of James IV. After the revolution, on the death of the archbishops, the ancient office was restored. The primus is chosen by the majority of the bishops, his chief privilege being that of convoking and presiding over them.

Notwithstanding the known fact that a vast portion of the landed property in Scotland is in the hands of episcopals, and that as a body the members of the church are very wealthy, comparatively little was done either for the proper remuneration and support of the clergy, or for the due celebration of public worship. Adverting more particularly to the northern dioceses—the remark does not apply to the southern, where many splendid chapels are erected—"the minister's very precarious pittance was

often not that of a common labourer, while the chapel was often a mean thatched building, of very inferior description, and far from suitable as a place of Christian worship." I quote the words of a circular now in my hands. Meanwhile the burgher and anti-burgher and relief meeting houses rose certainly not tastefully, yet substantially. This at the expense of labouring mechanics: and the emissaries of Rome have not been idle in their erection of suitable edifices; for they have gone upon the principle of erecting a mass house to collect a congregation, and not waiting for a congregation, and then erecting a mass house. The incomes of the bishops were also wholly inadequate for their respectable maintenance. This was a serious evil, and one which has not been remedied as it ought. I know instances where persons living in the highest style grudged their yearly rent of a few pounds for the best pews in the chapel situated in their locality, and yet piqued themselves on being strict and staunch episcopals. But, whatever episcopacy there might be in the head, assuredly there could be but little grace in the heart; if there had there would have been no unwillingness to support a very poor and very deserving man, and to furnish to others the mean of attendance on divine ordinances*.

"That an ungodly world," says Mr. Woodward, "should pass over and neglect the messengers of him who came to save it, however to be deplored, can neither surprise or startle the well instructed mind. 'If the world hate you,' says that blessed Saviour, 'ye know that it hated me before it hated you.' That men should pay with grudging calculation for services which they do not value, is strictly natural, and in full consistency. Hence, the popular cry for what is termed a cheap religion. Hence if a man devote his time and talents to the bar, to arms, to medicine, to public business, or to the finer arts, the general sense and feeling are, that in all these instances the labourer is worthy of his hire; while, if equal zeal and equal gifts are employed in the offices of the sanctuary, and in the service of the altar, there is an almost universal cry of 'shame,' where it can be proved that the ambassador from God to man receives even the half of what would be considered fair remuneration in any secular calling. * * * It is no less my firm persuasion, that the parsimony with which so many are disposed to pay for religious services (I say religious services—for the most worldly-minded will heap their offerings on the altars of superstition; they will freely spend their money for that which is not bread, and dearly purchase the most flimsy counterfeits of religion), it is, I repeat it, my firm persuasion that all this parsimony is resolvable into a practical contempt for sacred things—a spirit which rates the ministrations and the counsels of the clergy below even the miserable stipends it would allot them. It is then, as I have before observed, quite accountable and strictly natural that an ungodly world should pay with a niggard hand for what they do not want, and where they feel there is no value received. To such it would be fruitless to urge the example which this scripture with so much simplicity holds forth."

In some measure to palliate these evils, two societies have been instituted. The Scottish Episcopal Fund in 1810, the object of which is to provide official incomes for the bishops, independent of what they may receive as incumbents of chapels—for generally

* According to a statistical table of thirty-two incumbencies, published in 1840, the annual income of one minister was 4*l.*, distance to be travelled 18 miles; of another, nothing certain; of another, uncertain; of another, 13*l.*, twelve miles to be travelled through bad roads; of another, 26*l.*, forty miles to be travelled on pastoral duty, roads bad, and heavy tolls. I believe that such appalling facts were till lately unknown, not merely to the bishops and clergy of the united church of England and Ireland, but to the episcopals of Scotland generally.

† "The Shunamite," by rev. H. Woodward.

speaking they all minister to congregations. At the time of its formation, there existed no association for the relief of the necessities of the inferior clergy; this object was also incorporated into the purposes of the fund; and, by its constitution, at least one-half, and not more than two-thirds of its annual income must be divided among the bishops, the remainder being dispensed among the more necessitous clergy. The annual allowance from this fund has been, until the year 1840, only £21. to five of the bishops, and 118*l.* to the bishop resident at Edinburgh, and from 10*l.* to 20*l.* to a small number of clergymen recommended by the bishops.

The Scottish Episcopal Church Society took its rise from the Gaelic Episcopal Society, instituted in 1831, for the supply of the church in the Gaelic districts, but which was found to be of too restricted a character. Its nature may be best explained by the 40th canon, enacted in a general synod, held in Edinburgh in 1838:—"Whereas in the primitive church, and by apostolic order, collections were made for the poorer brethren, and for the propagation of the gospel, it is hereby decreed that a similar practice shall be observed in the Scottish episcopal church. Nor ought the poverty of the church, nor of any portion of it, to be pleaded as an objection, seeing that the divine commendation is given equally to those who from their poverty give a little with cheerfulness, and to those who give largely of their abundance. For this purpose a society, called the Scottish Episcopal Church Society, shall be formed; the objects of which shall be—1st, to provide a fund for aged or infirm clergymen, or salaries for their assistants, and general aid for congregations struggling with pecuniary difficulties; 2ndly, to assist candidates for the ministry in completing their theological studies; 3rdly, to provide episcopal schoolmasters, books and tracts for the poor; 4thly, to assist in the formation and enlargement of diocesan libraries. To promote these important purposes, a certain day shall be fixed upon annually by every diocesan synod, when a collection shall be made in every chapel throughout the diocese; and the nature and object of the society, in reference to the existing wants of the church, shall be explained to the people."

It must be matter of regret that this latter institution has departed from its original object, and, by voting a considerable portion of its funds to the former, has acted in direct contrariety to the original intention of its founders and early supporters. The sum of 315*l.* was so voted during the last year. Now by what authority was this done? Certainly it was not in accordance with the objects above stated; and such breaking of good faith with the original subscribers must, I fear, act most prejudicially to the best interests of the society. Not less than one-half of this sum so voted must go to the bishops, of course to the impoverishment of the poorer brethren*. It never was intended in the first instance, that such a grant should be made. I speak from unquestionable authority on this point; I cannot but regret this circumstance. Let it not be supposed I would grudge the Scottish bishops larger incomes, independently of what they receive from their congregations or from other sources—very far from it. I think a permanent fund should be raised forthwith; and, with all the episcopal wealth in Scotland, such a fund might easily be accumulated for providing them with a respectable maintenance: more they do not require—their situation does not demand it; but to this surely they are fairly entitled. With the following remarks I fully and entirely agree; they apply to the Scottish episcopal quite

as much as to the American:—"Reflecting churchmen will feel it to be their duty and privilege to support the episcopate, at least in competence. To dole out with a parsimonious hand a pittance that will barely supply his necessities, and leave him penniless and dependent, is neither generous nor scriptural. A bishop is to be given to hospitality, and the church should furnish him with the means. As a scholar he must make himself acquainted with the passing literature of the day; he must lay in stores of theological and biblical knowledge; he must keep up an extensive correspondence with the holiest and brightest luminaries of the church, so that he may be able to lay before the clergy of his diocese the best methods for promoting the spiritual interests of the people committed to their charge. All this will require aid, and a diocese alive to its best interests will take care not to be deficient on this point*."

My only object in making the foregoing remarks, is merely to advert to the fact that the Episcopal Church Society had deviated from its original object; and to express a hope that its future grants will be made in accordance with its original objects, and that it will be enabled to put episcopacy in Scotland in an entirely new position.

That episcopacy has advanced, and is rapidly advancing in Scotland, is a fact of which its adversaries are fully aware. The style of the chapels in the southern division, and their increase in number, powerfully illustrate this fact; and monthly we hear of proposals for the erection and partly endowing new places of worship. This is peculiarly gratifying; still there is one circumstance in connection with the present state of episcopacy in Scotland to which I would refer, namely, the apparent want of accommodation provided for the lower orders—and I speak with especial reference to large towns; and let Edinburgh illustrate the remark. In the new town of Edinburgh there are five episcopal chapels; but where are the poor to be found? In three out of these the answer would be—nowhere! There is not the free sittings for the poor of the community; there may be the golden cross over the communion table, too often vulgarly and erroneously termed the altar, but there is not the cross seat in the middle and side aisles; there is not that blending together of different ranks which adds such a charm to the worship of the church of England, be it in city or in village; and, in the cele-

* Philadelphian Episcopal Recorder.

† I have heard it frequently stated, that it matters but little if any whether the term *altar* or communion table is used; I think a vast and important doctrine depends upon it. "As Christianity has no temple, so she has no victims; no need, therefore, nor any place for sacrificial ministers. It follows that there can be no 'altar' in the English church, in the proper sense of that term. 'Alms and oblations' are placed upon the communion table, and presented unto God; but not offered up in any sacrificial sense: and the 'offering of ourselves, our souls and bodies,' is a moral offering; to which that word is therefore applied only in an analogical sense. It will be found accordingly, that our communion service has no hint of a sacrifice, literal or commemorative, as offered then and there; but the church instructs her members that the Lord's supper was instituted for the continual remembrance of the sacrifice of the death of Christ (*Church Cat.*) If the sacrifice were, in any sense whatever, enacted at the time, the term 'remembrance' would have been misemployed by our reformers."—(*See the 'National Church of England, &c., by rev. Robert Eden, M.A., minister of St. Mary's Chapel, Lambeth, &c.*)—The church of England, in fact, never, to the best of my knowledge, applies the word *altar* to the communion table. In fact, she seems to be peculiarly careful that the term should not be used. In the Scottish episcopal church it is different. In the communion office of that church, which according to canon xxi., is "to be held of primary importance—to be used at all consecrations of bishops and at the opening of all general synods—the word *altar* is employed. The Scottish episcopalians, therefore, probably are warranted, with their view of the subject, in their general use of the term; but the church of England and Ireland entirely repudiates it. I cannot but raise my voice in protest against the erroneous views—erroneous in my opinion—concerning the sacraments of baptism and of the Lord's supper which have appeared in several publications of the Scottish episcopal clergy.

* During the last year the society has been enabled to raise the income of 22 incumbents to 30*l.* Had the sum referred to not been alienated, their incomes might have been raised to very nearly 30*l.*

bration of divine service, there is in some cases too much attempt at pomp and parade. In some of these remarks I am fully borne out by bishop Terrott, whose long experience qualifies him to give a correct statement: "Few," says he, "who have resided in the southern division of the island, can fail to be painfully struck with the uniformity of our congregations, with the want of that happy mixture of rich and poor which they have been accustomed to see in the holy equality of universal prostration before the throne of grace. We must not imagine that we have no poorer brethren, merely because they do not, as in the south, fill the benches of our aisles, and satisfy us of their existence every Lord's day: we have poorer brethren, fellow members of the body of Christ, in the providence of God." Bishop Terrott now occupies a station which may enable him to remedy the very evil of which he so justly and properly complains, to do something effectual for the religious instruction and edification of those poor brethren. Could no plain service be provided for the poor episcopalians of that city? By plain service, I mean such as we have in the holy fanes of England—the simple psalm or hymn; the absence of unnecessary external trappery, which may dazzle the eye, but cannot savingly touch the heart; the humble reading of the liturgy; above all, the faithful, uncompromising preaching of "Christ crucified," "the power of God and the wisdom of God." I rejoice to know that there is such preaching—that it is not banished from the pulpits of episcopacy, though at one time it was nearly transplanted to make room for a soul-deluding though sweet-toned morality. It is all very well to allude to the apostolical claims of the episcopal church; it is all very well to talk of the wide and essential difference existing between her and other communions—to the full I acknowledge that difference; still I cannot but express my full conviction that there is one mode alone whereby episcopacy can permanently flourish in Scotland or elsewhere—the preaching of a free and a full, of an unfettered and an unclouded gospel. Wherever that is preached, sinners will be converted—souls will be saved; the beautiful harmony which ever should exist between the desk and pulpit will be unbroken; the liturgy will be valued, not so much on account of its antiquity—ancient as it is—as that it is entirely adapted to set forth, in the most scriptural language, the wants of weak, sinful and perishing creatures; and the feelings of the dying Herbert will be fully entered into, who, being asked on a dying bed what prayers he would prefer, exclaimed—"O, sir, the prayers of my mother, the church of England; no other prayers are equal to them!"

The Cabinet.

NECESSITY OF OUR SAVIOUR'S PASSION.—

There is yet one reason more of our Saviour's passion, of which, if we see not distinctly the full force, we see, however, that it may be of infinite force. Mankind are sinners: our first parents were so; we have all been so—few of us think to what a degree; and close upon sin follow weakness and guilt. The good instructions and example of our blessed Lord have, indeed, without any thing farther, a powerful tendency to reform us, if we have strength to reform ourselves on seeing that we ought. But what can they do for us if we have not? which experience too often proves to be the case: or, supposing them to do it ever so effectually, still it would be true that we have been sinners, have dishonoured our Maker, and broken his laws. Who but himself can tell what satisfaction the holiness of his nature and the honour of his government may demand to be made for such offences?

Mere sorrow for having done amiss very seldom frees us in this world from the ill consequences of transgression: and what security can we have that it will in the next? Living well for the future is making no amends for having sinned before, for it is no more than our duty if we had never sinned at all; besides, that what men call living well, especially men destitute of the spirit of Christ, is mixed with innumerable and grievous faults. In this state of things, then, where is the certainty that our sins would or could be forgiven; or the authority of God kept up in the eyes of his creation otherwise than by punishing the guilty? And if that was to be done, the whole race of mankind must fall under the sentence. Here it was, therefore, that his unsearchable wisdom interposed, who, alone knowing the fittest means of reconciling justice with goodness, pitched upon this—that, as a terrifying monument of the ill desert of iniquity, his beloved Son should, in our nature and in our stead, suffer death; and, for an eternal demonstration of the divine benignity, his undergoing it voluntarily should be rewarded with the highest glory to himself, and with pardon and grace, and life eternal to all who made their humble claim to them, by repentance, faith, and love. Thus did God show himself "just, and the justifier of them which believe in Jesus;" thus did "mercy and truth meet together, righteousness and peace kiss each other."—*Abp. Secker.*

Ætæp.

THE EARTH*.

"Earth shall pass away."—MATT. xxiv. 35.

CREATION'S smiles of golden hue—

Borne on the west wind's sigh,
O'er mountain's brow and lowly dell—
Would fain their transient moments tell,
And whisper—They, like I and you,
Must one day fade and die!

Yes, when God sends abroad his word,
To bid time's progress stay;
Laid low shall be the lofty pine,
And flowers their beauty all resign,
Just as the song of summer's bird
With autumn glides away.

Yet O, how fair do all things seem!
Too bright to sink in death:
The sun-ray crowns the forest trees,
And revels with the passing breeze—
The valley's brook laughs in the beam,
And loves the violets' breath!

Now mellow corn fields waving stand,
Inhaling noon-day's heat;
The Lord shows down the fruitful store,
Nor need his children ask for more;
Ten thousand blessings from his hand
Are mingling at their feet.

But who is he that dreads the morn,
When earth's great bond shall rend?
Soon all her joys will cease to charm;
Since none but heaven's own mighty arm
Can man uphold with hopes new-born,
And streams of comfort send:

* From "The Christian Offering."

Hopes—of a brighter, better world,
 Beyond the spreading skies !
 There, faithful ones in light now roam ;
 And to that long-sought, sinless home,
 The soul, with banner all unfurl'd,
 Takes wing—and never dies !

Miscellaneous.

JOHN ROGERS.—The first called to take up his cross was John Rogers. He had been brought up in Cambridge, and afterwards became chaplain of the factory at Antwerp, where he fell into the company of Tindall and Coverdale, and helped them to produce that translation of the bible which goes by the name of Matthew's translation. He thence removed to Wittenberg, where he had the charge of a congregation for many years, till Edward's accession having rendered it safe for those who held his opinions to return to their native land, he repaired thither with his wife and children (for he was married), and was soon preferred by Ridley to a prebend of St. Paul's, and to the divinity lectureship in that cathedral. Thus was he in a situation to attract the attention of Mary, and to be smitten by her evil eye. Accordingly, he was soon brought before the council to answer for his doctrine ; and having been first confined to his house, where he remained half a year, and from which he took no pains to escape, he was afterwards, by the tender mercies of Bonner, committed to Newgate, and lodged among the common desperadoes of a gaol for twelve months more. In his examinations before Gardiner and the council, he played his part with the intrepidity of one who felt strong in the righteousness of his cause, and with a force of reasoning which it required the scoffs and brutal laughter of his judges to smother, for answer it they could not. Kneeling on his knees, he reminded them of their own acquiescence in the laws of Henry and Edward ; one amongst them, and he the chief, having been the open advocate of the king's supremacy as opposed to that of the pope. He defended his own marriage, as being originally contracted in a country where marriage was permitted to priests ; and said, that neither did he bring his wife into England till the laws of England permitted it too. With regard to service in an unknown tongue and the doctrine of the mass, he stayed himself upon scripture, Gardiner exclaiming against him " that he could prove nothing by scripture, for that scripture was dead, and must needs have a lively expositor." But all was in vain, for they were bent to have his life ; and having been on several successive days brought before his judges, that some semblance of justice might not be wanting, he was at last condemned ; and on the 4th of February, in the year 1555, being Monday, in the morning, he was warned suddenly by the keeper's wife of Newgate to prepare himself for the fire. He had been sound asleep ; but being at length awakened, and bid to make haste, " Then," said he, " if it be so, I need not to tie my points ;" and so was he had down to Bonner to be degraded, of whom he craved one petition—that he might talk a few words with his wife before his burning ; but this poor consolation was denied him ; and being led to Smithfield by the sheriffs, singing the *Miserere* as he went, his wife and eleven children, one at the breast, meeting him by the way, his pardon still offered him at the stake, on condition of his recantation, he bore himself through this most trying temptation of all with a stout heart, and, bravely washing his hands in the flame as he was burning, gave up his spirit to God. Notwithstanding the care which had been taken to remove his writings,

during his confinement in prison, he had contrived to evade the vigilance of his keepers ; and it was supposed that when he wished to have a word with his wife before he was put to death, it was to tell her where they were secreted. If so, however, it was needless ; for, when she and her son afterwards visited his cell, and were on the point of going away, the latter chanced to cast his eye towards a dark corner, under a pair of stairs, and there perceived a black packet of papers, which on examination turned out to be an account of his trial, written in his own hand, wherein was contained, as well as many of the details already given, a very touching prayer, begging of God to sustain him, and all others in the like case, through their great need, and importuning all " to be good to his poor and most honest wife, being a poor stranger ; and all his little souls, her's and his children, whom (he adds) with all the whole faithful and true catholic congregation of Christ, the Lord of life and death, save, keep, and defend, in all the troubles and assaults of this vain world, and bring at last to everlasting salvation, the true and sure inheritance of all crossed Christians. Amen, amen."—*Blunt's History of the Reformation.*

SWEDEN.—INTERMENT.—Every country has its own customs with regard to the burial of the dead. Here in a church-yard, at one place, the sound of juvenile voices attracted my attention, who were performing sacred music, and where a crowd had assembled to witness a funeral. The grave was six feet deep, and planks of wood laid round it, as is the mode in England. A clergyman stood at the head of it uncovered, in a silk robe, in imitation of a gown. After an extempore prayer, twelve boys in black cloaks, who stood around with books in their hands, joined in singing a hymn when the coffin was lowered ; they departed, and the grave allowed to remain open for some time to public view. The coffin was painted black, raised in the centre, had three large silver stars on the top and sides, and a number of small stars scattered over the whole of it. As, after depositing the dead, the graves are made level with the ground, there was no appearance of any in this cemetery, although some had large tombstones resting on wooden frames two feet above ground. And here I may observe that, although a view of the grave is of itself sufficiently eloquent at all times to impress us with a sense of our own frailty and impending doom, yet even in our daily paths do we meet with memorials of mortality ; for we hear the toll of the bell, the knell of our departed hours ; meet the mourners, and solemn procession of funerals ; hatchments attached to the walls of those dwellings the dead had left ; the sable garb, and tears of bereaved relatives ; the covered pulpit, in remembrance of the pastor of his flock ; the pictures and busts of the departed ; and in the church do we find man busy in lettering the marble monument. To all these remembrances may be added the newspapers of the day, holding out the death of hundreds. Yet, notwithstanding these solemn and hourly warnings, calling on all " to be ready," knowing not what a moment might produce, how little effect have they on those who are lovers of pleasure, more than lovers of God ; cleave to the things perishing with the using, and not looking forward to that kingdom where true and eternal joys are to be found.—*Rae Wilson's Travels.*

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AND
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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE DANGER AND DUTY OF PRIVATE JUDGMENT.

BY THE REV. T. E. HANKINSON, M.A.,
Minister of Denmark-hill, Chapel, Camberwell.

No. II.

AND now let me explain what are my views on the exercise of private judgment. I can quite sympathise with those who, feeling the exceeding fallibility of any man's individual judgment, are ready to turn to any quarter rather than to it, in order to settle their views of truth. I sympathise with them in feeling to the fullest extent; but I would simply ask, setting aside the duty, is it possible to devolve the office of private judgment upon any other than ourselves? Take an idea which has found favour among us in the present day, namely, that the collected judgment of holy men, existing in all ages of the church, upon matters of scripture truth, supersedes the necessity of forming any judgment of our own. Very, very far am I from slighting or speaking disrespectfully of the opinions of any holy man; and the collected opinions of many holy men are most thankfully to be received as gracious helps afforded us by God for the guidance of our own. If any one by the right of private judgment means the right to treat disrespectfully the opinions of the Fathers—so far as those opinions can be ascertained—it is a right, the exercise of which I little envy him: Still I submit, that the opinions of others cannot come to us in such a form as to supersede the exercise of private judgment. We do not see the minds of the thinkers—we only see the words in which they endeavour

to express their thoughts. Now it is touching words that all questions and opinions arise. If we could see the spirit which dictated those words, the questions would be set at rest. Take now, for instance, the Articles of our own church. There are words laying down certain definitions of truth. Every clergyman of the church of England has solemnly subscribed his assent to these words. But will any one who knows what has recently taken place among us, say or think that all the clergy of the church of England attach the same meaning to those words? Methinks that some of our brethren, who are the loudest in their declarations of the danger of private judgment, afford us the most pertinent illustrations of the necessity of its exercise. But, as a matter of necessity, setting aside the question of duty or expediency, whatever means we adopt, whatever counsel we may take in helping us to decide on points of religious truth, our ultimate sentence must be passed on the verdict of private judgment. Whilst language is capable of ambiguity or distortion, no point of abstract truth, hardly any matter of fact, can be settled authoritatively by one man, or set of men, for another. What is *faith*? what is *justification*? what is *repentance*? what is *regeneration*? what is a *church*, or the *church*? Does any one mean to say that we should get an uniform answer to all or any of these questions from the voices of contemporary theologians? Or is the answer to be gathered from a majority of voices, uttered from the far-resounding depths of ecclesiastical antiquity? And how am I to know, amid the multitude of the records which have perished, in comparison of those that remain, that the voice which I hear is

VOL. XII.—NO. CCCXXXIII.

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really the voice of the majority? The greatest number of ecclesiastical writers of an early date were bishops of dioceses; are we to assume that their writings are fair representatives of the religious views prevalent in their several dioceses? If the bishop of London or of Winchester were to write a theological work, would it for a moment be regarded as expressing the aggregate view of their suffragan clergy? This consideration then alone destroys our confidence in the fact that we have the consent even of a majority of those who were competent to record their sentiments. Then, again, what are we to do with a case like this, where the question lies between earlier writers and those who are later, but more numerous—simple majority of mere numbers, or higher authority of the more ancient? It is said that there is a perceptible difference between the writings of Clement and Ignatius on the one hand, and those of Justin Martyr on the other, touching the doctrine of free grace; Clement and Ignatius holding views which would now be called Calvinistic, Justin Martyr those of the contrary school in theology. Now Clement and Ignatius have the advantage over Justin, in being the earlier writers. They are the very earliest whose authentic writings have come down to us; but Justin was the better scholar, and Justin's was the view taken by a large proportion of church writers of his own and immediately subsequent times. So that it would appear that a person, never so anxious to commit his judgment to the keeping of others, would have first of all to consult it upon the important question to whom he should commit it.

Whilst I am upon this subject, I would state one other case, which seems to me more than any other to shut out the idea that human authority derived from the consent of the Fathers is necessary, either to point out or to confirm the truth upon matters which God has made the subject of revelation. The case is that of the whole company of the unlearned. How are they, through this medium, to get at the truth? You cannot send them to the folios of patristic theology. Well, but they may learn the truth so ascertained through their authorised spiritual teacher. But what if they have the misfortune to be taught by a man who has not studied the fathers, or a man who, on the faith of having studied them, propounds some religious system of his own invention? Some may say, let them look at the creeds. The creeds of our church are held in substance, if not in fact, by the church of Rome. Then the articles. The articles of our church are declared by one of the most laborious and deferential students of old theology in the present day to be at variance in spirit with the teachings of catholic

antiquity. Then the supposition may be charitably suggested, that if unlearned persons be led wrong, they will not suffer by their error. And why may we not extend that charitable suggestion to all persons who through ignorance fall into error? Because we are confronted in our pleasant progress towards universal toleration, by the stern declaration "That there is a way that seemeth right unto a man, but the end thereof are the ways of death." But still it may be said that the error arising from the presumptuous exercise of private judgment is of a far more serious nature than that which is due to the incompetence or the dishonesty of our spiritual teachers. It may be said so, and it is said so; but can it be proved so? because we remember some words of our Lord himself, which seem to touch this very point. Speaking of the pharisees, whose authority to teach the people he never questioned, and who in their day were the great students of Jewish tradition, as the only safe comment upon the text of their scriptures—speaking of such men, he says, "They be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch."

Then, if our proof be worth any thing, we draw these two conclusions from what has been said: 1st. That the knowledge of the truth is necessary for the salvation of the soul. 2dly. That, in searching for the truth, whilst we are not only justified but bound to use all the help we can get, by conferring with the sentiments, spoken or written, of holy men in all ages of the church; yet, upon the exhibition or the expression of those sentiments, we are neither allowed nor justified in placing implicit and unwavering confidence. Then comes the question, What are we to do? Dare we, ignorant as we many of us are—fallible as we all of us are—trust these momentous interests to our own private judgment? No; we dare not, and (blessed be God!) we need not. The avowed object of all human commentators is to give the true meaning of the revealed word, or to discover to us the mind of God. But, as I have asked before, what right have we to conclude, either that these men knew the mind of God, or, even if they did, that we know their minds? The apostle Paul argues conclusively upon this very point. "What man," he writes (1 Cor. ii. 11), "knoweth the things of a man, save the spirit of man that is in him; even so the things of God knoweth no man, but the Spirit of God." So far then is clear and conclusive enough as to our inability, either by the exercise of our own minds or through the teaching of other minds, effectively—though both are to be used subordinately—to arrive at the mind of God. The apostle

lays down this proposition as the threshold to another; and here it is—"Now we have received not the spirit of the world, but the Spirit which is of God, that we may know the things that are freely given to us of God." This too would seem conclusive, viz., that the Spirit of God would absolutely communicate to our spirits a knowledge of his own truth. "God hath revealed them to us by his Spirit." The only question that can be raised of a speculative kind is, was St. Paul speaking of Christians in general, or only of himself and his brother apostles? This question it is not difficult to settle, if strong declarations can settle it. "Of his own will begat he us *with the word of truth.*" "Ye have purified your souls in obeying the truth through the Spirit." "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." "There was one Lydia . . . whose heart the Lord opened, that she attended unto the things which were spoken of Paul." "They spake unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, and a great multitude believed and turned unto the Lord." "The Spirit itself beareth witness with our spirit that we are the children of God." "If in any thing ye be otherwise minded (otherwise than their inspired teacher), God will reveal even this unto you." "If any man lack wisdom, let him ask of God." Will these suffice to settle the point as to whether the teaching influence of the Holy Ghost is our property as well as that of the apostles?

To the view opened to us by these and such like passages of scripture, so perfectly satisfactory amid all the difficulties and the dangers wherewith our subject seems to be encompassed, there is but one more objection, with a brief notice of which I shall conclude. It is a practical one, and puts itself into the form of this question. How is it, if the Holy Ghost is promised to all who seek him to guide them into all truth, that all who seem to seek him with equal earnestness are not guided to recognize the same truth? To this I reply, 1st. There may be abundant reason for this practical failure of the promise, in the failure of some of the conditions under which it is made. St. James says—"If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think

that he shall receive any thing of the Lord. Is not that reason in itself sufficient to account for multitudes failing in obtaining what they profess to seek? How few ask guidance of God, really expecting to be guided! Then, again, how few ask it *really intending* to be guided! They have formed their opinions before they seek spiritual teaching; and they seek it in order that, in the fact of their having sought it, they may find what they consider to be a conclusive argument against any who may question the correctness of their views. One may really almost fear an approach to the sin of blasphemy against the Holy Ghost on the part of some, who use the pretext of having prayed for his guidance to give a sanction to opinions, or even to actions, at which both truth and holiness stand aghast. The "honest and good heart" is not in vain mentioned by our Lord as identical with the good ground wherein the seed of truth flourishes and bears fruit. And knowing, as we should do, how much pride, prejudice, passion, party feeling hinder the work of the Holy Spirit, and how highly offensive it must be to appeal to that holiest name for his sanction under the influence of such criminal motives, instead of marvelling at the little evidence we have of spiritual teaching, we find cause rather to adore the mercy of God because the instances are not more common than they are, of those who, "because they did not like to retain God in their knowledge," are "given up to a reprobate mind;" those respecting whom it is said, that "for this cause (because of their double-dealing and hypocrisy), God shall send them strong delusions, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

But will it be denied that there are differences in matters of revelation even among sincere men? There are; and were there no alloy or admixture of self-sufficiency and self-interest marring the simplicity of faith and honesty of purpose among those who in the main are sincere, I am strongly persuaded that those differences would be much diminished. And as it is, in what do the differences among such chiefly consist? Either in reference to some abstruse or mysterious doctrine, outlying the utmost limits of human comprehension; or to some ceremonial or practical matter, touching church ordinances and government. And I think it may be fairly suggested as a possibility, that, for the trial of our humility, faith, and charity, God will not permit these points to be definitively settled, either through the medium of revelation, or by the usual teaching of his Holy Spirit. I am inclined to

think that it is too harsh a judgment to condemn, as guilty of the sin of schism, all who privately think differently on these points; unless, by giving public effect to their diversities of sentiment, they disturb the peace and distract the unity of the church of Christ.

This, then, is my practical conclusion: look to God's word and to God's Spirit primarily for spiritual wisdom. Be modest, taking into conference with your private judgment such human helps as God may have furnished for you; but do not mistrust God's promises or dishonour his Spirit by looking to man alone for what he has permitted you and encouraged you to expect from him. Hold your opinions, when formed, in the spirit of meekness and charity; and, for the peace of your own conscience, as well as your peace with your fellow-men, recollect that the truths are few, grand, and simple, to the knowledge and belief of which God's word attaches the promise of salvation. "Believe in the Lord Jesus Christ, and thou shalt be saved." "This is life eternal, that they should know thee, the only true God, and Jesus Christ, whom thou hast sent."

It is awful to think that there should be any way seeming right unto a man, the end whereof is not the way of life; but we may take comfort and courage in the assurance that the way of righteousness—that which really is the right way—is also an high way and a safe way, and that the way-faring man, though a fool, shall not err therein.

Biography.

WILLIAM HALES, D.D., RECTOR OF KILLESANDRA, COUNTY CAVAN.

No. II.

Dr. Hales now resumed his occupations with additional energy. He had been long engaged in his work on chronology, but he diversified his studies. He was always in his study before seven in the morning, having previously walked for half an hour, unless the weather was desperate; but even then he would sally forth in an old blue cloak, and, with a pace between a walk and a trot, would traverse the paths of a hilly and pleasant garden. He then sat down to Hebrew, Syriac, and Arabic, and frequently to long and abstruse astronomical calculations. These he would sometimes relax by writing on classics, or on politics. He continually resided on his living, ministering to the spiritual and temporal wants of his flock. He was of course almost entirely shut out from literary society and intercourse with congenial minds, in which he so much delighted—a trial of no ordinary kind; but he preserved, however, a communication with the literary world. "When I went to Killesandra," he used to say, "I rather repined at first at being excluded from society, but I now thank God that he kept me there; for I am sure that I have done more good than I could elsewhere have accomplished, and when I am laid low, my words will be better understood." He would communicate in his own family the satisfaction he felt at his discoveries. In

the evening he would read to a niece a portion of the chronology written in the course of the day. He would bring down some new and accurate version of scripture, some original thought, or some powerful argument, and was much gratified when she seemed to feel interest in his work; but he had no one qualified to appreciate the magnitude of his labours and the extent of his learning.

In 1803 the attention of Dr. Hales was drawn particularly to the irregular conduct of the Wesleyan methodist missionaries. He published his "Methodism Inspected," of which a second part appeared in 1805. These missionaries used to preach on horseback with black caps, in fairs and markets. They circulated printed libels against the ministers of every denomination, and though laymen, contrary to the express injunctions of their founder, administered the ordinances of Christianity. Dr. Hales's object in this work was to correct their irregular conduct.

In 1805 he met a serious accident when on a visit to a friend in Dublin. The day after his arrival he was returning home, after dining with his pupil, Dr. Browne, prime serjeant of Ireland, to whom and his family he had read the prayers of the church before his departure. For "in my family," he used to say, "I always use the church prayers; there are none equal to them; they are the finest that ever were composed." The night was dark, and a severe frost made the ground slippery. In passing over a bridge his foot slipped on the smooth flag-way; he fell, and broke his leg: he was not aware of the fact, however, until he attempted to rise. Several persons immediately collected round him, and one, speaking with a foreign accent, offered to carry him home. "Sir," said Dr. Hales, "I have broken my leg; and I should be sorry that you ran the same risk in the present state of the streets." "Perhaps," said the stranger (hearing him say that he had only been one night in town, and was now likely to be kept there), "perhaps you may want money if you are a stranger; here is my purse, should that be the case." Dr. Hales declined the offer, but begged to know who had the kindness to make it. He replied he was a Swede, and master of a ship. "Sir," said Dr. Hales, "it is an instance that humanity and generous feelings are not confined to any nation. A gentleman of his acquaintance came up, and said, 'Is that Dr. Hales?' 'It is,' he replied, 'and I have broken my leg.' He spoke so composedly that the gentleman was for a minute incredulous. A chair being procured, he was conveyed to the house where he was on a visit. The first surgeon who arrived set the bone so badly, that one of more eminence thought it necessary to perform the operation again. During his illness and recovery his room was crowded with people who came to visit him. He was confined for a considerable time. During his slow recovery he was occupied during some of his hours in aiding the studies of a young friend. He used often to speak with pleasure of the Swedish captain adverted to, and was greatly vexed that in the confusion attendant on his accident he had not asked his address, that he might have expressed his thanks for an offer of such unusual kindness.

In 1807 Dr. Hales wrote in the "Antijacobin Review" a series of ten letters to Dr. Troy, a Romish bishop, in consequence of his pastoral letter on the breaking out of the rebellion of 1803. A new edition of these letters was called for, and appeared in 1813. In 1808 he published "Dissertations on the Prophecies expressing the Divine and Human Character of our Lord Jesus Christ."

In 1808 he visited London with a view to the publication of his "Analysis of Chronology." He found the publishers unwilling to undertake so large a work on theology as he proposed to them, and he was obliged to make arrangements for publishing it at his own expense. His private means, however, could not

prudently be devoted to so great an undertaking; and he resolved to publish it by the aid of subscribers, many of whom acted with great liberality, subscribing 20*l.* and 50*l.* each, to the amount of near 800*l.* Dr. Bell contributed 100*l.*

The first volume was published in 1809; the second, including two parts, in 1811; and the third in 1813, though printed the year before. A second edition, revised and corrected, appeared in 4 vols. 8vo., 1830. With reference to the work itself, Mr. Hartwell Horne thus speaks:—"The title of this work very inadequately describes its multifarious contents. Not only is it the most elaborate system of chronology extant in our language, but there is scarcely a difficult test in the sacred writings which is not illustrated. Dr. Hales follows the chronology of Josephus, whose genuine numbers he conceives he has restored; and that by a comparison with the septuagint and the other texts, he has ascertained the true series of primeval times. The longer chronology, established by Dr. H. with great success, is unquestionably preferable to that founded on the Masonic text, as it removes many of those difficulties with which the scripture history is encumbered in that text. His 'New Analysis' ought to have a place in the library of every biblical student who can procure it."

Doctor Hales was now about sixty-six years of age, but his constitution was still strong and healthy. His circumstances were not affluent, but he had always been indifferent about money. Generosity of feeling had indeed been his invariable characteristic. While college tutor he always took more care of his pupils' interest than of his own; so that the funds of his labours were lost, and he left college with much smaller means than were obtained by others who possessed not half his advantages.

Shortly after the publication of his work on chronology, he was appointed chancellor of the diocese of Ely by his friend archbishop Brodrick—a preferment of small value, but gratifying to him as a mark of the esteem in which he was held by that truly-admirable prelate, to whom, indeed, the appearance of that great work may, in a great degree, be attributed; for after Dr. Hales had formed his plan, and made some progress, he laid it by, not intending to finish it; but the archbishop, then bishop of Kilmore, on seeing the manuscript, pressed him to resume his labours.

In July, 1817, he had a fever, by which his life was endangered; and a dose of calomel, which, by an unfortunate mistake, was given him instead of the medicine directed, had nearly produced a fatal termination. The alarm of his physician was extreme. It was, however, the divine will to prolong his days, and the care of his friends was rewarded. He recovered his strength but slowly, for seventy years had now passed over him, and he had been engaged in unremitting literary toils from an early age. Yet his strength and vigour were surprising; he would walk and ride a very considerable distance; and the vivacity of his manner, and the energy of his mind, remained unabated. In the winter of 1817-18, there was an unusual degree of languour occasionally observable in him, and he read and wrote less than he was accustomed. In May, 1818, he visited London, and made arrangements for the publication of a work on the "Origin and Purity of the Primitive Church in the British Isles, and its Independence upon the Church of Rome," which came out the following year, and was his last. A fresh calamity now overwhelmed his family. His second son, a young man of the most amiable and valuable qualities, was suddenly carried off by a violent sore throat, whilst engaged in attending on his venerable father. He was not at that time in a state to feel the full bitterness of this shock, but his spirit of Christian resignation would have led him to endure it without murmuring, even though his heart had broken.

Under all his sufferings he was always able to converse with clearness and recollection on scriptural subjects. One anecdote deserves to be recorded to show the permanence of his attachment to all that was connected with religion. One night there was a severe storm, which had unroofed part of his offices; and in the morning his servant entered his room and told him of it, but he took no notice until the servant added—"But, sir, it has injured the church, and unroofed part of it." He was alive to this, and sat up in his bed with quickness, saying, "That is sad; I am very sorry for it." Such was Dr. Hales, always indifferent to his own immediate interests, and ever full of desires for the welfare of whatever related to Christianity. His life was prolonged to an advanced period. On the 30th of Jan., 1831, in the eighty-fourth year of his age, full of years and of divine grace, he peacefully entered on his rest.

RECOLLECTIONS OF A TOWN PASTOR.

NO. XI.

THE GOVERNESS.—No. 1.

A most destructive fire in the parish—which extended to several buildings, all of which were burned to the ground, with the goods contained in them, and many of the inmates most seriously injured—had called forth the sympathies of the neighbourhood, and a small subscription was, without delay, set on foot to relieve the necessities of the sufferers. The premises themselves were wisely insured by the landlord—but not the scanty furniture and little stock of the occupiers. I do not exculpate them in this respect, yet they were only monthly tenants. They ought, however, to have secured themselves against contingencies; and I am quite of opinion that the doing away with briefs read in church, in aid of those who had suffered by fire, is a very wise enactment. Comparatively speaking, little was collected, and out of that little, comparatively nothing went for the objects intended. The reading of these briefs only distracted the attention of the congregation. They were looked upon as a mere form, and treated as such; and seldom if ever realized any sum worth mentioning. And I would further carry out the subject, not only to the prudence but the absolute obligation of life insurance. The tenements were rented by respectable shopkeepers, in a very small way of business, who dealt chiefly in fancy articles, and most of whom had seen better days; and it was agreed, at a meeting of the parochial authorities and other friends, that if possible a sum might be raised to reinstate them in business. It was determined that the neighbourhood, and especially the parish, should be thoroughly canvassed; and I am glad to say, that a very respectable sum was speedily raised, and given with apparently good will, even by persons who could ill afford to add their donation.

One of the apportioned districts for collecting subscriptions was confided to my care. It was one of the most wealthy; and in the course of a morning's round of calls, I had no reason to be dissatisfied. I knocked and rang, according to the directions, at the door of one house, not far from that occupied by the Jewish family adverted to in my last paper; and on giving my name to the servant who opened it, was speedily ushered into the drawing-room, splendidly, nay, magnificently furnished. Of the family I knew comparatively little. They had a pew in church, very seldom frequented by them: in summer it was so hot, and in winter it was so cold. Their name—which, to avoid personality, I shall designate "Hudson"—did not appear on the list of any of the parochial subscriptions, and rumour said that nothing for charity was to be obtained there. My

business, however, was not to judge, but to try. I saw they were persons of affluence, who lived in handsome style, and could well afford to give out of their very copious abundance.

It soon becomes well known in a neighbourhood who give freely; and such too often become the dupes of impostors. I confess, however, that I have sometimes been mistaken, and formed a most unjust and uncharitable opinion. Very courteously, still somewhat formally, I was received by the mistress of the house, and requested to be seated. I lost no time in stating the object of my visit, for I perceived that I was an intruder, and in a moment felt that my application would be in vain. "Ah, very true," Mrs. Hudson said; "we heard of the fire"—well she might, for the premises belonged to her husband—"and that several people were severely burned. It was in last night's 'Courier' I read a long account of it—quite shocking. I wonder how the poor woman is that dislocated both ankles; but you know for such accidents there are plenty of hospitals provided; I heard the poor wretch was carried to the Middlesex. And then, as for the loss of property, as Mr. Hudson said yesterday at dinner—he had just returned from the ——— Fire Insurance-office, of which he is a director and large share-holder—to subscribe to such things is to give what he calls a *bonus* on carelessness; and landlords often suffer severely from tenants' thoughtlessness. If tenants are well insured, it often makes them reckless as to the landlord's property. And really," the good woman added, "we are constantly beset with similar demands. Really scarce a day passes but some report, as they call it, arrives, and some note from some secretary. The servants are worn out in opening the door, and are strictly charged never to trouble us with such papers. The hall table is quite covered with them. We cannot stand it. You will excuse my putting our name down for any thing. Should my husband change his mind—which, however, I do not think likely—he will let you know."

Many reports were doubtless left, and many notes from secretaries received, but neither the one or the other were ever read or ever reached the drawing-room; no record remains of any subscription obtained from the family to any charity whatever. Search the whole parochial documents, when an extra sum was to be raised, by way of voluntary contributions, as in the present instance—open any of the reports for charitable purposes, religious or moral, tending to alleviate misery, and which abound in the metropolis—the name would not appear. There was a faint recollection indeed, that to the theatrical fund Mr. Hudson had some years before subscribed a couple of guineas, for he was passionately fond of the stage; but the fact was never ascertained.

Of the existence of many of the great religious societies in the metropolis, it is astonishing how many who profess to be churchmen are entirely ignorant—as ignorant as a captain of an Indian, who, when asked about Bishop's college, declared he had never heard of it, and much less seen it, to his knowledge; and yet he had not arrived more than two months from Calcutta, and took particular pleasure in casting discredit on all missionary exertions, and in denying all missionary success.

It was while engaged in conversation, that suddenly two children rushed into the room. "Go away, Flora," exclaimed the mamma—"Georgy, do be quiet; I shall tell Miss Darway when she returns; she will punish you both: I shall tell her to do so. The smash upon the carpet of a glass covering, some beautiful and rare specimens of humming birds knocked over, with its contents, together with the upsetting of an inkstand on the carpet, testified that neither Miss Flora nor Master Georgy cared much about Miss Darway or her punish-

ments. They showed, indeed, some looks of astonishment, and their mother of extreme anger, when they beheld the mischief they had wrought. The young urchins, however, testified no regret or contrition; and it was not until repeated acts of delinquency had been perpetrated, and several ornaments thrown down, that the bell was rapidly rung, and the nursery maid ordered to take them up stairs, which called forth violent screeches of anger and rebellion, accompanied with no little kicking. "Miss Darway," said Mrs. Hudson, "is so tiresome (you know who I mean, you see her regularly at church); really it is impossible to get a good governess that is at all suitable. Can you recommend me one? She does not seem to manage the children well, and yet she is very strict with them, and kind at the same time; and never leaves them, for she has not asked for a holiday since she came to us. I dare say she often feels dull, but then she must submit to it; it is her lot, poor thing, and we have her down to tea when we are alone. I must however, look out for another. She is not with us at present, or the children would not have come into the room. Tiresome creature; she asked leave to go home, her mother being dangerously ill, as she said, and not likely to recover. She is or was a widow in very poor circumstances (I say is or was, for she may be dead), and attended by a daughter also a widow."

The servant, on an elegantly chased salver, on which were blazoned the armorial bearings of the house of Hudson, with quarterings as manifold as if all the noble blood of England flowed in their veins, now brought in a letter. "Dear me! it is from Miss Darway; and sealed with black wax too. Well," continued the lady, having opened the despatch, "her mother is really dead, and she did not arrive in time to see her alive; she was two days too late. How very tiresome; but she had two hundred miles to travel northward. I do not exactly know where, but my husband does, for he knew something of her family, and in fact was the means of bringing her here. Her father was a poor clergyman. She wished to go immediately she received the communication as to the old woman's illness, but I really could not spare her, and therefore detained her for three days; I almost doubted whether it was not a pretext to get home. The fact was, we had a large party, and I wanted her to look after the arrangements of the table before dinner was announced; and besides, we were going to the dentists about Julia's teeth, and to the opera the night after, and I wanted her to look after the elder girls' dresses. She might have gone on the Sunday, but there was no coach, so very tiresome; only perhaps she would not have gone on that day, for she says she cannot conscientiously travel on Sundays. I very nearly dismissed her last year, because she objected to return with us on Sunday from Worthing; but my husband was at the time in tolerably good humour, and said she might stay till the following day if she would pay her own coach-fare, which she did. The fact is, she is far too over-much righteous; and at times I fear she may inculcate some erroneous views, or poison the children's minds with methodical notions. I heard Julia ask her sister the other day, 'Do you think we ought to go to the opera? I am sure Miss Darway does not think so.' Are you fond of the opera, Dr.?" she continued, obviously forgetting my surname, and giving me a title to which I had no claim, "we are going there on Saturday. That tiresome Signor has just sent for our support, and I forwarded five guineas as you came in. It is expensive, but one must live in the world. Shall you be there?"

"Certainly not," was my reply.

"Are you not fond of the opera?" she repeated.

"I cannot tell, ma'am, for I never was there; but I could not consistently attend it."

"Dr., you are like Miss Darway; she is always using that tiresome word consistency. I thought it was only methodist people that would not go to places of amusement. I know clergymen who have no such scruples."

"Very probably, madam," was my reply; "but then that is no rule for me."

"More tiresome still," continued the lady; "she asks leave to stay for a day or two after her mother's funeral, to arrange matters for her sister. She really must not do so: the whole furniture in the house will be knocked to pieces by the romping children. 'Well,' she read on, 'and really if she does not ask if she may have a portion of her wages—I mean salary. What will Mr. H. say? Why we settled with her only the other day (it was a year and a half since); she cannot want money again.'"

It was in vain that I attempted to take my leave. There was no method of escape from this running commentary on poor Miss Darway's letter, or on the tiresomeness of her general conduct, of her unfitness for her situation, and of the necessity for a speedy change, with which I had really nothing to do. I was about to rise from my chair, when the door opened, and the almost breathless children, who had escaped from the nurse's custody, again appeared.

"May we come in, mamma?"

"Yes, darlings," said the foolish mother; "but do not be so naughty."

"No, mamma," said they, as they again began the work of devastation.

This treatment of the mother of these spoiled children convinced me that she, and not Miss Darway, was to blame for their waywardness and noisy insubordination. All the good sought to be instilled into their minds soon evaporated in the drawing-room.

The Hudsons were, in the true sense of the word, a very worldly family. The world had treated them very well, and thus gained an ascendancy over their affections. Their whole conversation was about dresses, and carriages, and operas, and balls, and routs, and theatres. The mouth gave utterance to what was uppermost in the heart. Religion was a subject never adverted to; family worship, of course, never dreamed of. Sunday usually spent in frivolity—in the park, in the season, in the morning; in dining out or giving dinners in the evening. Julia, the second daughter, alone seemed better disposed, but she was severely talked to by her mother.

Now why did not Miss Darway leave her situation, irksome as it must have been? The atmosphere around her ill suited her spiritual feelings: the conversation she was compelled to listen to, worse than unedifying. Why then did she remain? Another question must be asked—where was she to go? She had no friend to get her a situation. She was a stranger in London: her salary obtained, as we have seen, far from regularly paid, constituted her mother's chief support. There is perhaps no situation on earth which has a greater demand upon our sympathy than that of a delicate, sensitive, and highly cultivated young lady going out as a governess—leaving the home of her youth, and the affections of her family circle, to mix among strangers; to enter the house of another not altogether on equal terms; to have evil and morose tempers to contend with in parents and children. The marked coldness with which the governess or tutor in a family are often treated, has peculiarly disgusted me; and, I regret to say, have been grieved to witness it, not merely in families like the Hudsons, but those who made a loud profession of religion.

And yet Miss Darway was not without her good qualities even in Mrs. Hudson's estimation. She could compose a good letter, write a very beautiful hand, whereas the good lady's education was not by any means first-rate. Her calligraphy was of a character

which should have induced her to take six lessons from those who profess thus shortly to turn crooked lines and illegible scratches into beautiful specimens of penmanship. Neither did she at all times agree with Johnson as to her orthography. She knew her deficiency, however, and Miss Darway was her amanuensis, and not unfrequently her adviser. And then, as I have said, Miss Darway paid great attention to the arrangement of the dinners, and made tea and coffee (there was no regular housekeeper in the establishment); and she had a good taste in dress, to which the good lady was devotedly attached. She would have been as much annoyed by Miss Darway's leaving, as poor Miss Darway would have been glad. But something more concerning the fire and the family and the governess must be reserved for another paper.

THE REMISSION OF SINS.*

(JOHN xx. 21-23.)

FIRST of all, it will be expedient to look narrowly into the construction of the passage itself. Thereby we shall see whether there be any peculiarities in the form and order of our Saviour's expressions upon the present occasion, which, when compared with his manner of speaking to the apostles upon similar subjects and at other times, may enable us to decide whether he here intended to confer a general and permanent commission on all his ministers, or meant to give only a special and peculiar privilege to the apostles themselves.

Now it is obvious that there is a marked difference between the form of the declaration at present under review, and the three last verses of St. Matthew's gospel; in which, at a later period, our Lord gave a perpetual and universal command to baptize and teach, together with a promise to be always with his ministers in their work. In considering the structure of that passage, it is to be observed that the promise of aid follows the command to preach. Go, baptize and teach, "and"—that is, in your so doing—"I will be with you always." Thus, it is there implied, that the presence of Christ so promised, is dependent and consequent upon a due obedience to the command. An order the very reverse of this is introduced into the address which now engages our thoughts. Here there is, in the first place, an absolute communication of God's Spirit to be a guide to the apostles in their work; and then, after they have been so qualified, the nature of the work itself is pointed out. Thus it is intimated that the gift of divine inspiration was that which would entitle them to be entrusted with, and enable them to exercise properly, the power conferred; instead of their endeavour faithfully to perform the duty enjoined, entitling them to that divine assistance through which they would become able to fulfil it. In the one case our Lord speaketh on this wise: "All power is given unto me; therefore give I unto you the command and the authority to go and teach all nations. And if ye teach them to observe all things whatsoever I have commanded you, then and upon that condition will I also be with you, and assist you always with the fulness of that power which I have received." But in the case which we are now considering, he speaks to the following effect: "As my Father hath sent me, even so send I you. My Father hath sent me full of the Holy Ghost, to teach, to suffer for, to redeem, to sanctify, and to forgive the sins of the world. Now it is for the last of these my manifold offices—that is, for the forgiveness of sins, that I at this time give to you a special commission. And in order that ye may be duly qualified to administer this high authority according to the divine will, receive ye the Holy Ghost. I communicate to you that spirit of wisdom

* From "Benson's Temple Discourses."

—that inspired knowledge of man's heart and God's counsels—which is necessary for the proper exercise of the power I am about to bestow upon you. Know therefore, that being thus qualified for your task, whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." In other words—"My Father has sent me with the fulness of the Spirit and power on earth to forgive sins; in like manner and for the like end, I now send you. Take, therefore, such a measure of the same spirit and power as may enable you also, when circumstances require it, to do as I have done, and, in your sphere and degree, to remit or retain the transgressions of individuals in the Christian church."

Such is the interpretation which seems naturally to arise out of these words. If this interpretation be correct, it follows that none ought to claim the remission or retention of sins as a privilege belonging to themselves, unless they are fully convinced, and can also convince others, that they possess that inspiration of the Holy Ghost which alone can make them capable of using this great authority in such exact conformity to God's will, as to be sure of their forgiveness on earth being accompanied by forgiveness in heaven. They, in fact, who assume that they have a key to lock or unlock the door of entrance into God's favour when it has been barred by sin, must give full assurance to all who are concerned, that they possess sufficient strength and knowledge rightly and effectually to apply the key. But such an assurance may spring most satisfactorily—perhaps can spring only—from that source to which our blessed Saviour appealed when he was reproved for taking to himself as man that prerogative of pardon which originally belongs to, and can ultimately be confirmed only by, God. "Jesus said unto the sick of the palsy, Son, thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said That ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house" (Matt. ix. 2-7). So did the mighty arm of the Father testify, by this fulfilment of Christ's words in one case, that his words would equally be fulfilled by the almighty mercifulness of his Father in the other. The same testimony—the testimony of a miracle—should also be afforded by all who assert that they have the gift of the Holy Ghost to administer the forgiveness, or inflict the punishment of sins, upon any individual. Now, as this power of working miracles cannot, upon any just or sufficient grounds, be arrogated to itself by any branch of the Christian church in the present day, there is no church which can attribute, in its highest sense, the apostolical privilege of forgiving sins to its ministers, nor any ministers who can regard it as their own. Their claims, if any, which are founded on this text, must be to a power of forgiveness of a far more limited and ordinary kind than that which was so absolutely conferred in it upon the apostles by our Lord.

But whatever be the sense in which the passage is to be understood, it may be fairly doubted whether it was intended to apply to any but the apostles themselves. For a second observation which may be made upon it is this—that there is not a single word to express or to intimate that the Saviour of the world had in his view any individuals of a later period, or lower rank in the church, than those whom he immediately addressed. In this point it will be found to differ materially from his last and general and most comprehensive commission to the apostles. Then, as if studiously endeavouring to signify that he was looking on the disciples before him as the representatives of all future teachers, he concluded by making the

following declaration—"And, lo, I am with you alway, even unto the end of the world." Such words attributed to them a perpetuity commensurate with the world's duration; and which, as it belonged not to their persons, we can rationally explain only by referring it to their successors. Such was the mode in which he framed his injunction to them to baptize and teach all nations; but, in communicating the power to forgive sins, there occurs no hint of the perpetuity of that power, and no allusion to the gift of the Holy Ghost being continued to the end of the world, in such a manner and degree as to qualify men for its due and right exercise. The reasonable conclusion, therefore, and that which alone any impartial reader, upon a just comparison of the two passages, would draw, would be this—that, as the two addresses were delivered upon different occasions, and vary so remarkably in their construction and phraseology, they were intended to be different also both in their meaning and application; and that, whilst one was carefully marked out as having an abiding operation throughout all ages in the church, the other was designed to end with the individuals to whom it was originally declared. It is indeed remarkable that those who maintain and profess to prove, from the consideration of this text, that the power to forgive and to retain sins is vested in the ministers of the visible church for ever, seem to have been aware of this objection to their view; therefore, in order to overcome the difficulty, they have gone to the gospel of St. Matthew, and, forcibly separating Christ's promise to be always, and even unto the end of the world, with those who baptize and teach according to his commandment, from the passage to which alone it legitimately belongs, have transferred it to the gospel of St. John, and to our Lord's communication of the Holy Ghost to his apostles for the forgiveness and retention of sins. Some have done this without even stating that the power of remitting sins and the promise to be with them to the end of the world, were conveyed to the apostles in different discourses and at different times. Others have only united the promise with the power, after having laid it down that, according to their opinion, the authority to absolve sinners means no more than an authority to baptize and teach the gospel. But in both cases it is evident that the rules of sound interpretation are violated, and that nothing but the plainest proofs of the identity of the two commissions can justify our applying to the one what is only affirmed of the other. It must first be shown, by a course of independent and incontrovertible reasoning, that to remit and to retain sins means no more than to administer baptism, whereby they are by God, and upon the conditions of faith and repentance, remitted or retained; and it is not until that identity has been effectually established that we can deal with the two passages as equivalent to each other.

The power, as it was verbally communicated to the apostles, was in nature, though not in degree, the same with that which was entrusted to the Son himself—a power on earth to forgive sins. This power, as it was exercised by Christ as the Son of man, was not merely an authority to preach the doctrine of mercy to repentance and faith in the gospel, and to proclaim that whosoever was converted and believed, would be justified from his offences. It was likewise an authority to pronounce to individual sinners that their iniquities were pardoned; which implied, of course, a divine knowledge that such individuals were proper objects of God's pardoning grace, and was frequently accompanied and confirmed by some sign or wonder as a sufficient testimony that he spake according to the divine will, and that his sentence had the seal of heaven to its truth and efficacy. In this manner, as we have already observed, he acted towards the sick of the palsy. "Thy sins be forgiven thee," was the

form in which he granted pardon. "Take up thy bed and walk," and being obeyed at his bidding, was the miracle by which he manifested that he had power on earth to pardon. It is for the exercise of a similar authority, and for similar evidence of its being actually possessed by the chosen disciples of Christ, that we must look to the genuine records which remain to us of their lives, in order to know whether their Lord's promise, that they, through the inspiration of the Holy Ghost, should remit and retain the sins of particular individuals, was adequately fulfilled or no. These records consist of the acts and epistles of the apostles, as they have been handed down to us in the New Testament; and almost the very first page that we open in them presents us with a case which amounts to a satisfactory proof of the point under consideration; for we are informed in the fifth chapter of the Acts, that a certain man named Ananias, with Sapphira his wife, sold a possession; but he kept back part of the price, his wife also being privy to it, and brought only a certain part for distribution among the poor. Taking credit for a liberality which they did not possess, they made an offering of a portion to the church as if it had been the whole. So did they agree together to tempt the Spirit of the Lord. "But Peter said, Ananias, why hast thou conceived this thing in thine heart? Thou hast not lied unto men only, but unto God. And Ananias, hearing these words, fell down and gave up the ghost." Thus did St. Peter unequivocally show that to himself as an apostle had been fulfilled Christ's promise of the communication of the Holy Ghost, and that by the Spirit's influence he was now enabled so to discover the secrets of men's hearts, and so to appreciate their wickedness and understand the extent of their guilt, as to form a correct judgment whether they were deserving of divine pardon or punishment. Nor did he long hesitate to give as clear a demonstration of his own possession of that power to retain sins on earth, which his Saviour had joined to the promise of the Holy Ghost; for, "it was about the space of three hours after, when Sapphira, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold! the feet of them which have buried thy husband are at the door, and shall carry thee out." He first convicted her of sin, and then retained it by passing the sentence of death upon her as the penalty of her transgression. To declare the apostle's power to act thus, and to exhibit to all following ages the true meaning of the authority committed to those chosen disciples by their risen Lord, it pleased that now ascended Lord to confirm the sentence by an immediate and miraculous execution. For as, when our Saviour claimed to himself the prerogative of forgiving sin, the sick of the palsy took up his bed and walked; so now, when Peter took upon himself the office of condemning sin, Sapphira fell down straightway at his feet, and the young men came in and found her dead, and, carrying her out, buried her by her husband.

THE DAY-SPRING FROM ON HIGH:

A Sermon,

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LUKE i. 78.

"Through the tender mercy of our God; whereby the day-spring from on high hath visited us."

AT the time of our Lord's visiting this world in human flesh, it was in a state of darkness. The minds of the people were in a state of gross ignorance, though it had pleased God, at sundry times and in divers manners, to inform the Jews of the coming of their Messiah; but that revelation had been given in an obscure and partial manner: it had only been made to one nation out of the countless numbers which inhabited the earth; and the Jews themselves entirely mistook the nature of that kingdom which their Messiah was to establish. They overlooked or entirely forgot what their prophets had long before declared respecting their coming Lord, that he was to be "a man of sorrows and acquainted with grief;" that he was to be "despised and rejected of men:" they looked altogether at those glorious and glowing predictions which declared that kings were to bow down to him, and all nations to pay him homage. The prophecy of David had marked with sufficient plainness the period when Christ was to come. The sceptre had already departed from Judah. The Jews had strong reasons for cherishing the expectation of their deliverer. There can, therefore, be no doubt but that at the time when Jesus appeared, the Jews were expecting a prophet, or a king, or deliverer, known from their ancient writings by the title of Messiah. This expectation had extended through other parts of the east. Such belief is implied in the inquiry of the magi who came to Jerusalem to pay homage, asking, "Where is he who is born King of the Jews?" We read too of "devout men who were waiting for the consolation of Israel." All were desiring "one who should come." He was moreover expected under the title that Jesus assumed. The Samaritan woman uttered the generally entertained opinion when she said, "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things." And the impression produced by the appearance of Jesus is represented as this—"Come, see a man who told me all that ever I did. Is not this the Christ? When Christ cometh, will he do greater things than these?" But notwithstanding this general expectation of the coming of the Messiah, they had no idea of the spirituality of the kingdom which he was

coming to establish; they looked for a temporal deliverer, one who should advance the Jewish nation above all the surrounding; worldly grandeur, freedom from bondage, and vengeance on their enemies, was what was expected. In the midst of all this prevailing ignorance, Zacharias saw the Saviour of sinners coming and broke out into raptures at the glorious prospect so consoling to the mind of the inspired man of God. How greatly did his bosom glow with wonder, delight, love, and gratitude. And in the fulness of his heart he expresses his feelings in the words of our text! And can you conceive that Zacharias could possibly be more interested in this merciful event than what we are? Was it a matter of more intimate concern to him than to ourselves? Do not we need the same salvation which he required? Do not we also possess immortal souls, which will live after our bodies have been consigned to the grave, dust to dust, ashes to ashes, and earth to earth? Clearly in every way we do: we all inherit the same depraved nature of fallen Adam, and are sunk as low as the basest of his descendants, and as much require a deliverer. We have reason to mourn over the darkness of our minds, and the sinfulness of our lives; and, if we have not been brought by the tender mercies of our covenant God to see this with the same clearness that Zacharias did, we ought to make it a subject of earnest prayer, that the eyes of our understandings be opened, and we be led to cast ourselves unreservedly upon God.

I. Imploring God's blessing and the Holy Spirit's teaching, we shall inquire, in the first place, why the Saviour was sent? In human affairs we expect a cause in every event; not less so should we seek for it in divine things. God does nothing without a reason, and much more so in the instance before us. Why then did God send his Son from heaven? The text furnishes an appropriate answer to the inquiry—“Through the tender mercy of our God, whereby the day-spring from on high hath visited us.” We cannot dwell too much on this point. Tender mercy indeed. “God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” “I will mention the loving-kindnesses of the Lord, and the praises of the Lord according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.” “Herein is love; not that we loved him, but that he loved us and gave himself for us.” There was nothing on our part to call forth this act of condescension.

All is a free act of mercy on God's part, from whom issues every blessing which the church receives. The whole plan of salvation from first to last is a free, undeserved act of mercy. When man had fallen and could not recover himself, it was a free unmerited act of mercy on God's part to accept a substitute; nor less tender mercy was it on the part of Jesus Christ to leave the bosom of his Father, and become that substitute. The words here rendered “tender mercies,” do not give the full force of the original, which means bowels of mercy. Thus it is used both in the Hebrew and Greek, and is taken from that commotion or yearning of the bowels which is felt in tender affections, whether of love or of pity, and which will not rest satisfied until it has relieved the object after which it yearns. Thus the psalmist uses it (Ps. xxv. 6), “Remember thy tender mercies (or bowels of mercies) which have been ever of old.” So also in Phil. i. 8, it is used: “For God is my record, how greatly I long after you in the bowels of Jesus Christ.” So also in other places. This mercy is free, without any thing done on our part to draw it down, nothing done by man to induce God to send his Son: it was a free spontaneous act of God. We shall do well frequently to consider this; and shall find it exceedingly beneficial, and find much in the meditation to keep us humble, and to impress us with a sense of our dependence. Look round and examine the characters of the children of men, and you will find nothing which could in any way move God to this act of mercy, nothing to excite yearning affection towards them. Every thing in their character would, if properly considered, seem to repel God, and to turn away his affections from them: there is every thing in man to excite detestation and hatred and anger. One thing, however, seemed eminently calculated to excite God's yearning pity towards him, and that was man's deep misery. Look at man—an immortal creature—living in forgetfulness of his immortality, wholly engaged with the vanities of life; his heart absorbed with the playthings of time, the pleasures of sense, or wrapped up in his wealth, which he cannot take with him; or, if he could, would be unable to bribe his Judge, who will equally disrespect the length of his rent roll; formed, as he is, capable of the noblest enjoyment, yet living without God in the world. Did man ask of God this day-spring? Did he require the exercise of these tender mercies? No; he did not ask them: he did not wish them. Satisfied with the toys of this world, he was perfectly satisfied to forego the unending joys of immortality, and to spend an eternity in

darkness and torment. Look, then, at man's misery. Meditate upon, and consider what a God we have. Gaze at it: there is healing in the look. The streams of mercy flow not like the niggardly drops of cold hearted charity—not as a something to give you a hint that there is such a thing; but in rivers, which the mountain-ironed barriers of pride and worldly enmity cannot resist. What are these rivers? An unheard-of thing has happened—behold, Christ is born! A Saviour is bestowed! How great the mercy that induced God to bestow his own Son—beloved and only begotten! tender mercy indeed! There is something attractive in all this; enough to remove fear and trembling from every penitent heart. Look well at it, fellow-sinners, and then ask the question, “Is there mercy, tender mercy, for me?”

II. We inquire, in the next place, what is meant by the expression “day-spring?” Ask the tempest-tossed mariner, who has been buffeting the roaring billows during the darkness of the night, for a meaning; and he will tell you it is the returning sun enlightening again with his cheering rays the eastern horizon, and with his opening light producing hope. Ask the believer who had long been in darkness and doubt; and he will tell you it was the dawning of the gospel day from on high in his soul, dispelling all his misgivings, and giving hope and joy in believing.

From the expression “day-spring from on high,” one thing appears exceedingly clear; gross darkness must have covered the earth to have rendered this necessary; yea, and eternal darkness would have remained had not this Sun of Righteousness arisen with healing in his wings. The strong man armed would have kept his palace and his goods in peace, had not the stronger than he come forth to the victory and recovered the spoils. What darkness fell on Adam the moment he departed from God, and listened to temptation, and continued till the morning star arose in the promise that was given, that the seed of the woman should bruise the serpent's head! This darkness still continues on Adam's posterity—on every child of Adam who has not been made a child of God—on every one who has fallen and not risen again. What was the case at the creation? Darkness brooded over the earth, and continued to do so until God said, “Let there be light,” and all was immediately cheered and beautified. How much more then must the soul, which has long been involved in darkness and unbelief, be cheered and beautified when spiritual light begins to dawn and shine forth upon it, dispelling the gloom and all opposing barriers, and eternal day commences in the

soul, which then makes all the rich promises of God its own!

There are three remarkable days when the Sun arises upon us, which we may here notice. The first is the coming of the Lord Jesus in the flesh: that was a glorious and blessed day, a day of grace, of salvation, of delivery; of grace and favour, that he should leave the bosom of his Father, and the realms of glory; of salvation, that he should come to save his enemies; of deliverance from all sin and sorrow. The Jews possessed but a glimmering light to what you and I enjoy; but remember, with our higher privileges, we have greater responsibilities: how much then ought we to prize the light! If we were travelling during some dark night in a place of great difficulty and danger, how cheering to us would it be to see the dawn of returning day, when we could step forth with firmness and safety! This would be much enjoyed; but this is but a faint representation of what we are here speaking of; when the Jewish night was terminated, and Jesus was born at Bethlehem, and the heavenly messenger was heard declaring, “Behold, I bring you good tidings of great joy, which shall be to you and to all people.” Good tidings, inasmuch as, when we were faint and unable to maintain our warfare, a conqueror arose, who achieved for us a victory over sin and death, and made reconciliation with our God, against whom we had rebelled and were at enmity.

Again, what a remarkable and wonderful day is the day of conversion! We think too little of this in not duly considering what God does in bringing a soul from a state of darkness and condemnation to light and freedom, and adopting it into his own blessed family. He finds the soul quite dark, and bids the light to shine forth—a light which will progressively increase through an everlasting day. We know very little of the value of that light now: when it begins to dawn it is faint and feeble; but what a visit is this, when the soul is made the temple of the living God; and how watchful ought we to be not to offend this heavenly visitant! Bright prospects now break in on the Christian's soul: he dreamed of happiness before, but found it not. So far from approaching it, he went farther from it. Now, in the light of life his prospects brighten around: he has the prospect of enjoying all that can flow from God's love. It is difficult to determine, by the eye, the precise moment of day-break; but the light advances from early dawn, and the sun arises at the appointed hour. Such is the progress of divine light in the mind: the first streaks of the dawn are seldom perceived, but by degrees objects till then unthought of are disclosed. The evil of sin,

the danger of the soul, the reality and importance of eternal things, are apprehended, and a hope of mercy through a crucified Saviour is discovered, which prevents the sinner falling into absolute despair; but for a time all is indistinct and confused. But the light increases, the Sun arises, the glory of God in the person of Jesus Christ shines in upon the soul. As the sun can be seen only by its own light, and diffuses that light by which other objects are clearly perceived, so Christ crucified is the sun in the system of revealed truth, and the right knowledge of the doctrines of his cross satisfies the inquiring mind, and proves itself to be the "one thing needful."

The third day will soon come, when God will gather all his children home, and put them in possession of their inheritance: "He that shall come will come, and will not delay." The day is fixed in the councils of heaven; he will tarry—tarry till that day—not a moment beyond it; then will he take away every true believer to be where he is, and shall remove sorrow and sighing from them for ever. This is quite certain: we are not more certain of our existence than we are of this—that Christ will come and take his children home. He hath declared it: "I will come and take you to myself, that where I am there ye shall be also." No believer dies but Jesus receives his departing spirit. He is not indifferent about the soul which he came to save, and bled to redeem. Death may, as it often has, the appearance of darkness, but there will be the pillar of fire by night: the Sun of Righteousness never sets: he may be obscured for a time, but the lowering clouds shall soon vanish: the swellings of Jordan may overflow its banks, but Jesus can walk upon the waves, and will put out his arms and save, conducting the believer through the valley of the shadow of death, and introduce him to that light and joy where darkness and sorrow are unknown.

Examine well these three visits. In the first, Jesus came and made all things ready for his people, and opened a way of ready access to God. In the second, he comes, shedding abroad the gracious influences of his Spirit, and prepares them for their inheritance: there must be meetness, or there can be no enjoyment. In the third visit he brings them together to himself, and gives them the inheritance; putting them in possession, not as tenants at will, but making it their own: he gives them an everlasting possession of it.

Are there any before me on whose soul this "day-spring from on high" has not arisen? who are still living in darkness and ignorance of the tender mercies of God? Has the angel's message never reached your ears:

"Glory to God in the highest; on earth peace, good will towards men?" Shall they strike their golden harps in praise at the glad tidings of salvation through a crucified Redeemer, and you remain insensible? Shall they glorify God for his marvellous goodness towards you—they who need no salvation—and ye yourselves remain deaf-hearted? Our Saviour declared to the hard-hearted impenitent Jews, that the men of Nineveh should rise up in judgment against them; but against you, if you remain impenitent and disobedient, shall arise purer and more heavenly witnesses—the angels themselves shall rise up in judgment against you, and condemn you. Have you, during the past year, had your hearts pre-occupied with the pleasures, the business, and the vanities of this world, as to exclude your highest interests? Herod-like, you have been seeking, if not to kill, at least to smother, to extinguish, the rising star—"the day-spring from on high" in your hearts. We are told that when Christ was born, there was no room for him in the inn; and such, alas! is his reception to the present day. To what better can the evil heart be compared, than, to one of those common receptacles where the guests come and go, and are honoured in proportion to their expenditure. Travellers, far and near, are welcome so they bring with them the object coveted. But there is no room for our blessed Saviour in your busy and crowded bosoms. You scorn his offer to lodge within. Every corner of your hearts is pre-occupied and bespoken by the things of this world; and he is rudely turned out for any casual thought, or mercenary object, or coarse affection that may chance to enter there. Look to it, ye ungodly: the scales will shortly be turned: a day will soon come when the things of sense cannot engage your thought. Be not deceived: at that day you will stand before God in your proper colours. They, who honour God in this world, shall then be honoured by him: they who now despise him, shall then be lightly esteemed. Come then to Jesus while his mercies are tender—while his bowels are full of yearning pity and compassion: he will receive you. Spend not another day in darkness; but come to him, confessing your sins, and in earnest supplications entreat that the "day-spring from on high" may dawn in your hearts. Delay no longer: you know not what a day or an hour may bring forth.

PASSION WEEK, AS OBSERVED AT ROME.

TO THE EDITOR OF THE CHURCH OF ENGLAND MAGAZINE.

SIR,—The present period of the church's year (commencing on Ash Wednesday and ending with passion week), renders it a fitting season to call the attention of your readers to the practices observed by the Roman church during the week referred to—a task which I am induced to undertake from a conviction of the fact, that of the protestant as well as the Roman catholic public in this country, where that unscriptural system finds it convenient to veil her real complexion, and put her best foot foremost, few are aware of the extravagant and superstitious mummeries which annually take place at that period in Roman catholic countries, and especially in the grand centre of papal domination, Rome herself. In the execution of my design, I propose to lay before your readers a short sketch, from authentic and credible sources, demonstrating facts which will enable them to judge how far, in respect to those practices and their consequences, that church is found to agree with the Christianity taught in scripture.

An intelligent American traveller (Mr. Willis), in an interesting work, entitled "Pencilings by the Way," informs us that "All the travelling world assembles at Rome, in order to be present at the ceremonies of the holy week. Naples, Florence, and Pisa, send their hundreds of annual visitors, and the hotels and palaces are crowded with strangers of every nation and rank." And the writer, as an eye witness, can also add with him, that "it would be difficult to imagine a gayer or busier place than this usually sombre city becomes in a few days."

The ceremonies commence with Palm Sunday, on which day—as we are told by a convenient little pamphlet, intitled "Ceremonies of the Holy Week," translated into English by a cardinal, and published in Rome, under the sanction of a papal "*imprimatur*"—"the Sistine chapel at the Vatican (and sometimes St. Peter's) is prepared for the reception of the pope, cardinals, bishops, foreign ambassadors, and other persons of distinction. About nine o'clock the pope enters the chapel, wearing a silver mitre and red cope with formal. After a short prayer he receives the homage of the cardinals (made by bowing profoundly and kissing the knee), who wear copes of a violet colour, this being a time of mourning and penance." This over, the business of the day may be said to commence, which consists principally in his holiness blessing some five or six hundred white wands, representing the palms, and afterwards distributing them amongst the above distinguished personages, amidst a peal of chanting voices, and an immense crowd of admiring devotees. The distribution is performed by a cardinal deacon laying a palm across the knees of the pope, who makes the sign of the cross upon it. The kneeling recipient then bows down and kisses the embroidered cross upon his holiness' slipper, and after the same favour done to the palm, bears it off in his two hands to his seat. The distribution occupies upwards of three hours, and is followed by mass, rendered unusually long, through the introduction of the passion according to St. Matthew, chaps. xxvi. and xxvii., sung by three choristers—"the first, the text in a tenor voice; the second, in *contralto*; the third, representing Christ, in a bass; the choir represents the people" (Ceremonies, p. 11). We are then gravely informed (p. 12) that "the palms are preserved in order to defend our fields, habitations, and persons from accidents!"

Proceeding to the same place on Wednesday, the pope is seen to enter, wearing a reddish purple cope and silver mitre. He is attended by about 60 cardinals and other dignitaries, who, as well on this as on

other occasions, are fenced off from the contaminating presence of the other sex by a strong iron screen-work, through which alone ladies are permitted to view the ceremonies. A long penitential office, from the Lamentations of Jeremiah, follows; after that about thirteen psalms are chaunted, and the ceremonies of the day close with that exquisite and far-famed musical composition, the "*Miserere*" of Gregorio Allegri, executed by the pope's choristers, and forming a harmony far surpassing all ordinary powers of conception. Rather, however, than my own homely details, I prefer borrowing the elegant description of Mr. Willis. "The twilight," he remarks, "had deepened through the dimly lit chapel, and the only solitary lamp looked lost at the distance of the altar. Suddenly the *miserere* commenced with one high prolonged note, that sounded like a wail; another joined it, and another, and another; and all the different parts came in, with a gradual swell of plaintive and most thrilling harmony, to the full power of the choir. It continued for perhaps half an hour; the unison was simple, running upon a few notes, like a dirge; but there were voices in the choir that seemed of a really supernatural sweetness—no instrument could be so clear. The crowd, even in their uncomfortable positions, were breathless with attention, and the effect was universal." He then goes on to state, "Two or three hours after, I was at a crowded *soirée* at one of the noble houses of Rome. A *prima donna* from the opera was singing in one room, and card tables, covered with gold and silver, filled three others; and every second player was a dignitary of the church, in dainty pumps, and with gold snuff-box and jewelled fingers, complimenting and flirting with all the bright eyes and merry faces around him. The penitential *miserere* passed through my mind, and the thick iron grates through which alone ladies are allowed to witness the ceremonies of the chapel. I passed on to a pretty silken boudoir, at the end of the long suite of apartments, and was welcomed by the handsomest man in Rome, a priest, and the son of a wealthy and noble family, who was half reclining upon the cushions of a divan, and playing with the scarf of one of the loveliest women of the society here, while two others endeavoured to draw him into conversation. I could not help continuing my reflection, and contrasting this clerical dandy with the ministers of a religion professing the same master, in our own country. There are, of course, priests in Rome who are sufficiently humble in dress and manner, but nothing can exceed the sumptuousness and style in which the cardinals live, as well as all who from birth or fortune have a certain personal consequence. Their carriages and horses are the most splendid in the world, their large palaces swarm with servants, and their dress (including the scarlet hat and stockings) has all the richness of princes when they are abroad" (Pencilings by the Way, p. 81).

The state of society at Rome, however, I do not further dwell upon, having matters in reserve of infinitely greater moment, forming as they do a lively picture of the march of superstition in the 19th century. For the same reason I curtail my description of the unedifying mockeries of Thursday, when the pope, who has changed his "white cope and mitre of cloth of gold, and formal with the figure of the Holy Ghost in the centre," worn when he enters, "for the more becoming (!) violet stole, the red satin mantle and formal, with the silver mitre" (Ceremonies, p. 22), and having been begirded with a fine white apron trimmed with lace, washes the feet of thirteen ferocious looking fellows, intended to personify the apostles, by touching the instep of their feet with water, and rubbing each with a separate napkin; and afterwards serves them with sundry viands, and offers them drink, in representation of the last supper.

On the evening of this day I wandered to St. Peter's,

in hopes of again catching the fine strains of the *misere-re*, but was too late; and only found a great number of priests washing the far distant altar over that saint's reputed tomb with red wine, and afterwards wiping it down with small buoms made for the purpose. Their appearance was so absurd, skipping one after another up the steps, whisking the broom along the altar, and then down again at the other side; that, smiling in sheer simplicity at their amusement, reminding me as it did of the pranks of so many school-boys, I turned away to examine, for the twentieth time, the numberless gems of art with which this wonderful edifice is studded, and was only roused from my contemplations by the tinkling of a little bell in a distant part of the building, followed by a sudden and profound silence. Approaching on tiptoe to see the cause, I found the immense crowd, with the canons and priests at their head, prostrate upon the marble floor, occasionally looking up with the most intense reverence, and then throwing themselves again flat upon their faces, and beating their heads against the floor in a manner denoting the deepest abjection. It was some time before I could discern the object of all this excessive adoration, which was truly awful to behold; when, following the direction of the eyes of the worshippers, I observed several priests in a lofty gallery, exhibiting, by the dim light of a few wax tapers, several objects that appeared to be inclosed in frames like pictures, which they elevated, and carried slowly along the front of the gallery. A reference to my pamphlet of the ceremonies enlightened me by the information, that the objects of this veneration were—first, “a portion of the true cross on which our Saviour died!” 2nd, “the lance which pierced his side!” and last, but not the least wonderful, “the impression of his face on a cloth, taken on his way to Calvary!!” This last is stated in the guide-books at Rome, to be as perfect as when taken, and to be as stiff as a plaster cast. Of this, however, I can give no account, the public never having any nearer view of it than at the distance of some sixty or eighty feet, being the probable height of the gallery in which all these relics are preserved. I may add, that the same adoration is paid to the above alleged relics on the day following, viz., Good Friday, and again on Easter Sunday by the pope, cardinals, and the whole hierarchy of the church of Rome, amounting to upwards of 200, as well as I could calculate. During the functions of the former of these days, another genuine specimen of “creature worship” is presented to view; but, fearing I might misrepresent it in attempting a description, I give it in the words of authority, viz. :—

“§ III. PRAYERS, ADORATION OF THE CROSS.

“The celebrant, laying aside the chasuble, receives from a deacon a cross covered with a black veil, which is removed by degrees (observe here the stage-effect), and presenting it to the assistants, says, ‘*Ecce lignum crucis*’ (Behold the wood of the cross)! Two tenors answer ‘*In quo salus*’ (In which [wood] is safety); and the whole choir, ‘*Venite adoremus*’ (Come, let us worship)! when all prostrate themselves except the celebrant, who, advancing to the gospel side of the altar, uncovers the right arm of the cross, repeating in a louder voice, ‘*Ecce lignum crucis*!’ the choir responding as before. At the centre of the altar he uncovers it in full, saying in a still louder tone, ‘*Ecce lignum crucis*!’ the same response being made for the last time. It is then carried to the steps of the altar, the pope and all present kneeling” (*Ceremonies*, p. 30; see also pp. 31, 32).

I abstain from encumbering your columns further with a description of the remaining ceremonies of the week, including Saturday and Easter Sunday, referring your readers to the “*Book of Ceremonies*” itself (which I fancy may be had in England), whilst I proceed at once to offer a few remarks upon the preceding facts.

Without attempting to enter into all the hair-splitting niceties of latria, hyperdoulia, and doulia—terms invented by Romish theologians to mete out and define the exact degree of worship which may be given by the members of their communion respectively to the Trinity, the Virgin Mary, and the saints—or to dis-

cuss the merits of “positive” and “relative” worship, or essaying to fathom the uncertain depths of the “due honour and veneration” commanded to be given to images by the creed of pope Pius fourth; all these being as far beyond my comprehension as they are unknown to scripture—I ask every discriminating reader if I am not justified in the conclusion I come to, viz., that if any reliance is to be placed upon ocular demonstration, all these arbitrary distinctions are practically lost sight of when, at the fountain-head of popery, her votaries are seen to prostrate themselves before stocks and stones, in a manner far more humiliating and slavish even than at high mass, when (according to their creed), “the real substantial body and blood, together with the soul and divinity of our Lord Jesus Christ,” is elevated as an object legitimately demanding the highest description of adoration? Furthermore, in order to show what that church herself means when she points her worshippers to the wooden crosses and relics, we have but to examine her offices as quoted above—“Behold the wood of the cross, in which is safety;” and if words and actions have any meaning, and the eyes, ears, and understanding are worthy of any credit, we have a case of gross idolatry perpetrated, annually at least, in her very citadel. And here I beg to be understood as altogether disclaiming any pretensions to prying into man’s heart—that high prerogative belonging not to his fellow-man; but as simply adducing the only evidence of which the nature of the thing admits, viz., the evidence of one’s own senses. If Rome shut the door to all but the very worst of inferences, I cannot help it.

Again, sir, let me refer your readers to another prayer, used by the same parties during the functions of Good Friday (see “*Book of Ceremonies*,” pp. 31 and 32), where the wooden cross is thus invoked—“*O crux ave, spes unica, hoc passionis tempore, auge piis justitiam, reisque dona veniam*!” which, for the sake of the merely English reader, is thus translated—“Hail, O cross! our only hope in this paschal season; increase grace to the pious, and grant pardon to the guilty!” and then ask—why is this prayer not translated in the English missal? Is it not because English Roman catholics would be startled at their own idolatrous service?

In conclusion, I would remark that a protestant reader, who hears every sabbath the solemn injunction, “Thou shalt not make to thyself any graven image; thou shalt not bow down unto them, nor worship them”—making no arbitrary distinction of positive and relative worship; and who remembers that it is written—“Thou shalt worship the Lord thy God, and him only shalt thou serve,” without the remotest glimmering of an idea of hyperdoulia and doulia, but contemplating only one object of worship; and, again, that “God is a spirit, and they that worship him must worship him,” not through the sensual media of wooden crosses and pseudo-relics, but “in spirit and in truth,” admitting but of one species of worship; and, lastly, takes to heart the fearful threatening contained in the following passage—“What profiteth the graven image, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, awake; to the dumb stone, arise, it shall teach!—(and the prophet might have added, “to the wooden cross, ‘Hail, O cross, our only hope!’”)—behold, it is laid over with gold and silver, and there is no breath at all in the midst of it” (Habak. ii. 18, 19); beside scores of other passages to the same effect: such a reader, I say, will feel no difficulty in concluding the above services to be palpably idolatrous, and as being precisely those forbidden by, and denounced in, the inspired word of God. And if my Roman catholic

countrymen would but for one moment suspend their prejudices in favour of the infallible teaching of their church, and exercise their own judgments with candour and sincerity upon the "law and testimony"—more especially upon the texts quoted above—carefully comparing them with the practices before described; and then let them reflect that the bible at all events is true, whatever may be the value of tradition; and I doubt not but their good sense would, with the grace of God, direct them to regard their church as an unnatural mother, offering to her children "stones" for food instead of "bread," and lead them to cast the dogmas of saint and relic worship "to the moles and to the bats," as being alike unscriptural, unjustifiable, and unprofitable—at once dishonourable to God and degrading to man.

It was my intention to have offered a few remarks upon the splendour of the ceremonies of the papal court, with a view to show how they pander to the lowest feelings of our fallen nature, and bewilder the minds of the ignorant and unstable, who are induced to reverence the religion because of the pompous display it here makes of every thing on earth that can conspire to lend additional gorgeousness to its usual dazzling exterior; as also to have commented on the march of mind displayed in teaching her worshippers at this day that palms blessed by man, and signed with the cross, possess the virtue of "preserving fields, habitations, and persons from accidents;" but that I find my letter already sufficiently lengthy, and feel content to leave these subjects to the right-mindedness of Englishmen, under the well-grounded assurance that they can distinguish vain show from the retiring nature of true religion in the former, and at a glance discover the wretched taste and lamentable superstition of the latter. The fact is that, unhappily, these things are believed in Italy and other Roman catholic countries I have visited, where the pure word of God is still a sealed book to the laity, who receive their knowledge of it entirely through the priesthood of a church which, as I conceive, has been satisfactorily shown to have diluted it, and rendered it of no effect, by her traditions. But, thank God, the blaze of gospel light in this favoured land is too bright for such inventions of man to pass current; hence the policy of the church of Rome is either altogether to suppress them here, or else to leave them in her liturgy as a dead letter, wrapped up in a language not understood of her people.

I remain, sir, respectfully yours,
Lancaster. OBSERVER.

The Cabinet.

SUFFERINGS OF JESUS.—In our prosperity we pass by the cross, that is carelessly and regardlessly; at the best we do but shake our heads a little. The reading of the story of Christ's passion stirs up some compassion towards him, and passion against his persecutors; but it is quickly gone: we forget as soon as we get into the world again; but now let God prick our flesh with some sore affliction; let him fill our bones with pain, and set us on fire with a burning fever; let our feet be hurt in the stocks, or the iron enter into our souls; let us be destitute, afflicted, tormented, &c., then happily will we sit down and look upon him whom we have pierced, and begin to say within ourselves, And are the chips of the cross so heavy? What then was the cross itself, which first my Redeemer did bear, and then it did bear him? Are a few bodily pains so bitter? what then were the agonies which the Lord of glory sustained in his soul? Is the wrath of man so piercing? what was the wrath of God which scorched his righteous soul? Are the buffetings of men so grievous? what were

the buffetings of Satan, which our Lord sustained? Is it such a heart-piercing affliction to be deserted of friends? what was it then for him who was the Son of God's love, the darling of his bosom, to be deserted of his Father, which made him cry out, to the astonishment of heaven and earth, "My God, my God, why hast thou forsaken me?" Is a chain so heavy, a prison so loathsome, the sentence and execution of death so dreadful? O, what was it for him who made heaven and earth to be bound with a chain, hurried up and down from one unrighteous judge to another; mocked, abused, spit upon, buffeted, reviled, cast into prison, arraigned, condemned, executed in a most shameful and an accursed manner? O, what was it for him to endure all this contradiction of sinners, rage of the devil, and wrath of God, in comparison of whom the most righteous person that ever was, may say, with the good thief on the cross—"And we indeed justly; but he, what evil hath he done?" And thus, as the Lord Jesus, by the sensible experience of his own passion, came perfectly to understand what his poor members suffer while they are in the body, so we, by the remainders of his cross, which he hath bequeathed to us as a legacy, come in some measure to understand the sufferings of Christ; or at least, by comparing things of such vast disproportion, to guess at what we cannot understand. Our own troubles enable us much better to conceive what love burned in that heart, towards our sinful souls, when nailed to the cross for their salvation.—*Venn's Letters.*

Poetry.

THE TRAVELLER, THE OLD MAN, AND THE LILY.

BY HENRY CLARKE.

(For the Church of England Magazine.)

"Consider the lilies of the field."

TRAVELLER.

AGED wanderer! name, I pray,
 Whilst we linger on the way,
 Name to me this little flower,
 Growing in the shady bower;
 Mark its leaf of quiet green,
 Mid the grassy covert seen—
 Mark its cup with snowy lip,
 Evening's dewy tears to sip;
 Virgin whiteness is the dress
 Given this child of loveliness:
 Sweetest odour is her sigh,
 Drooping head and modest eye—
 Emblem of humility.

OLD MAN.

Time hath bleached these tresses gray:
 Spring of youth hath passed away,
 Summer's ripened strength is gone,
 Shades of eve are coming on.
 Traveller, the hour is nigh
 When the aged man must die;
 Still to me 'tis sweet to stray
 In the forest far away,
 Where I trace the Father's care
 In each little flower so rare;
 Whilst to doubting faith is given
 Surer confidence in heaven.

TRAVELLER.

Wanderer, thy thoughts, I see,
Are where thoughts should ever be.
Sweet the lessons flowerets teach;
'Tis in softest tones they preach;
Theirs the language from above,
Speaking of a Father's love.
But name, I pray, this fairest gem
In nature's flowery diadem.

OLD MAN.

Traveller, the sun has set—
The floweret's bed with dew is wet;
Time it is I close my tale—
'Tis the lily of the vale.

Guilford, Yorkshire, Jan. 3.

Miscellaneous.

THE ENGLISH REFORMERS.—Those persons who give to our reformers credit for the courage which they displayed in the flames, and regard their sufferings, as confined to their martyrdom, do them poor justice. To jostle with so many offensive obstacles for so many long years; to persevere unto the end in the midst of so much to thwart, to disappoint, to irritate; to feel themselves earnest, sincere, and single-hearted, and to have to encounter so much hypocrisy, double-dealing, and pretence; to work their weary way through a sordid and mercenary generation, who had a zeal for God's service on their tongues, but who in their hearts admired nothing of heaven save the riches of its pavement; to see the goodly fruits of all their labours likely to perish through sectarian divisions, which might very probably have been healed by timely precaution, and the adoption (at some cost, to be sure) of measures which they were the first to recommend; these were trials by that slow fire of temptation which it requires a stout heart and a high principle to sustain; and though there might be many (as Milton ungenerously and ungratefully puts it) who would give their bodies to be burned if the occasion demanded it, yet there would be few who, were they so tried, would find themselves so unwearied in well-doing. They, however, have their reward; and it was a noble prize for which they struggled. They are themselves gone to heaven in their chariot of fire, and to their country they have bequeathed as a mantle, a free use of the bible, a reasonable faith, a pure ritual, principles of toleration, liberty of conscience, and that virtue which goeth out of all these things; whereby a nation is made to put forth its otherwise dormant strength in the prosecution of commerce, of manufactures, of agriculture, of science, and of whatever else belongs to inextinguishable enterprise.—*Blunt's History of the Reformation.*

FETISCHE.—Shortly after the commencement of the Wesleyan mission, a fetische, named Akwah, came from the interior to Cape Coast town, who professed to be able, when he had bruised a bead to powder, to unite the particles together again, and make it what it was before. Several persons put his skill to the test, and he contrived so adroitly to slip other beads into the places of the powdered ones, that the spectators were led to believe that he had really restored the broken beads to their former state. He professed, moreover, that he could thrust his finger through a stone, and produced one with a hole in it, which hole he said was made by his finger; and he managed to obtain credit with the people for having done it, although they did not see the alleged feat performed. He stated, moreover, that he had sufficient influence

to call apes from the bush, and make them talk with the people; but that he could not do this in the daytime, because he said the apes were timid, and shunned the light. He therefore took his dupes into the bush after dark, and they returned into the town perfectly satisfied that they had conversed with apes. By such exploits he gained great renown, and considerable profit; and then proceeded to Glimna, and Comenda, and having convinced the people there of the great powers of his fetische, he returned to Cape Coast town. After his return, a native trader possessed of some wealth, was taken ill, and consulted Akwah, who engaged speedily to restore him to health. The trader then expressed a wish to witness some of the great feats of which he had heard so much, and especially desired to hear the apes talk. Akwah was quite ready to comply with his request; but as the apes were still averse to the light, it was arranged that the meeting should be deferred until eight o'clock in the evening. The gospel was, however, just beginning to exert sufficient influence upon the mind of the trader to awaken some doubts as to the powers of the fetischeman; and he resolved to use every precaution to prevent himself from being imposed upon. He accordingly instructed his servant boys, who were to accompany him with a present of rum, to take care to ascertain who or what it was to whom they gave it; and at the appointed time, taking four flasks of rum, containing about one gallon, he proceeded to the appointed place, near to the spot where the mission-house now stands. All things being ready, Akwah began to call for the apes, telling them that a man of distinction had come to hear them, and begging them to honour his fetische by obeying the summons. At length a rushing noise was heard in the bush, and a small voice proceeded from it, saying, "We are come: give us some rum." The trader immediately sprang forward, saying, "I will give it to them;" but Akwah interposed, telling him that it would be more consistent with his dignity to sit down, and allow his servants to perform the duty. Little, however, did Akwah suspect that the boys had been previously instructed as to the part which they should act, or anticipate the result which followed. The boys took the flasks, and thrust them into the bush whence the voices proceeded; and each, as he extended a flask in one hand, stretched out also the other, that he might be able to ascertain, by feeling, what was the recipient. It being quite dark, this manoeuvre could not be perceived; and immediately one of the boys called out to his master, "My father! my father! it is not an ape; I have caught a boy's hand!" "Hold it fast," replied the trader, "until I come and satisfy myself;" but in the struggle which ensued the captive regained his liberty, and the trader and his boys pursued the fugitives, and ascertained that they were a number of boys who had been trained by Akwah to personate apes. On their return to the bush, the trader and his servants found that the fetische boys, in their haste, had left the bottles they had brought, into which to empty the trader's flasks for the use of their master; but Akwah himself had taken to his heels, and was never seen or heard of more at Cape Coast town. This discovery broke the spell with which the popular superstition had bound the mind of the trader, and he soon after became a member of Christian society.—*Beecham's "Ashantee and the Gold Coast."* London: 1841.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE DUTY OF THOSE WHO HAVE BEEN "BOUGHT WITH A PRICE."

BY THE REV. CHARLES RAWLINGS, A.B.,
Curate of St. Stephen's and St. Dennis, Cornwall.

ST. PAUL declares (1 Cor. vi. 19, 20) "ye are not your own; for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." The important principle assumed by the apostle is one which people in general are reluctant to admit—"Ye are not your own;" and, therefore, they betray equal reluctance to acknowledge the propriety of the exhortation deduced from the principle assumed, "Glorify God in your body and in your spirit, which are God's." To imagine ourselves independent of God is a grand mistake, and is another fearful evidence of the corruption and depravity of our nature. No man is, or can be, his own: we may be free from any human yoke; we may not groan under the oppression of arbitrary power; we may exult in the enjoyment of civil and religious liberty; but still we are not our own, as it regards God, the duties we owe him, and the manner in which we are to employ the talents committed to our charge. There is to be no limited or partial view to the divine glory, but there is to be an universal regard to that high and commanding object: we are to glorify God in our body and in our spirit, which are his. We must not, however, suppose that we can add any thing to the essential glory of Jehovah—"our goodness extendeth not to him;" he is the centre of all perfection; and around his august character beam all the bright splendour of moral loveliness and beauty. "He chargeth his angels with folly," and the very

"heavens are not pure in his sight!" Whatever we do, we cannot add any thing to the glory of God, or lend one additional ray to the lustre of his crown. Still God esteems himself glorified by our services—"Whoso offereth praise, glorifieth me." There are many ways in which we may glorify the Lord our God; and there are many favourable opportunities which we may embrace, and which we ought to embrace, for this sacred purpose. With our tongues we may speak to the honour of Jehovah's name, and celebrate the anthems of his praise. We may labour to promote his cause, and advance his kingdom in the world: every effort that we make for the suppression of vice, immorality, and general wickedness, is an effort made for the furtherance of the glory of God, by a proportionate weakening of the power of the devil. Again, we are called upon to glorify God by a due and regular attendance on the ordinances of God, and by an enforcement upon others of the duty and the privilege of coming to share with ourselves the blessed means of grace. Still further, we are to glorify God by remembering the sabbath-day, to keep it holy; whilst we are encouraged by that gracious declaration, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." A due observance of the Lord's day is not con-

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fined, however, to an attendance on the public ordinances of religion, although that is a very important part: the whole of the sabbath-day is to be consecrated to the Lord. When we return home from the sanctuary of Jehovah's house, we should carry along with us a holy savour and unction from the services in which we have been engaged: we should carefully meditate on what we have heard, talk over the subject with our friends and in our families; and, above all, we should pray that the blessing of God may accompany the word preached, to the profit and edification of our own souls and those of others. In this manner we may bring abundant glory to God; and is it not highly reasonable that we should labour, by all means, to promote the divine glory? This was manifestly the sentiment of St. Paul in his affectionate and impressive address to the believers at Rome: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." What can be more in harmony with the suggestions of enlightened reason, than that we should love, serve, and obey him who has conferred such an inestimable benefit upon us as the redemption and salvation of our souls? Consider, again, what is so delightful as to be ever glorifying God! This constitutes the happiness of saints and angels in the celestial world: they serve God day and night in his temple, without weariness, interruption, or end, and their song of adoring praise is everlastingly the same—"Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." Amen.

CHURCH MUSIC*.

BY EDWARD HODGES, MUS. DOC.,

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NO. I.

CHURCH music is either vocal or instrumental, or of that mixed kind which results from the combination of the two. To limit the essay within reasonable bounds, I shall confine myself to this latter kind, viz., vocal music accompanied by the organ only; thus avoiding all discussion upon the lawfulness or eligibility of the use of instruments in divine worship, and assuming that the point will not be disputed, that a good organ in good hands is not a hindrance but a help to devotion.

Church music may be again distributed into choral—viz., that which is to be performed by a choir only—

* This essay, not published in England, has been forwarded to us, and we gladly insert it in our pages. It is really most desirable that more attention should be paid to church psalmody. Scarcely a month passes that three or four new selections of hymns do not appear—an evil in itself; but how rarely do we hear good congregational singing?—E.S.

and congregational. And here we approach a topic upon which, as there is much misunderstanding and erroneous principle prevalent, it will be well to dilate a little. A notion, false and groundless as a pagan dogma, is yet entertained by many worthy and pious people, that all the singing introduced in divine service should be of such a nature as to permit all persons present to unite in its performance—a notion unsupported alike by reason and common sense, by the analogy of the case, by the authority of holy scripture, and by the usage of the Christian church in all ages.

The use of music of some kind in holy offices being recognized by all sects and denominations, with the unimportant exception of the quakers and cognate enthusiasts, it were irrational and absurd to confine it to its simplest and least engaging forms; thus either relinquishing all the higher and nobler developments of this fascinating and peculiarly sacred science to worldly and profane uses, or virtually condemning them to total extinction. How much better, how much more reasonable is it, that they to whom the gift of exquisite musical talent has been entrusted, and for the use or abuse of which they will hereafter have to render their solemn account, should be encouraged to improve and consecrate it to the service of our common Lord and Saviour, than that they should be thus compelled to hide it in a napkin, or bury it in the earth of cold neglect! But it were absolutely preposterous to suppose that, in this advancing age, the elegant refinements of scientific music either can be or ought to be blotted out from the number of pursuits and occupations of civilized man. The church may reject them, but the great adversary of the church is ever ready to avail himself of them, and convert them into engines of destruction. Whose then will be the responsibility if immortal souls are wiled to perdition by those very means which the church had at command, but supinely refused to put in requisition? So much for the common sense view of the matter.

Now, if for a moment we turn to the argument from analogy, we shall find much to support the view here taken, and little indeed to countenance the opposite. That singing is a Christian duty is conceded pretty well upon all hands. But so also is praying. It will not be pretended that the latter is not fully as binding upon every member of the church as the former; neither will any sane man presume to assert that the one is not as imperative a congregational duty as the other. Let us inquire then how the duty of public prayer is performed.

In those religious communities which employ a liturgy, or form, we shall find three modes of public prayer. There are prayers audibly pronounced by the clergyman alone, others repeated by the people, and a third kind in which both clergyman and people unite. And this is analogous to what it is humbly apprehended is the proper and legitimate application of church music, according to which a congregation would sometimes be edified by the exhibition of the consecrated skill of some tasteful singer or well-trained choir, and at other times unite with him and them in rapturous ascriptions of praise to the Triune God, adapted to a plain and simple tune, in which, and in which alone, all could join. In the English cathedral service, as also in that of the Roman Catholics, the clergyman or priest occasionally chants by himself, and in many instances most effective choirs are kept up for the performance of the daily music of the church: but it must be confessed that good psalmody or congregational singing are [is] rarely to be met with in the church of England; and if any at all is to be heard—of which I am in some doubt—in the Roman Catholic church, it must be attributed to the influence of protestant example. The days are gone by wherein the thrilling sound

occasioned by five or six thousand people singing a psalm at St. Paul's cross might be heard far around, rendering the air like a peal of thunder.

But the analogy is most perfectly carried out by the united brethren or Moravians. Amongst them, congregational singing, of the best because of the simplest possible description, is delightfully general; yet they gladly encourage the cultivation of musical talent by employing, particularly at the great festivals of the church, disciplined choirs, and even full orchestral bands, in the performance of anthems and other pieces of the highest order of scientific composition. In their liturgical services they admit all the modes of singing before enumerated; sometimes the officiating minister chaunting alone, the choir responding, it may be, or the congregation; then the choir and people interchanging verses of appropriate import, now and then perhaps relieved by a line or a verse for women or for children alone; and thus are brought into use almost all conceivable varieties, from the solemn intonation of a single voice to the resounding doxology bursting from the lips of the whole assembly. This example cannot be lightly pretermitted or cast aside; for in the Moravian church must be recognized not only an orthodox but an eminently pious body of men, sound in the faith, spiritual in their walk and conversation, and of primitive simplicity in their manners.

But there are other Christian bodies, and some of these may say—"We do not admit forms or liturgies, and therefore nothing that has yet been advanced applies to us." It would perhaps be rather out of place here to draw from the premises an argument for the use of set forms of worship; and yet without a form it is clearly impossible that there should be any congregational singing, to which both a form of words and a form of music are alike indispensable. But let that pass, seeing that these very parties (with the exception of the quakers, the most formal informalists in the world) do tacitly recognize musical forms; and it is no part of the business on hand to inquire into their consistency in so doing. Instead of that, we will again take up the case of prayer, when it will be found that the argument from analogy is, if possible, stronger in this case than it was in the preceding.

How then do those sections of the Christian church, to which allusion has just been made, perform this important and fundamental duty? The answer is, that is done by the voice of the minister alone, the vocal participation of the people being, by the impromptu nature of the thing, excluded—at least until the petition shall have been enunciated. And yet many a good man or woman, who approves this mode of conducting the whole of the solemn duty of public prayer, will be among the loudest to condemn any approach to an analogous method as applied to any portion of public praise. Why, however, it should be so highly laudable in the one case, and not at all admissible in the other, does not appear. Probably there is at bottom, in the minds of the objectors, an idea that none but congregational singing has the sanction of the authority of holy writ. Well, let us see whether it be so.

To begin with the Old Testament. We do not, as far as I am aware, find any recorded instance whatever of congregational singing in all that has come down to us concerning the temple worship; but we do find notices of a host of professional vocalists and instrumental performers regularly employed and steadily engaged in the service. Not having the book at hand, I cannot quote precisely; but, if I mistake not, Josephus informs us that the number under Solomon amounted to several thousands. Whether that be so or not, certain it is, from various places of scripture wherein there is incidental mention of the "singers and players upon instruments," that there

was a very considerable body of persons so designated, some of whom were so highly honoured as to have their names inscribed at the head of the psalms, in the performance of which they bore a conspicuous part. Let it be noted that the music of the Jewish church, like prayer itself, was not the subject of Mosaic legislation at all; for the blowing of trumpets on occasion of the new moon, etc., is clearly to be esteemed—like firing a gun or hoisting a flag—rather as a signal to the people, than as an act of divine worship. Constituting, therefore, no part of the Mosaic dispensation, the church music of the Jews was not abrogated with the Levitical ritual; it descended to the Christian church; and, accordingly, when it is said that our Saviour and his disciples "sang a hymn" before the occurrence of the appalling events of Gethsemane, the supposition of the learned in such matters is that the hymn spoken of was that portion of the psalms of David which the Jews designated as the "Great Hallel." Whether it were so or not, is not very material. If the hymn were not, as to words and music, the effect of immediate inspiration—and that would take it out of the range of the subject altogether, as being a case *sui generis*—it must have been some sacred song with which that then despised but now glorified party was well acquainted; and it must then necessarily have been derived from the "songs of Zion."

If from this we turn to the apostolic age immediately succeeding, what do we find? Singing undoubtedly; but of what kind? The advocates of exclusive congregational singing will be hard put to it to establish their position. They must believe, in the first place, that every man, woman, and child, belonging to the then believing church, could sing, no matter what their ignorance, their want of training, their infirmities, or physical disabilities. And, in the next, they must hold that all were able to begin together, to continue together, and to terminate together; for otherwise some would be singing whilst others were silent, to allow which would be to concede the principle which they oppose. Not only does this absurdity (and such it is) follow, but they must also exclude the introduction of all new tunes for ever; for no congregation can sing music with which they are previously unacquainted. Improvement, in that case, is not to be looked for; and the proffered premium might be as well bestowed in feeding swine, as in rewarding the attempt to promote the cultivation of church music.

But it will be said—"This is again an argument from reason, and not from the bible: show us your authority for solo singing, duets, &c." Nay; the argument for the unlawfulness of these things should first be advanced. The position taken in this essay is, that there is nothing in the word of God, either in the Old Testament or in the New, to discountenance them. An attentive and unprejudiced perusal and consideration of the apostle's advice to the Corinthian church (1 Cor. xiv.) will probably, however, set this matter in its proper light. When exhorting them so to exercise their gifts as to conduce to general edification, the drift of his argument is to enforce the expediency of order, and such a mode of conducting their public services as should not exclude the use of the understanding. Among the "spiritual gifts" referred to, singing is one; and the form of expression adopted is such as to be to my mind conclusive upon the point that, at that early period, solo singing was known and received by the church. His words are these—"Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue, pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the

understanding also: I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say 'Amen' at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified" (verses 12 et seq.).

In this passage, singing and praying are both spoken of by the apostle in precisely the same terms as exercises conducted, at least occasionally, by one person, others meanwhile silently assenting; and this he tacitly commends as conducive to edification. But, a little further on, he condemns that strange confusion which must have resulted from the contemporaneous exercise of various and dissimilar gifts in the same assembly. However, the very reproof he administers contains another conclusive indication of the employment of singing by one person. "How is it then, brethren," he says, "when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done to edifying"—i. e., as he elsewhere expresses himself, decently and in order. The scriptures then certainly do not conclude against the exercise of a single voice.

To quote the usages of the primitive, more especially of the eastern churches, even were the authorities at hand, would probably be of little avail in enforcing conviction upon a mind which would not yield to the considerations already adduced. Suffice it to say, that the custom of chaunting the psalms of David interchangeably by a choir of singing men, divided into parts, took very early and deep root in that very city where "the disciples were first called Christians"—viz., at Antioch, and thence, on the cessation of persecution, spread throughout the evangelized world. An old and anonymous English author cites a passage from Isidore, to this effect—"Of the ancient custom of singers in the old church of the Jews, the primitive church took example to nourish singers, by whose songs the minds of the hearers might be stirred up to God;" adding, "And the psalmist or singer ought to be most excellent both in voice and art, that he may the better delight the hearers with the sweetness of his music*." In confirmation, he quotes many other of the ancient fathers and historians, *e.g.*, Theodoret, Pliny, Zozomenus, Socrates, tripartite history, Hieronymus, Augustine, &c., whose concurrent testimony is equally satisfactory. Wherefore it may be considered as a point firmly and indisputably settled and established, that, as music was the gift of God to man, partly for the solace and delight of the creature, but principally as the appropriate vehicle for the celebration of his praises, so it was accordingly cherished and encouraged in the ancient church by the institution of bodies of singers expressly set apart to "laud and magnify his holy name," and so it has continued in use, with more or less of corruption and decay, and occasional resuscitation, until the present time.

But the employment of an organized choir must by no means be presumed to exclude congregational singing. That will derive benefit and improvement from the association, by the refinement of taste which, under good auspices, must necessarily ensue.

Probably the framers of the advertisement which has called forth this essay, had in view principally, if not exclusively, this latter species of church music, commonly called psalmody. Accordingly, I will proceed with all deference to offer my views upon the subject, premising only that I deemed it necessary previously to remove an error which has obtained no feeble hold upon a portion of the Christian world; which error, by shutting out all music but congregational singing, has in many instances too surely de-

feated its own object, by driving to other denominations—some perhaps, alas! to destruction—those of their members who were favoured by the possession of natural good taste, and by utterly extinguishing the last spark of musical sensibility in those who remained. Indeed I do very seriously question whether congregational singing can be sustained by itself: it will gradually languish and expire. How different such a result to that which would flow from obedience to the apostolic injunction—"Seek that ye may excel, to the edifying of the church." This would excite a holy rivalry—a pious emulation, which would soon revive the dormant spirit of Christian song. But if the exhibition of excellence is not only checked, but absolutely interdicted, study becomes useless, improvement is paralyzed, and the flat goes forth—"Take the talent from him, and give it unto him which hath ten talents." Such is the ordinary course of God's providence with respect to abused or neglected gifts, whether of nature or of grace; for both alike proceed from him.

Here it may be noted, that the neglect or decay of church music is not unattended by other consequences injurious to the congregation or religious society which permits it. The chilling and repulsive influence of its unholy and discordant substitute pervades every department: devotion plies under the infliction, and zeal itself becomes lukewarm. This was felt very severely by a minister in the western part of this state (New-York), on an occasion when an abortive attempt had been made to sing a psalm or hymn. The congregation awaited the commencement of his sermon; but the good man was so much depressed and disheartened by their music, that, instead of beginning his discourse, he thus addressed them:—"I must beg you, my friends, to repeat the hymn; for it is impossible for me to preach after such singing."

But it is to be feared that the condition of musical affairs in that particular congregation is not solitary in its worse than worthlessness. Congregational singing is at almost the lowest possible ebb. How happens this? By what causes has it been brought about? What forces have operated to divert the stream of music which once flowed so sweetly and so refreshingly through the sanctuary, into other and less hallowed channels? Music of some sort certainly excites as much attention, and enjoys as large a share of the patronage of the public, as ever it did; nay, probably more money is lavished, more time is squandered upon it than at any former period of its history; and yet, church music has declined, and is declining still. This cannot be without efficient causes. Let us enquire into them, and we may then—and not before—find ourselves in a position to perceive the proper remedies.

Unquestionably, one of the causes of the lamentable decay of church music is to be found in the prevalence of the erroneous principle of restriction, which has been discussed in the preceding portion of this essay. This alone might be esteemed sufficient to account for the effect we witness; for the reason before assigned, that, where the higher species of composition are discouraged and interdicted, the spirit of music itself evaporates. But various other causes have co-operated to the same end; and some of these will be found of a strangely opposite character one to another, yet combining to elicit the same unhappy result.

Thus, whilst on the one hand misguided religious zeal and would-be purism have checked the ardour, and in many cases altogether silenced the attempts, of those musicians who would devote their talents to the service of God; on the other, the spread of latitudinarian opinions, the multitudinous increase of sects, and the growth of infidelity, have tended to produce in many minds an indeplorable indifference to all religious exercises, of which singing is one. Again,

* "The Praise of Musick." Oxford, 1586. Chap. ix. On "the lawful use of music in the church."

ignorance and indiscretion on the part of those to whom the management of this delightful portion of divine worship has been too frequently entrusted, have done much towards bringing it into disrepute. Ignorance has foisted upon congregations, as devotional music, crude and barbarous attempts at composition, which, were he to come within ear-shot, would well nigh drive an angel mad. Than this, there is no surer method to put an end to the singing of a congregation; for all who have "music in their souls" must leave it, and those who remain, though they may have been able to participate in psalmody before, are unable to keep it up. The choir have it all to themselves, and the minister wonders why the people are mute.

But indiscretion on the part of conductors, directors, precentors, and organists, has done fully as much as ignorance towards accomplishing the work of destruction. Whilst ignorance has been palming upon the people false harmonies and jejune melodies—the work of perhaps a good man, but a sorry musician—indiscretion has led to the introduction of many enormities, equally pernicious in their influence. Look over the various publications of tune-books with which the press annually teems; and what do you find? Specimens of prettiness extracted from the works of the fashionable composers of the age, scraps of operatic songs or ambitious attempts to construct something after the same models, and even well known secular melodies; thus forced into as ludicrous an association with sacred things as a minister of the gospel would present, were he to mount the pulpit tricked out in all the meretricious finery of a harlequin. Nor are the conductors alone and entirely to blame in this matter; for unhappily, alas! the people apparently "love to have it so," and to withstand them might lead to pecuniary loss.

Is it any marvel that devotional singing has declined under such deleterious influences? Were it not for the consideration that the long suffering of God is infinite, the marvel would rather be that those who offered this "strange fire" had not died the death of Korah and his associates, when the earth opened beneath their feet and they went down alive into the pit.

Let me not be reminded of the quaint saying attributed to half a dozen erratic divines, that "it is a pity the devil should have all the good tunes." It does not here apply. The tunes, how "good" soever as originally appropriated, are not good for solemn uses. The simple fact that they must ever and anon recal worldly if not profane associations, were there no other objection, would be sufficient to subject such abominations to a sacred interdict for ever*.

There is another direction in which, although neither unholy nor ill-written compositions have been employed, congregational singing has been effectually checked. This has been by the introduction of intricate and studied pieces—"fugue tunes" and such like—in the place and stead of plain psalmody adapted to general use; in other words, by the conversion of a psalm or hymn into a regular anthem, which must necessarily be performed by the choir alone. This is the effect of the reaction of the erroneous exclusive principle against which we have been contending. It is curious to note how that very principle, which had in view the maintenance of congregational psalmody exclusively, has, in its reflex operation, tended to pervert and change the character of psalmody itself, until it has ceased to be congregational at all! This result, however, deprecate it as we may, is perfectly natural, and flows from that desire to "excel," which, as we have seen, is in itself the subject of high commendation. But, I must confess, I like not this smuggling in of

choral music under false pretences. Let it come in all its native dignity and grace, as an appropriate celebration of praise from the mouths of a disciplined band of "holy singers;" but let it not be thrust in surreptitiously, for such a transaction partakes of the nature of fraud and deceit. It pretends to be a psalm or hymn for the congregation: it is in fact an anthem for the choir, and it robs the people of their appointed place for participating in the musical services of the church.

MY SCOTTISH TOUR.

No. XIV.

EPISCOPACY—VII.

ITS FUTURE PROSPECTS.

IN considering the present position of the episcopal church in Scotland, and anticipating what its future prospects may be, I cannot but think, if faithful to herself, and not led away by strange doctrines—strange, though speciously denominated those of primitive times—she is destined to occupy a most important position in the country. Let her adhere closely to the articles, homilies, and liturgy of the united church of England and Ireland; and, in so doing, she will adhere to the word of God. Let her not assume high-sounding titles to which she has no legitimate claim, and to which her bishops in other years laid no claim. It was but the other day that I saw the ferment announced—"The rev. John Marshall, chaplain to the lord bishop of Dunkeld, to be rector of Blairgowrie." Now surely some enemy must have done this—some one anxious to cast ridicule upon the whole episcopal system. I verily believe many would be glad to pass off such a joke, for bishop Torry certainly lays no claim to any temporal barony, and Mr. Marshall's rectory is the attempt to collect a congregation.

Sober men are becoming weary with the unceasing squabble in the bosom of the established church, and disgusted with such scenes as have taken place very recently in the north. A Romish pope is bad, but a commission of presbyterian popes is worse still; and I do not suppose that in the most miserable mass-house in the darkest spot of Ireland, were such scenes enacted as those which occurred at Cul-samond—scenes even worse than those adverted to in former papers, and which remind one of the French revolution; or that any priest from the altar ever gave vent to such spleen, and uttered such fulminating anathemas as those which issued from a presbyterian pulpit a few weeks ago.

Is it possible that the legislature can allow such enormities to pass unheeded—that the constituted authorities for maintaining the public peace can do so? Certainly not. If the leaders in these non-intrusion rebellions—for that is their true designation—are to have their own way; if vagrant orators are to perambulate the country unnoticed; then good bye to social order, to the connection between church and state, to the link which should bind society in one communion and fellowship. The fact is notorious that episcopal chapels are springing up in quarters where they were least expected, and this is a very grievous annoyance to many in the established church. There is one point also which, though not, strictly speaking, referring to the episcopal church, yet indirectly is calculated to raise it in the estimation of the people of Scotland at large. I mean the fact, that in the Scottish universities many of the professors have been educated at Oxford or Cambridge—that one is even a clergyman of the church of England; how he got over signing the confession of faith, I presume not to enquire. The people of Scotland, moreover, seem anxious to raise the tone of education; and to do this

* We have seen it stated that some of the most exquisitely plaintive of the Scottish airs—as the "Flowers of the Forest," &c.—were originally set to sacred subjects.

they are procuring men from the south. A Welsh archdeacon—the position is anomalous; that is the business of the bishop of St. David's, not mine—presides over the academy at Edinburgh. A new academy is to be founded at Glasgow; the head master and second master are necessarily to be graduates of English universities; and the fact is not concealed, that this resolution has been passed to secure men of higher talents and acquirements than those to whom the education of youth had hitherto been entrusted. Now what does this all argue, but a distrust, on the part of parents and guardians, as to the acquirements likely to be obtained from those connected with the presbyterian church? Is it not a species of libel, on their own university, on the part of the people of Glasgow?

This introduction of clergymen of the English church into schools and seminaries will have its effect in due time: it must necessarily have it, even though no direct religious instruction may be imparted. The success of the project for the erection of a new college at Perth must of course depend on the support received, and on the energy of the directing committee. Such an institution would indeed, if rightly conducted, be invaluable; but it could never take the place of an university; though, as a preparatory institution, it would be most important. How far the Pantonian lectures delivered in Edinburgh to a few students might be transferred, I know not; but I cannot see how the small exhibitions, as they are termed, at Balliol college, Oxford, can ever be so; though this has been hinted at. These exhibitions, ten in number, are not so very small: they are probably the best in the university of Oxford. They last for the space of ten years, unless vacated by marriage or preferment. Four of the ten enjoy an extra exhibition for seven years. Now these exhibitions were founded for the express purpose of supporting episcopacy in Scotland; of supplying a regular series of ministers for the episcopal church. Probably not fewer than forty persons are now alive who have, for a longer or shorter period, held one or both of these exhibitions; and yet, to the best of my knowledge, not one is now a minister of the Scottish episcopal church. Surely this is an evil which should be enquired into, and, if possible, remedied. The patronage of the ten rests with the university of Glasgow—a somewhat strange order of things—but, were it possible to apply these according to the intention of the founders, there might be a due supply of persons duly qualified—graduated clergymen (I lay stress on the word graduated) for the episcopal ministry in Scotland. It is surely worthy of the due consideration of the Scottish episcopal bench. In the event of such a seminary being instituted as that proposed at Perth, there is little doubt it would be attended by the sons of many members of the established church, which would indirectly lead many to embrace episcopacy.

There is one fearful impediment, however, to the extension of the Scottish episcopal church, to which I cannot but again advert—its necessarily voluntary position. The clergy are in most cases elected by the vestry of laymen, in some few perhaps by the congregation; and in a greater or less degree are under the control of the vestry, not merely in things temporal, but even in things spiritual. I fear the vestry too often occupies the position of the bishop. In some instances I have known the minister of the chapel not permitted to accept of the services of a stranger, or to have a charity-sermon preached, without permission of the vestry. I have seen the chairman of the vestry enter the chapel with far more of the pomp and circumstance of state than if he were primate of all England or all Ireland. I have known the Athanasian creed never read, because it would displease some of the gentlemen of the vestry, or some of the congregation would give up their pews if it were read; and

this too with episcopal sanction. I have heard of water always being mixed with the wine of the communion, although the English service was used, which sanctions no such custom; in compliance with the prejudices of an old non-juring manager. Now this is all very bad. It is fettering a man of supposed education, who, if fit to be ordained and to be chosen a minister, is certainly to be regarded as fit to undertake all spiritual functions; and assimilates the pastor—not improbably a graduate of Oxford, Cambridge, or Dublin—too much to the teacher of some dissenting body; while his true position should be that of an incumbent, as in England or Ireland, responsible to episcopal authority alone. When it is considered that a lay-vestry, in the common order of things, must be composed of men of different grades of intellect, of different shades of learning, of religious views and sentiments not always in harmony, and most improbably moving in different spheres of life; it is not always that a clergyman, however circumspect and cautious, can keep clear of altercations, which have a tendency to depress the spirits, and most materially to injure his usefulness. Viewing lay-eldership in the presbyterian church as a most unscriptural innovation, and utterly at variance with the practice of the church in apostolic times—for who ever heard of the divine right of kirk sessions?—I confess myself scrupulously alive to any pretension to lay authority in matters ecclesiastical; for, in its nature, it is radically bad. Let this be removed. Let the clergy—as the priests of the popish heresy, and the preachers among the Wesleyan methodists—be placed upon a proper footing of lay independence; and then, and not until then, will episcopacy in Scotland stand upon its true and legitimate and proper footing.

BIBLE PRINCIPLES*.

THE Christian minister, who would be faithful to his trust, and would embrace the varied and comprehensive objects of his office, will proceed to scrutinize the exhaustless treasury of scripture for those principles of personal application and relative and social duty which are indispensable to the completeness of the Christian character. Among these he will find repentance and faith in Christ exhibited and enforced as primary and essential elements. To repent and to believe the gospel, indeed, may be regarded as the cardinal points, the primordial principles; as forming, in fact, the life and essence, and as affording in their capabilities and requirements an epitome of the whole history of practical and personal Christianity. But these pregnant principles must be inculcated and unfolded in their scriptural character, and in connexion with their necessary fruits. The repentance which we are to preach must be, not the mere remorse of conscious guilt, the compunction of an accusing retrospect, and the dread of a penal future; but it must rather be a change of mind, an entire alteration in the whole current of the affections with reference to sin and holiness—a change which has not only produced a sorrow for sin, but also a determination, in the strength of divine grace, practically to abandon it—a change which has occasioned it to be still more abhorred in its nature, as contrary to the pure and holy nature of God himself, than to be dreaded in its consequences. The faith which we must preach, again, must not be a mere assent to a theory of the understanding. It is true, indeed, that out of the ample stores of evidence and illustration, of theory and fact, of promise and precept, provided for us, we are to enlighten and instruct the mind; we are at the proper season to appeal to the understanding, and to convince the judgment. But this, of itself, is not

* From "The Standard of Faith;" by rev. J. Davies, B.D. London: Hatchards. 1841.

sufficient to produce the required effects, and to secure the proffered blessings of the gospel. The faith which simply believes theoretically is not the faith which justifies, and consequently cannot be the faith which saves. The faith which we are to preach, and by which alone our hearers can be eventually benefited, is a faith which will combine all the powers of the understanding and all the affections of the heart, and concentrate them in a feeling of firm, confidential, and exclusive reliance upon Christ as the only Saviour; and, when it has thus grasped him as the only object of dependence, and as the sole medium of peace and acceptance with God, it will re-act upon the character and conduct with a purifying, sanctifying, and transforming energy, which will actuate every faculty, and give a new colouring and complexion to the whole aspect of life.

This must be our mode of preaching good works; and to preach them constantly, uniformly, and energetically, we must not neglect. But in accordance with the distinct and unequivocal language of our church, as well as the whole tenor of scripture, they must be good works springing from faith in Christ. Thus rooted and grounded in him, they will embody a principle of vitality, strength, and permanency, which will secure their growth, multiplication, and extension throughout the whole range of the character, and amidst all the details of social and domestic life. While, therefore, with St. Paul, we inculcate faith as that alone by which a sinner can be justified, we must, with St. James, in entire harmony with the previous doctrine, demand of our hearers the evidence of a holy life as that alone by which the genuineness of their faith can be vindicated. Assuming the root to be sound and healthful, we must demand that the produce should be correspondent; that the whole character, in its various bearings and relations, like the tree planted by the river of the water of life, should cluster with every seasonable and appropriate fruit, and pour forth a rich supply of those graces of the Spirit which are at once conducive to the glory of God and the best interests of man. Nor must we confine these requirements to the broad generalities, the universally acknowledged duties of life; but we must carry them home to all the special obligations and the minute proprieties of the Christian character, whether they relate to its more prominent and commanding pursuits, or its more retired habits and occupations. We must ever bear in mind that the bible is not only the rule of our faith, but also the directory of our conduct; and that the spirit of its injunctions, more distinctly drawn out and embodied in the various offices and formularies of our church—especially as expressed in the significant and comprehensive phraseology of renouncing the world, the flesh, and the devil—is to be the invariable, the universal, the unbending standard of our actions. Not content with any present measure of Christian attainment, we must still enforce the necessity of rising to higher degrees of holiness and righteousness. The work of sanctification must here below be ever progressive. Commencing with that change of heart, with that new birth, without which no one can enter into the kingdom of heaven, it must be still carried onward until the subject of this regenerating process has at length arrived at the fulness of the measure of the stature of Christ. Thus combining doctrine and duty our ministrations will embrace the two great constituents of holy scripture—the law and the gospel—the gospel animating the otherwise dead letter of the law, and the law regulating and directing the sublime impulses and aspirations of the gospel.

It is only by this clear, complete, and harmonious exhibition of the evangelical system, as beautifully adapted to the capabilities and exigencies of our nature, that the great end of our ministry can be secured. It is only by declaring the whole counsel of God as conceived in the bosom of his everlasting wis-

dom and love, as manifested in due season in the incarnation, life, and death of his only-begotten Son Jesus Christ, and as distinctly unfolded on the pages of his unerring word, that we shall prove ourselves faithful to the high commission with which we are accredited. It is only by bringing the provisions of this stupendous scheme, a scheme into the mysterious depth of which the angels of glory delight to penetrate, to bear on the wants and dangers, the hopes and fears, the habits and pursuits, the prospects and anticipations of man as a fallen and yet accountable and immortal being, that our message will assume a character of real dignity, solemnity, and importance. Let us merge the distinguishing peculiarities, the vital and everlasting verities of our faith, in the vague generalities of a cold and baseless morality—as at one period was too much the practice—and the effect will be manifest on the character of our people and the condition of our church: having thus sown the wind, we can only expect to reap the whirlwind. Let us, on the other hand, content ourselves with the reiterated and still-recurring sound of the temple of the Lord, the temple of the Lord, the temple of the Lord, to the forgetfulness and neglect of him to whose honour that sacred edifice was erected, and within the hallowed precincts of which he sits enthroned, in order to receive the homage of his people and to dispense the blessings of his favour and love; and what will be the result? but that we shall offer to our people stones for bread, forms for things, an altar without a sacrifice, a censer without the frankincense, the golden pot without that celestial manna by which alone they can be nourished unto everlasting life. Not satisfied—as most assuredly our hearers will not be satisfied—with such beggarly elements, without, however, in any degree depreciating their importance in their due place and proportion, let us strive to go on unto perfection. Let us draw forth freely, and without the necessary intervention of any human authority—for the recognition of such intermediate authority would be palpably to transfer our faith from the text to the expositor—from the document authenticated by the broad seal of heaven to the presumed interpreter of its meaning; let us draw forth from the exhaustless stores of those scriptures which were given by inspiration of God, and which are profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto every good work.

These, my brethren, are bible principles. They are principles which lie at the foundation of the gospel as a restorative and saving scheme, and are distinctly, prominently embodied in those scriptures upon which alone our faith can securely and confidently repose. They are, moreover, assuredly church principles—principles which form the leading articles of belief in every true and apostolical church upon earth. In nothing indeed is our own church, as the healthiest and most vigorous offspring of the reformation in her character as a national church, more eminently distinguished, than for the clearness with which she has drawn out these doctrines from the mass of error with which they had been commingled and intertwined, and the unreserved recognition of the authority of scripture as that which alone can vindicate their claim to be received. It is true, indeed, that the church has distinct articles of faith, as every religious community has and must have. It is also true that, in her corporate capacity, she claims authority in controversies of doctrine as well as outward polity; for, without such a moderating and governing power, no large body can harmoniously discharge its functions: but in all these assumptions there is implied and recognized the previous fact, that her individual members have already discovered and acknowledged the accordance of her principles with the supreme and paramount authority of scripture.

THE ENEMIES OF THE CROSS OF CHRIST :

A Sermon,

(For Good Friday),

BY THE REV. THOMAS BISSLAND, M.A.,

Rector of Hartley-Maudydt, Hants.

PHILIPPIANS iii. 18-19.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ—whose end is destruction."

THE religion of the Saviour is in all respects well calculated to promote the best interests of man—his interests temporal, spiritual, and eternal. Wherever its influence exists, it is constantly operating to make him better than he naturally is. It affords him the only true comfort to be found in this world; it opens to his view a glorious prospect of honour and immortality in the world to come. It was reasonably to have been expected, therefore, that all to whom its gracious tidings of salvation were published, would have received these tidings gladly; that their conduct, like that of the Samaritans when these tidings were made known to them by Philip, would have been marked by "great joy"—that they would have embraced that religion not as an outward form, preferable to that of the Jewish church or of heathen superstition, but with an earnest heartfelt desire to be made partakers of its promised blessings; that they would have evinced the same desire to draw near to the Saviour for the cure of their moral and spiritual diseases, as was evinced by the many paralytic, halt, maimed, blind, deaf and dumb, who besought bodily relief at his hands. But this was not the case. Men are anxious enough to call in the physician for the relief of their bodily infirmities; but the heavenly Physician is not applied to. Man is so far blinded by the power of sin, and his natural heart so utterly estranged from God, as to be insensible to his best interests.

It is melancholy to reflect how soon after our Lord's ascension the Christian church became the seat of discord. His own prophetic declaration was fulfilled: the enemy entered and sowed tares among the wheat even in the apostles' days, and under their superintending care—not among the Jews or heathens only, but even among professing believers. There were "enemies of the cross of Christ;" and it was against those enemies that St. Paul so earnestly warned his Philippian converts, when he exhorted them to be "followers" of himself. There is, in the language of the text, an affectionate earnestness in the apostle's declaration, which marks how deeply his heart was engaged in the furtherance of his Master's cause. He told the

Philippians, weeping, of these "enemies of the cross"—that cross in which he elsewhere declares was "his only glory." He wept when he reflected on the dishonour cast upon the work of the Saviour, his sufferings—those sufferings which we this day commemorate—his humiliation, his agony, his crucifixion. He wept when he thought on the miserable portion which awaited these enemies of the cross, whose end he knew to be destruction; and thus showed that he possessed that regard for the glory of his divine Master, and that deep interest in the welfare of his fellow-creatures, which are ever to be found in those who are spiritually born again. His mind appears to have been under the same influence as that of the psalmist when he exclaimed, "Horror hath taken hold upon me, because of the wicked that forsake thy law;" or even of a greater than the psalmist, who wept over the devoted city of Jerusalem, and who, amidst the agonies of the cross, exclaimed, "Daughters of Jerusalem, weep not for me."

If true professors of Christianity were exposed to danger from the example of false professors in the apostolic age, and if it was needful for St. Paul earnestly to exhort them to be on their guard, it is no less certain that the present age is one which peculiarly requires caution, circumspection, and watchfulness. In the 2nd epistle to Timothy, St. Paul speaks of perilous times coming, when men, being lovers of their own selves, should have the "form of godliness" whilst they denied "the power thereof," and from such he warns Timothy to turn away. Without affirming that the times in which we live are equally perilous, it is certain that what the apostle so feelingly declares in the text respecting the enemies of the cross in his days, holds good with respect to such enemies in our own; and while it is the duty of the Christian minister to warn his hearers against their craftiness, it is his duty also to warn those enemies themselves of the danger of their situation, of the certainty of their destruction, and of the necessity of faith in the Lord Jesus Christ, and the merits of his cross and passion, in those who would be saved from the wrath to come.

Let us then inquire,

I. To what description of persons the character of being "enemies of the cross of Christ" may, in our days, be applied?

II. What is here meant by the apostle's declaration, "whose end is destruction?"

1. Now, under the fearful denomination of being enemies to the cross of Christ, we may unquestionably rank, in the first place, all who wilfully reject the bible as the revealed word of God—who use every method in their power to sap the foundations of Christianity; and it

is painful to reflect that the number of such persons is considerable—far more considerable than is imagined. “All scripture” is, indeed, “given by inspiration of God;” it bears in every page of it the mark of a divine original. There is in it a beauty, a simplicity, a majesty, which declare that it is no human composition; and its profitableness for doctrine, for reproof, for correction, for instruction in righteousness, is fully apparent from the blessed fruits which are manifested when its declaration influences the heart. He who rejects the bible is an enemy to the cross of Christ. He denies the divine authority of that volume which proclaims the infinite compassion of the Lord Jesus—which holds him up to the view of the sinner as the great atoning sacrifice for human transgression; and yet, I repeat, the number of such is infinitely greater than is imagined. The leaven of a reckless infidelity has spread further and wider than is supposed. Licentious publications, shamefully tolerated, have had their share in this: the streams of pollution are spreading through, nay, overflowing the whole land—streams which carry with them plague and pestilence, spiritual corruption and eternal death.

2. All are enemies of the cross of Christ who do not embrace his salvation—who do not receive him as their Saviour, rely on his promises, and feel the absolute need of an interest in his atoning sacrifice. There are many who receive the bible as the revelation of the will of God—who acknowledge the mission of Jesus to have been divine—who yet are, in fealty (though they may little suspect it), enemies to his cross. The great fundamental doctrines of the gospel—the doctrine of atonement, of vicarious sacrifice—are wholly denied, or so obscured as to be scarcely discernible. The Saviour is robbed of his dignity—of the glory which he had before all worlds—reduced to the level of a created being; or, if this be not the case, the cross is robbed of its value and importance by a substitution, in a greater or less degree, of merits on the part of man, and the Saviour and man himself regarded as employed, as it were in copartnership, in the work of human salvation. There are many professing an orthodox creed, brought up in the bosom of an orthodox church, in the constant habit of hearing the truths of the gospel faithfully laid before them, who are yet lamentably ignorant of the nature of those doctrines which are plainly revealed in the bible—who entertain very confused (or what may be termed hazy) notions of the scheme of man's redemption, as one of free sovereign grace—who have never in reality drawn near to the foot of the cross as humble penitents for mercy, and who are much offended and astonished when faithfully informed

that all their good deeds and virtuous actions and charitable works, to which they revert with much complacency, are totally devoid of merit, and that they must rely, solely and simply and unreservedly on the merits of the Saviour's passion, and seek through his blood—that blood so freely poured forth on the cross of Calvary—remission of their sins.

3. There is another class of individuals who are the enemies of the cross of Christ—they who refuse to take up their cross daily, and to follow him: who, even while they make a religious profession, are strangers to that self-denial on which the Saviour himself so strongly insists; and who, though they know and are convinced that there is salvation in no other, feel as the young ruler, amiable, yet unwilling to part with their sins, as he was with his possessions; and who will not take up their cross, and follow the Saviour; but who go away sorrowing when they find that Christianity is alone vital—when it is an operative principle upon the soul—when it raises a man above the pleasures, the vices, the follies of the world, and acts as a constraining principle on the whole of life and character. To live in conformity to the maxims of the world, to indulge the lusts of the flesh, to have the affections absorbed with earthly objects, is to live in a state of unfitness for eternity; for it is a state of enmity against God. The life of a true Christian believer must, and necessarily will be, a life of warfare; he must struggle against many besetting sins, for the flesh will still continue to lust against the Spirit: he must, like St. Paul, be “crucified with Christ”—crucified to the vanities of the world. He must be distinguished by his conformity to his Master's image—imitation of his Master's example—obedience to his Master's will. There is in all this much difficulty, much that militates against the desires of the natural heart; and, consequently, many of those who would be seriously offended if their Christianity were called in question, are remarkable for the practice of no one Christian virtue—are not in any degree testifying that they are possessed of a living faith, by those fruits which necessarily spring therefrom; in short, to all practical intents and purposes, living without God, and without hope in a Saviour, in the world.

4. Yet, again, they also are enemies of the cross of Christ—and, sad to say, they are foes apparently of his own household—who, however correct in point of profession, and however clear their views of the doctrines of the gospel, and however free from the commission of many gross sins, are yet hindrances to others embracing the truth, by their spiritual pride, their censoriousness, their want of charity in judging the character of others, their

secret love of the things of this present world ; and it is utterly incalculable how much real injury has been done to the cause of true religion and vital godliness by such characters.

It is much to be deplored that the conduct of such professors should have been a stumbling block in the way of their brethren—that missionary efforts have been materially rendered abortive among the heathen by the sensuality, the recklessness of many who, while they have professed to be Christians, have committed excesses of the most revolting character. When an individual, aroused to a concern for his soul's interests, anxious to arrive at a knowledge of salvation, perceives in those who affirm that they are true disciples, many of those faults of character and conduct which disgrace the man who makes no profession at all—when he perceives that there is quite as much pride, as much covetousness, as much grasping, as much, nay more, censoriousness, as much evil speaking, as much irritability of temper, as much violence and wrath and anger and passion—he often begins to regard Christianity as of little benefit ; when he perceives those who claim to be sincere followers of the Saviour, differing in no one respect from their fellow-men than in much crying of “ Lord ! Lord ! ” It becomes religious professors to be at all times especially on their guard, that their aim may be to adorn in all things the doctrine of God, their Saviour, lest they become even greater enemies to the cross than the openly notorious and abandoned. “ Woe unto the world because of offences, for needs must it be that offences come ; but woe unto that man by whom the offence cometh ” ! Woe, everlasting woe, to that man—be he infidel, be he nominal professor—who throws one single impediment in his brother's way, who hinders men coming to that Saviour from whose cross alone a healing virtue flows—resting on that Saviour who alone is a tried foundation, fixed and precious—relying on that Saviour, who alone has power to subdue all enemies under our feet—that Saviour who, now exalted far above all heavens, shall come again, with ten thousand of his saints, taking vengeance on all those who have opposed his cause in the world.

II. The apostle warned his Philippian converts against these enemies of the cross of Christ, because their end was destruction—that is, the everlasting separation from all that is good and holy and happy—from God, the fountain of goodness, holiness, and happiness ; and the consignment to that place of everlasting misery which God hath repeatedly declared in his word is laid up in store for the unrighteous. To deliver man from destruction, was the design of the Saviour in taking our

nature upon him. He suffered on the cross that we might live for ever in glory, in felicity. All that Jesus suffered and wrought was for us men, and for our salvation ; and the offer of deliverance is freely made to those who unreservedly look to him for mercy—who receive him as their Saviour and their King.

When St. Paul meditated on the destruction which awaited these enemies of the cross, no wonder that, weeping, he warned his converts to beware of their reasonings, their arguments, their examples ; he knew that destruction awaited such enemies : and, while he thanked God that he himself—once the most decided enemy of the cross—had through unmerited grace, and as a monument of free sovereign mercy, been brought to a sense of its value, he sought that others might value it also—might glory in it as he himself did. His own conversation was on heaven ; these enemies minded only earthly things : and while he looked for the Saviour, who should change his vile body, that it might become like to his glorious body, they could regard the coming of that Saviour with no feelings save of despair, of alarm, of terror. Knowing, then, the terrors of the Lord, he persuaded the Philippians to beware of such enemies of the Saviour Christ, to follow his good example, that they also, with him, might be partakers of a glorious immortality.

Let me ask of those who may peruse these pages, this plain and simple question—Are they enemies of the cross of Christ ? Do they come under any of the denominations already alluded to ? They profess to believe in Christ Jesus the Saviour. It is well : they have at least the form of godliness ; but do they possess its power ? Is Christianity a living principle within, animating to the zealous performance of Christian duties, teaching them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world ? Let them beware lest they be found among the enemies of that cross—lest they entice others, by their bad example, to risk the salvation of their souls—lest, drawn aside by an evil heart of unbelief, they reject that name by which alone sinful man can be saved, and at the last day have their portion with hypocrites and unbelievers in the place of torment. When St. Paul was at Antioch, he concluded a discourse with these solemn words—words applicable to the enemies of the cross in every age—“ Beware, therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder, and perish ; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.”

Recollect, brethren, that to be a true friend of the Saviour, and to be admitted to a participation of those good things which are prepared for those who truly love him, more, much more, is required than a bare assent to the doctrines which he taught. There must be a willing obedience to his commandments; a cordial reception of the truths of the gospel; a drawing near to him with earnestness, with humility, with a heartfelt desire to take his yoke upon us, and to learn of him; a reliance on his powerful mediation; a growing conformity to his image: there must be a walk in newness of life. Experience teaches that there is a decided difference between the real and the nominal professor; that while the former is warranted to expect to reign with the Saviour in his heavenly kingdom, the other can rationally (whatever he may foolishly) expect nothing but shame and confusion of face when Jesus shall arise and his enemies be scattered.

Enemies of the cross of Christ—that cross in which alone the apostle sought to glory; enemies of the blessed Jesus—that Jesus whose benevolence to man was testified in all that he endured for man's sake, and who was emphatically styled, “the friend of sinners;” enemies of the well-beloved Son of God—that Son, “the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power:” is it possible there should be such baseness, such ingratitude, such want of every principle of right feeling, that men should become enemies of that Saviour, who, while he might have hurled them into destruction as the merited punishment of their iniquities, was contented to lay down his life for their sakes—aye, to be nailed to an accursed tree? Surely, if there were no other proof of man's natural corruption—no other proof of the stubbornness and waywardness of his natural heart—this were sufficient to prove it. View the life, the character, the conduct of Jesus: follow him to the garden, to the judgment-hall, to the cross, to the sepulchre, and say wherein did he offend, that he should have enemies. View the effect of the religion of Jesus in ameliorating even the temporal condition of man; view its effects in ameliorating his spiritual—in softening his heart, in changing his affections, in converting his soul from sin to holiness; and then say on what grounds can men become his enemies. Well may we weep, indeed, when we reflect on the waywardness, the stubbornness, the sinfulness of the human heart; well may we blush to think ourselves human, and to know that hundreds and thousands of our rebellious race are positively refusing to accept of his offers of mercy—are spurning

his invitations to look to him, and be saved.

Is there one now addressed by me, who may be regarded as an enemy of the cross of Christ? Is there an avowed infidel? Probably not. Works of a different character than that in which this discourse appears, and the dissemination of which it was originated in some small measure to counteract, are more suitable to his depraved taste and polluted imagination. But is there any formalist who, with the name of Christian, is testifying that he is a stranger to the power of real Christianity? Is there any who, crying “Lord! Lord!” is doing harm to the cause which he pretends to espouse, by his censoriousness or pride, or uncharitableness, or love of the world? With such let me expostulate. Let me assure them that they are the very characters whom St. Paul describes in the text; they are the very characters who excited his deepest commiseration, and over whom the angels of God are weeping at this moment, and over whom every true Christian may mourn while he exclaims in the language of the prophet: “O! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people; for they proceed from evil to evil, and they know not me, saith the Lord.” Let me implore them to consider what is meant by the term “destruction.” How much they “whose end is destruction” must lose of happiness and glory! The Saviour must be loved and honoured, and served and obeyed, by those who would seek to be saved by his merits. The religion which can alone avail is that which, whilst it humbles the sinner and exalts the Saviour, produces a deep impression on the heart, raises the affections above the things of this world, and teaches us to have our conversation in heaven. No other can avail—no other can prove effectual; and it is my duty to beseech all carefully to examine their hearts, and see whether the cross of Christ be their glory, as it was the glory of St. Paul; or whether they have not yet learned to value the meritorious sacrifice that was thereon, as on this day, offered. None will value that sacrifice as they ought, who feel not their need of it; none will lay hold of Christ's salvation who are not convinced that they are perishing. By none other will this holy season be observed with serious, heartfelt gratitude.

May God of his mercy grant that, feeling our necessities, we may apply, while it is the accepted time, to that adorable Redeemer who alone can relieve them; and, however others may despise the merits of the cross, we may plead them as our only ground of acquittal, and in faith, penitence, and humility,

draw near to him whose gracious invitation is, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and beside me there is none else."

THE DARKNESS AT THE CRUCIFIXION SUPERNATURAL*.

"Now from the sixth hour there was darkness over all the land unto the ninth hour." Hence it appears that our Saviour had already been suspended on the cross for three hours. He was placed there at the third hour, which is our nine o'clock in the morning; and the darkness commenced at the sixth, which is our twelve at noon. But whence this darkness "over all the land," or "over all the earth," both which phrases, we have reason to conclude, signify no more than the land of Judea? It could not be from any ordinary eclipse of the sun, because the moon was then at the full, at which time such an event cannot take place. For an eclipse of the sun to happen, it is necessary that the moon should pass between the sun and our earth; and our globe at that time, as at the present season (Good Friday), was between the sun and the moon†. Moreover, the duration of the darkness would further prove that it was not a natural eclipse, inasmuch as the darkness in total eclipses of the sun never continues, in any part of the world, more than four minutes; and in partial eclipses never more than eight minutes. On this occasion, therefore, the continuance of the darkness for three hours proves that it must have been supernatural.

And how do we know that the moon was at the full when our Saviour suffered upon the cross? Because he was crucified at the time of the celebration of the passover, which feast, as we learn from scripture, was kept on the fourteenth day of the month Abib‡, or Nisan, on which day, as the Jewish months commenced with a new moon, according to the Mosaic institution§, the moon would be at the full. We learn also from Josephus, that in his time the day of expiation, and consequently the other feasts,

* From "The Crucifixion, a Sermon, by rev. William John Hall, M.A."—See notice in Church of England Magazine. No. cxcxi., p. 120. Aug. 1841.

† For the first three centuries some of the primitive Christians kept Easter-day upon the same day on which the Jews celebrated their passover, namely, on the fourteenth day of the vernal moon; but the Western or European churches, finding that this arrangement necessarily brought the celebration of our Lord's resurrection to other days of the week beside the first, kept their Easter-day on the Sunday next following the Jewish passover; while the Asiatic churches insisted upon retaining the other practice. On account of this variation serious dissensions arose, which were at last terminated by Constantine, who, to prevent future disputes, established at the council of Nice, A.D. 325, the following paschal canons:

1. That the twenty-first day of March shall be counted the vernal equinox.

2. That the full moon happening upon or next after the twenty-first day of March, shall be taken for the full moon of Nisan.

3. That the Lord's day next following that full moon be Easter-day.

4. But if the full moon happen upon a Sunday, Easter-day shall be the Sunday after.

It is by these canons that our church determines the time for the celebration of the feast of Easter, which cannot fall sooner than the 22nd of March, nor later than the 25th of April. In 1818, Easter-day fell on the 22nd of March, but cannot again occur on the same day until A.D. 2285. It should be observed, that the full moons are not reckoned according to the rules of the modern almanacs, but according to the ancient synodical determinations and paschal cycles of the church.

‡ Abib was originally the seventh month of the Hebrew year; but God commanded that, in remembrance of the deliverance of Israel from Egypt, it should for the future be reckoned as the first month of their ecclesiastical year; and that on the fourteenth day should be celebrated the anniversary of their wonderful preservation, while the first-born of the Egyptians were destroyed (see Exodus xii.).

§ Jennings's Jewish Antiq. book iii. c. 1. Doddridge's Expositor, sect. 191. Michaelis on the Laws of Moses, art. 197.

were still regulated by the age of the moon*. So that the passover was never celebrated, except at the first full moon after the vernal equinox, in the month of Abib, which answers to parts of our March and April.

From whatever supernatural causes, however, the Almighty was pleased "to clothe the heavens with blackness," in order to testify his wrath against the wickedness of the Jewish people, it certainly was emblematical of that darkness which has ever since enshrouded the hearts and minds of that unhappy nation, which, to the present moment, is under the covering of a thick veil, so that they cannot appreciate the worth, nor perceive the richness of the atonement made on Calvary, without which no soul could ever have been saved. And, if the Jews were too callous to feel for the sufferings of the Redeemer, nature herself evinced her concern. St. Luke says, "The sun was darkened." He was not permitted to behold the horrid deed. And, unless their hearts had been harder than the rocks, they too would have shrunk from wickedness so vile, and a murder so atrocious. Nature can sympathize and mourn over the sufferings and death of the Son of God; while man, for whom he endured all, can remain insensate and unmoved. Thus, as an extraordinary light attended the joy of the Saviour's birth, so a miraculous darkness accompanied the gloom of his cruel death. "Darkness was over the whole land until the ninth hour."

THE MOCKERY AT THE CROSS OF JESUS†.

DURING the three hours in which our Lord hung on the cross previous to the commencement of the darkness, he observed the conduct of the assembled multitude.

The behaviour of the unfeeling crowds who press to witness an execution is nearly the same in all countries and ages. In our own Christian land there are not wanting disgraceful instances of tumultuous acclamation when a miserable fellow-creature is being launched into eternity. The hiss, the scorn, the laugh, the execrations mark not only their indignant feelings at his wickedness, but also their own destitution of that nobleness of pity and solemnity of heart, which should characterize every rational being at such a moment. But man is a fallen, selfish being—"commixture strange of good and evil." Prejudice and passion obliterate the stirrings of humanity, and convert us into fiends. What else is a mocker at calamity? God has no pleasure in the sorrows of his creatures. The malignity of Satan finds congenial food in the most painful torments. But surely man joins in Satan's laugh only when he has Satan's spirit.

How bitter is the laugh of scorn; how cruel is disdain and mockery! Jesus was here tried to the utmost. All that man could do in this way was done.

* Joseph. Ant. lib. iii. 10, 8. Δεκάτη τοῦ μηνὸς κατὰ ἐσλήννην.

† From "Christ on the Cross; an exposition of the twenty-second Psalm; by the rev. John Stevenson, perpetual curate of Cury and Gunwalloe, Cornwall." Second edition. London: J. H. Jackson, L. and G. Seeley. 1841. 8vo, pp. 412.—This very scriptural work is divided into two parts—one, Christ on the cross in darkness; two, Christ on the cross in light. The sentiments and tone of the exposition are unexceptionable. Its perusal in Lent especially could not fail to throw much light on many of those subjects which then more particularly suggest themselves for the Christian's meditation; and many of our clerical brethren might draw much matter to aid them hereafter in preparation for the usually more laborious duties of that season. We cordially recommend it to the notice of our readers. With the sentiments contained in the above extract we cordially agree.—Ed.

‡ It is painful in the extreme to know that they who generally utter the loudest exclamations of disgust at the conduct of the wretched culprits about to be launched into eternity, are persons themselves of the most abandoned character, and treading the sure path to condemnation and punishment.

The women joined the scornful men. The rich took part with the poor. The chief priests demeaned themselves to a level with the lowest of the crowd: forgetting self-respect, and even decency of manners, every thing was sacrificed to the gratification of reviling Christ. Saving in the little band of true disciples, there was exhibited one universal mockery over this congregated mass of human beings. The smile of contempt, the jeer of ridicule, the loud laugh of derision, were all employed against the Lord. Instead of sympathising in his sorrow, they were rejoicing and exulting over his distress: "All they that see me laugh me to scorn." Here there was no mistake. A dejected spirit is apt to imagine evils; but Jesus had experienced this treatment too frequently before to misunderstand it now. When he entered the chamber of death, and comforted Jairus, it is said of the people in the room, that "they laughed him to scorn." It was needful that the Redeemer should be tried in every possible way that he should be "tempted in all points like as we are." This was doubly necessary—first, that he should be proved to be "yet without sin;" and, secondly, that he should thus be able from his own experience to sympathize fully in the sorrows of his people.

Ridicule is at all times bad—to all persons painful; and from any individual rude and disgraceful: we dishonour ourselves by employing it. At best it is a punitive weapon—never a healing medicine. If it banish an offence from the manner, it sinks one deeper into the heart. Of all retaliative weapons, it seems most like that which an evil spirit would put into our hands. It defends self, and wounds an opponent, but never does real good to either. The satirist is dreaded, but not loved; we smile at his pictures of others, but we recoil from his company: yet the smile is sinful which attends a sinful deed. Did we love our neighbour as we love ourselves, we should as sorely feel, and certainly reprove the ridicule that injures him, as we do that which is directed against ourselves. So would Jesus have felt. He never listened to a backbiter, or a satirist: the first attempt would have called forth his disapprobation. Yet he here endured it in his own person without innumerable complaint; he heard all that the company of mockers could say against him. It is written of the persecuted saints, and may especially be affirmed of the Saviour—"He had trial of cruel mockings." Nor were his revilers contented with opprobrious epithets; their malevolence was too great to find vent only in words: signs and gestures, movements and gesticulations, must increase its emphasis and assist its utterance. The evangelist gives us a full account of their shameful doings: St. Matthew says, "they that passed reviled him, wagging their heads;" St. Mark adds, "likewise the chief priests, mocking, said among themselves with the scribes, 'he saved others, himself he cannot save'" (xv. 31). St. Luke informs us that the soldiers also mocked him, coming to him and offering him vinegar (xxiii. 36).

Mockery accompanied the Saviour from the garden of Gethsemane till he expired on Calvary: Judas set the example with his insidious kiss: the men that apprehended him mocked him: the officers at the several courts mocked him: the chief priests, scribes, and pharisees mocked him: the high priest himself, Caiaphas, mocked him: the servants of his house and others surrounded the Saviour and mocked him: they smote him with their staves, and with the palms of their hands: they did spit in his face: they plucked off the hair: they blind-folded him: then they did buffet him with their fists, and said, "Prophecy unto us, thou Christ, who is he that smote thee?" (Matt. xxvi. 68)? Herod and his men of war mocked him,

and set him at nought; arraying him in a gorgeous robe, they sent him away as a laughing-stock to whence he was brought. Pilate regarded him as a weak, inoffensive creature, and jestingly asked him, "What is truth?" brought him forth, saying, "Behold the man!" and sent him to crucifixion with this mock title—"The King of the Jews." The Roman soldiers mocked him with a most perfect mockery. They acted it to the very life: they procured a crown—it was of thorns; royal garments—they were a cast-off purple vest, and a scarlet robe; a sceptre—it was reed; they paid him homage as a king—it was mock-kneeling, laughter, and derision; they lavished their honours upon him—their salutation was a scoff, "Hail, king of the Jews!" their gifts were not gold, but strokes—not frankincense, but spitting—not myrrh, but mockery. When he was led away to Golgotha, a mocking multitude followed him; his feeble frame, his tottering steps, his ghastly visage, were subjects of entertainment, ridicule, and biting sarcasm to his enemies. Doubtless his friends shared this ignominy. The weeping of the women would be mocked, their wallings derided, their gestures of grief pointed at with laughter.

All this too was perfectly gratuitous. The ceremonies of judgment had some show of necessity—the scourging and the crucifixion were ordered by the officers of justice; but to make mirth and mockery over a fellow-creature's sufferings was the most wanton piece of cruelty that has ever been heard of. It was altogether without the least pretence of reason. The gratification of their own cruel and malicious propensities, the indulgence of their hatred and spiteful feelings, and their mad desire to render Christ as miserable as it was possible to make him, were their only stimulants. Therefore they hurry him forward to Calvary, that they may set him up as their mark—a spectacle to the whole nation that abhors him (Isa. xlix. 7). There every species of mockery that can be thought of is employed; they wag the head, shoot out the lip, make wide the mouth, draw out the tongue, wink with the eye, point with the finger, utter the jest, break forth with laughter, and jeer at him with the bitterest scorn.

Imagine this dreadful scene. Behold this motley multitude of rich and poor—of Jews and Gentiles: some stand in groups and gaze; some recline at ease and stare; others move about in restless gratification at the event. There is a look of satisfaction on every countenance. None are silent. The velocity of speech seems tardy. The theme is far too great for one member to utter; every lip, and head, and finger, is now a tongue. The rough soldiers, too, are busied in their coarse way: the work of blood is over; refreshment has become necessary; their usual beverage of vinegar and water is supplied to them; as they severally are satisfied, they approach the cross, hold some forth to the Saviour, and bid him drink as they withdraw; they know he must be suffering an intense thirst, therefore they aggravate it with this mockery of refreshment. Cruel Romans! and ye, O, regicidal Jews! was not death enough? Must mockery and scorn be added? On this sad day Christ made you one indeed! Dreadful unity! which constitutes you joint mockers and murderers of the Lord of glory.

Contemplating this scene with feelings of indignation, the Christian may be tempted to say, "Had I been there, I would not have joined this mocking multitude." Boast not so. Hadst thou been there, thou wouldst, without God's grace, have taken part with that cruel crowd. Say, hast thou done nothing to offend thy Master since last year? If conscience tell thee thou hast often grieved him, now that he is in heaven, let calm reflection convince thee that, without restraining grace, thou also wouldst have mocked him in his sorrow upon the cross. All Jews and Gentiles

* This circumstance, however, was rather the smile of incredulity than the jeer of contempt.—ED.

are alike—both classes equally need the Spirit of God. "As in water face answereth to face, so doth the heart of man to man." What others did, we would, without sustaining grace, do also. Let us remember Peter, and be humble. The hour of trial proves how weak the very strongest are in themselves. Every Christian knows by experience that he has not, in every company, and on all occasions, acted and spoken as a valiant and faithful soldier of the cross. Remembering, therefore, how difficult it is, and how impossible in yourself to stand, even for an hour, against the example of those around you, thank God, O Christian, that thy sins were there that day, and not thy person; lest, being ashamed to join a few weeping women, thou shouldst have been led away with the multitude to do evil, and been found with eye and head and finger, mocking the meek and suffering Saviour of the world.

Biography.

NOTICE OF THE REV. THOMAS ORPE, VICAR OF STAUNTON, SHROPSHIRE.

I HAVE heretofore laid before the readers of the Church of England Magazine brief memorials of some of those devoted men who, in the evil days when it was deemed a crime to adhere to that church, nevertheless held fast their allegiance to her, and refused not to suffer for conscience sake. A notice of another individual, who was so persecuted, may not be unacceptable. The facts are furnished on the authority of Walker, in his "Sufferings of the Clergy."

Thomas Orpe was born about the year 1610. After the usual course of education he became school-master at Tarporley, in Cheshire, and curate to Dr. Fowler, at Whitchurch, in Shropshire. When the rebellion had broken out, he was summoned before the committee at Nantwich, and was offered preferment on condition of his taking the solemn league and covenant. But this he decidedly refused; and therefore he was immediately subjected to persecution. "Warrants," says his son, "were issued out to the constables to take him, and bring him by force, which the constables said was for hanging, or a worse turn, to be kept as a prisoner there; and then, failing of their purposes, soldiers were often sent, both horse and foot, and beset the house at midnight to take him by violence to the gaol. And above all the rest, as I do well remember, once they came about midnight, myself, my brother, and sister all being asleep in our beds, and called aloud to open the door, that they might take the rogue they had so many journeys about; and threatened to fire or pull down the house upon our heads, because my mother did not make haste to open the door at their command; and then came in with drawn swords and pistols cocked, and said it was a good deed to shoot her forthwith. After they had searched and could not find my father, they rifled the house, and took away what they had a mind to, and ripped open the beds and bolsters, shaking out the feathers and flocks upon the ground, to make bags to carry the corn in the tithe-barn away, to give their horses. Not long after another party of them came upon a Lord's-day, thinking to find my father at church in the morning service, but, missing of him, they con-

tented themselves with breaking open his stable-door and stealing his horse."

By these outrages Mr. Orpe was compelled to leave Tarporley. He repaired therefore to Whitchurch, where he set up a little school; but in a few months he was driven thence also. Next, having officiated for a while at Morton-sea, a chapelry in the parish of Hodnet, he was turned out of that station by colonel Clive, who, living in the parish, seized upon the patronage of the chapel, and put in one Peartree, who had previously been a pedlar, and therefore we may conclude was but little fitted to minister in holy things. Thus was Mr. Orpe driven from place to place, finding no rest to the sole of his foot.

To add to his affliction, his wife was at that time confined in child-birth; and he also, being forced to conceal himself, fell down stairs at the house where he was lodged, and broke his leg. In this helpless condition he lay four months, with no other means of subsistence than what the hand of charity bestowed upon him. But he that supplied his people with bread in the wilderness, and called water for them in their thirst from the stony rock, he did not forsake his suffering servant. The family of the Corbets were raised up as comforters to Mr. Orpe. He was indeed distantly related to them, and, because the arms of that house are ravens, he used thankfully to say that God had fed him, as he did Elijah of old, by the ministry of the ravens. And, as soon as he was sufficiently recovered to ride on horseback, lady Corbet (the relict of sir John) sent for him to officiate at a small curacy in or belonging to Hodnet, where she lived; of this, however, he was speedily dispossessed. He was next presented by lady Corbet (the relict of sir Andrew) to the vicarage of Staunton; but he had scarcely been settled in it half a year before one Rowland Kent instigated the parishioners against him, and accused him before some of the tribunals of the times, on several false and frivolous charges. It is observable that some of his persecutors, who made the greatest profession of religion, were soon after detected in open immorality: he had not therefore much difficulty in entirely rebutting their attacks; and, having been pronounced altogether innocent, he was permitted for two or three years quietly to enjoy his living.

But further troubles were in store for him; and the malice of a pretended friend proved more dangerous than the enmity of open foes. There was in those parts a person who had formerly been Mr. Orpe's school-fellow, of the name of Gilbert, rector of Edgmond, and domestic chaplain to Oliver Cromwell. He took upon him, under the appearance of kindness, to send for his old intimate, and urged him to take the engagement, which was a pledge to be faithful to the then government without a king or house of peers, accompanying his proposal with the assurance that preferment of considerable value should be the reward of his compliance. But the bribe was indignantly rejected; and in consequence Gilbert procured in revenge the vicarage of Staunton for Mr. Churchlow, who had been a gentleman's butler, but was at that time his curate. This man therefore prepared to deprive Mr. Orpe of his living, regarding little his noble conscientiousness, and not troubling himself to

reflect that it was the entire subsistence of a family of eight children. Here, however, lady Corbet interfered; but her interference only produced the threat to herself, that, if she attempted to protect her friend, she should be put under sequestration, and that, if Mr. Orpe made any further resistance, he should be forthwith imprisoned. He went forth, therefore, from the presence of the court, dispossessed of every thing, and, like his divine Master, with not a place to lay his head. He could not forbear, in the bitterness of his soul, to say, as he left the committee-room—"That, since matters stood thus with him, he found that he should be obliged to put himself in a way for a subsistence which he doubted might cost the life of many a man." These words were overheard, and he was immediately called back, and commanded to tell what he meant by such threatenings, as it was apprehended that he meditated the stirring up of some insurrection. But he replied, with somewhat of the caustic humour of bishop Latimer, that they had entirely misapprehended him, for "that his meaning was, that he should be forced to practise physic, and he feared that he should kill ten before he should cure one."

He was then dismissed, and Churchlow put in full possession of the vicarage, who cruelly reaped the corn which Mr. Orpe had sown, without allowing him one penny for it. He was then again bandied about from place to place, and with difficulty procured the liberty of officiating in two or three chapelries, from which he received altogether 20*l.* a-year. On this, and what he could add by occasionally practising physic, he contrived to support his family through seven more years of trouble, when, the monarchy being restored, he was reinstated in his living; Churchlow, at his return, expressing his malicious hope that he should shortly be able to eject him again. But the evening of his life was peaceful: he lived sixteen years in quiet possession of his vicarage, and died Dec. 9, 1877, in the 67th year of his age.

A melancholy feeling comes over my mind as I reflect on cases of persecution of this kind; for, not content with depriving them of their parishes and means of subsistence, the persecutors have slanderously destroyed the character of their victims. They fixed upon them the brand of "scandalous ministers," and this note of disgrace has hardly to the present day been removed. Many well meaning persons imagine that the puritans did well to dispossess the clergy; and that the chief, if not the only, error of the times was that they, the puritans, were in their turn dispossessed. Let such persons make themselves acquainted with treatment experienced by the evangelical Featley; let them become acquainted with the "hard measure" endured by the saintly Hall; let them remember that the profound Pecoche, whose reputation was high throughout Europe, narrowly escaped being ejected *for want of learning*; and then let them learn, by these specimens, the miserable audacity which obtruded common soldiers and mechanics into the vacant rooms of men like these.

Honour to the names of men who, in evil times, unflinchingly held fast their profession. We owe them a deep debt of gratitude. Had it not been, under God, for their firmness, the church of England would have been entirely swept away; and then, this

mighty bulwark of the truth being gone, the Romish wolf would have had little difficulty in re-entering the fold, and subjecting again the land to his fatal tyranny. S.

The Cabinet.

CONVICTION OF SINFULNESS *.—When a person, no longer at ease in his thoughtless neglect of religion, or in his merely formal attention to it, begins in earnest to call his past ways to remembrance—to compare his thoughts, words, and actions, with the requirements of God's holy and just and good law, and to think seriously of turning his feet to God's testimonies, it is no uncommon thing for him to be overwhelmed at the view of his sinfulness. Possibly some one particular sin of which he has been guilty, seizes hold of his conscience, stares him in the face, and haunts him as a "spectre wherever he goes." Certainly a thousand actions, in which, at the time of their commission, he saw little, or rather no sinfulness, now start up before him in all their native deformity. He is too at length led to see and to acknowledge the fruitful source of all this evil—the original corruption of his nature; he is led to acknowledge, with the psalmist, that he was shapen in iniquity and conceived in sin. With this view of his sinfulness by nature as well as by practice, he combines a view of the danger which he has thereby incurred. He hears, with self-application, that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men: he listens to the fearful description which God himself has given of that wrath of which he once thought so lightly, and perhaps disbelieved the existence, but to which he now finds himself exposed; and the apprehension of the worm that never dieth, and of the fire which never shall be quenched, fills his soul with terror and dismay. However he may have neglected God in time past, his flesh now trembles for fear of him, and he is a afraid of his judgments. Such convictions as these are not, indeed, felt in an equal degree by all persons who truly turn to God; yet it is apprehended that, with the exception of those who, from God's blessing on a religious education, have been sanctified, like John the Baptist, or Timothy, from their earliest infancy, few real Christians have altogether been strangers to them. Now, under such convictions as these, it is the man Christ Jesus who alone can afford us effectual relief. All other coverts, to which men may betake themselves for shelter from this storm and tempest, will but fall upon them and crush them in the ruins. But the obedience of Christ unto death has purchased the pardon of sin and the favour of God for every penitent believer. The wrath of God, due to such characters for their transgressions, expended itself all on their surety when he stood in their room; and, under the covert of his righteousness, they are safe from the stormy wind and tempest: "Being justified by faith, we have peace with God through our Lord Jesus Christ." "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit."

* From "Sermons preached in the parish church of St. Sepulchre, London and Middlesex, by the rev. J. Natt, B.D., formerly fellow, and sometime tutor, of St. John's college, and vicar of St. Giles, Oxford." London: Hatchard, 1841, pp. 377. The sermons contained in this volume, as the author tells us, were all preached at St. Sepulchre's, with the exception of the last two; many having been previously preached at St. Giles, Oxford, where it was our privilege to listen to many of them some twenty years ago, at a time when Mr. Natt's ministrations were peculiarly valuable. The sermons are in themselves sound, scriptural, and impressive; and of a character peculiarly appropriate for perusal in the family circle. We wish the author would favour the public with another.—Ed.

Poetry.**CHARITY.**

I COR. XIII.

BY REV. W. P. HUTTON.

(For the Church of England Magazine.)

FATHER of heaven! how bright and clear,
Within the record of thy grace,
The truth thy willing servants trace:
Of all the countless gifts that spring
Beneath the shadow of thy wing,
Not one is half so full of thee—
So like thyself—as charity!

Father of might! in ancient days,
Untutored lips thy Spirit caught,
And lisping tongues were instant taught
To show, in varied speech sublime,
Thy truth to men of every clime:
But they who spake, if owned by thee,
Poured forth the words of charity!

Father of mercy! thou art nigh,
To smile on deeds of tenderness;
And, when afflictions rudely press,
Thou teachest us to scatter wide
The bounty which thy hands provide;
Yet, giving all, we please not thee,
Till warm our hearts with charity!

Father of him who died to save!
Thou bid'st us in his work believe;
By faith alone our souls receive
The free salvation of thy Son—
The crown a dying Saviour won:
But vain e'en faith, as viewed by thee,
That yields not fruit of charity!

Father of love! this gift is thine;
Its deep exhaustless fountain thou!
Lo! at thy mercy seat we bow—
With conscious need thy grace implore;
Give faith, give hope—yea, give us more—
The bond of all that leads to thee,
Heaven's imaged virtue—charity!

*Chester.***Miscellaneous.**

MISSIONARY EFFORTS.—It is a fact that travellers and others, who have opportunity of personally observing the proceedings of missionaries in heathen lands, do not always sufficiently appreciate the effects of their teaching. An unfair criterion is frequently adopted; either the attainments of the native converts are compared with the acquirements of Christians in enlightened and civilized countries, or in some way the disadvantages in their condition are overlooked; and, as a natural result, all the benefits which have actually resulted from the instructions of the missionaries are not perceived and acknowledged. Duly to estimate the change which has been effected by missionary labours, the present state of the people whose benefit has been sought should be contrasted with their former heathen condition; and the comparison ought to be instituted under the full impression of the truth, that the elevation of a people from the depths of barbarism is not the work of a day.—*Beecham.*

FANTEE.—The spirit of industry and desire for general improvement, which have been excited, are strikingly evidenced by the fact, that many of the Christian natives applied to Mr. Freeman to obtain for them while he was in England the means of introducing an improved method of agriculture, and such other assistants as would enable them to advance more rapidly towards a state of civilization. An extract from a report on this subject, drawn up by Mr. Freeman during his visit to this country, will be read with interest. After expressing a decided opinion of the practicability of Sir T. Fowell Buxton's plans for the instruction and elevation of the natives of Africa, he proceeds:—"It is with great pleasure I state that many of the natives of Fantee, with whom I have had frequent intercourse, and who have already laid aside their heathen errors and embraced Christianity, are very anxious to engage in agricultural pursuits; and have requested me to render them some assistance, by taking out for them, on my return to Africa, a supply of seeds, implements of husbandry, and any thing that would be useful in cultivating their native soil. At Domonási, a small Fantee town, about twenty-five miles in the interior, there is a little band of Christians, about sixty in number, with the young chief of the district at their head, who are now anxiously waiting my return with a supply of the above-mentioned things. There are also many of the natives of Cape Coast and Annamaboe, who have small plantations in the bush, at a distance of from three to ten miles from these towns, who are now turning their attention, more fully than they have ever done before, to the cultivation of the soil. These requests on the part of the natives have impressed our minds with the importance of establishing, at the earliest opportunity, two model-farms in the interior of Fantee; that we may thereby have the means of teaching them the best methods of culture, and of showing them the very great capabilities of the soil. One of these farms will be established at Domonási, and the other at Mansu, formerly the great slave-mart, and still a considerable town and district, about fifty miles on the road to Ashantee. In each of these places a residence for a missionary is now being prepared, and we hope that in the course of a few months both these posts will be occupied: when one of the great objects of the missionaries will be that of instructing in the practical science of agriculture all those natives, whether Christians or heathens, who may feel disposed to turn their attention to it. The moral improvement which has already taken place in Domonási, is beginning to have a powerful influence on the social condition of the people. Their houses are kept more clean and decent than those of the heathen, and they are imbibing a taste for those many domestic comforts and conveniences which are to be found in a European cottage. Several of them are beginning to wear European clothes, and have requested me to take them out a fresh supply on my return from England. The effects produced in the minds of the heathen in the surrounding neighbourhood by these salutary changes are also becoming strikingly manifest. They begin to admire the improved social condition of their Domonási neighbours, often calling their town a 'white man's croom;' and, as a natural consequence, they are now feeling, in some measure at least, a respect for that religion which has been the cause of such a beneficial change."—*Beecham's "Ashantee and the Gold Coast."* London: 1841.

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UNDER THE
AUTHORITY OF
OF
CLERGYMEN

OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. XII. No. 335.

MARCH 26, 1842.

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THE SAFETY OF ABSALOM.

"Is the young man Absalom safe" (2 Sam. xviii. 29)? is the anxious inquiry of a distressed parent, which arrests attention from this very fact: tidings of victory are come—news that tell David he is still king of Israel; these satisfy him not: there are yearnings of heart that these reach not. "Is," he cries, "the young man Absalom safe?" We envy not that heart that feels no sympathy with the king of Israel, who, picturing to themselves his intense eagerness, does not mourn to think of the tidings that shall so soon harrow up his soul. And yet there is a safety more important than this—thoughts relating to it may have been, nay, doubtless were, much wrapt up in that cry. The thought—how unprepared for death that rebellious son was, may have caused those agonizing throes, "Would to God I had died for thee, O Absalom, my son, my son." It is with this view of the inward workings of mind of the king of Israel that we propose to consider the inquiry—noticing, first, the history connected with it; second, the important inquiry suggested by it; and, lastly, directing the attention to some of the means available for the instruction and salvation of the young.

1. It was an eventful day to the king when he uttered the inquiry. Compelled, by the conspiracy of his own son, to flee from Jerusalem, hotly pursued by him, the two parties had now met in battle. The melancholy spectacle is presented of a son opposing his father—the father driven to take up arms against his son. Ere they engaged, strict had been the command of the king to deal

gently with the young man for his sake, and by several it was heeded; but Joab, general of the host, stayed not at the king's word, but, when he found Absalom entangled in a wood, slew him. Tidings of the victory are sent unto David, and the first messenger, it would appear, dreads to tell him of his son; but on the question being repeated to another, the truth is disclosed—the young man Absalom is dead. That day the victory was turned into mourning, so deeply did the king mourn for his son.

We may learn from this history our uncertain hold of earthly blessings. Who, but a short time since, more to be envied than David—his kingdom established, his conquests great, his family prospering, abundance his? Within a little how changed the scene!—a fugitive from his own palace; his servants, his very son, conspiring against him; his restoration or death dependant, probably, on this single battle? Is it thus—is such our state, our liabilities? Are possessions now our stay—do we seek to have them increased, and to be esteemed on account of them by others—glory in them ourselves? How uncertain their tenure! "Thou fool, this night may be the voice of God to thy soul" (Luke xii. 20). Or is health our confidence? Young—does life teem with delight? we are merry-hearted, and wonder that others sigh; but let the decree go forth—the hue of health be exchanged for sickness, a solitary chamber ours, little visited by gay companions of the day of health—how will our heart's experience write "vanity" on all that once seemed attractive in our sight: the world passeth away, and the lust thereof. One only is there the same yesterday, and to-day, and for ever. Seek

ye the Lord, who changeth not; in him rejoice, and ye shall not be disappointed of your hope.

Learn, secondly, that an evil and a bitter thing it is to depart from God. Highly favoured of the Lord, deeply had David sinned, and, yielding to the temptation of lust, reached by degrees the awful depths of adultery and murder. Penitent though he was—forgiven though he was, punishment must come—"the sword shall never depart from thy house:" the child whom he loves, dies; another, by sinful indulgence, brings discord into the king's house, and is murdered by a brother; a third son rebels against him, and over his untimely end he is called to mourn. Yes, an evil and a bitter thing it is to depart from God—evil and bitter even when the soul, humbled and contrite, returns unto the Lord; but who shall tell the bitterness if not restored? What, reader, if, departing from God, your sin find you out in the world to come? there "their worm dieth not, and the fire is not quenched"—there will the thoughtless feel what now they feel not—what an evil and bitter thing it is to depart from God.

But we may learn also from this history that, "in wrath, God remembers mercy." He will punish—he will visit the offences of his people with the rod, and their sin with scourges; but his lovingkindness will he not utterly take from them, nor suffer his truth to fail. No, if their cry is, "I will arise, and go to my Father"—if, with truly contrite hearts, they are returning to him from whom they have deeply revolted—if, through a crucified Saviour, they are seeking access by one Spirit unto God, hear his voice with joy, "I will heal their backslidings, I will receive them graciously, I will love them freely; for mine anger is turned away from them:" in wrath he remembers mercy.

But we have hinted that there may have been (and most surely we may believe there was) connected with natural affection in the mind of David, and aggravating his distress, the deeper anxiety regarding the soul of his child. Had Absalom died in the hope his own heart cherished, though there had still been tears, they had not doubtless been thus bitter; but in the thought that if then taken away he would die in his iniquity, how could he but press the inquiry with increasing anxiety, "Is the young man Absalom safe?"

2. I would then, in the second place, consider the language of David as suggesting solemn inquiry, especially to the parent, the sponsor, the teacher; and I would notice some especial seasons when this inquiry may break forth from our hearts. First, let me notice the season of departure from a parent's roof—when the intimate influence of parental

example, whether it has been good or bad, is closed, and when dangers, whether their children be prepared or unprepared, are about to break in upon them—when, whether college, business, service, or the labour of the field, be their destined employment, they have to go forth to meet the temptations that may befall them; then surely, to the thinking mind, some such inquiry as that under consideration will occur, "Is the young man, is the young woman, safe?—am I sending them into the wilderness of this world without way-marks?—am I launching them on the voyage of life without chart or compass? or have I, resting on the promise of my God, trained them, by precept and example, in the narrow way that leadeth unto life?" But another yet more solemn season when this inquiry may present itself, is the hour of a parent's departure from the world—when a family is gathered round him to receive the parting blessing—when earthly vanities grow dim, and no longer dazzle, "Are my children safe?—have I sought, during my sojourn here, so to impress on them those things of which I now feel the value, that I can leave them, in the joyful hope of meeting them in glory?" But another season may be ours. We may, in the inscrutable ways of God's providence, be called on to close the eyes of some one—some more, of our children dear to us—to follow them to the grave. How acutely then will the question come home, "Is the young man safe?" Perhaps we have sought, for the one now gone, earthly honours—what are they now? Perhaps we have even desired to keep them back from the earnest pursuit of eternal things—dreaded lest they should be too religious. What but religion is now of avail? Perhaps we have carefully attended to the body, but neglected the soul. What an empty echo will in such case be returned, as, in thought, we ask, "Is the young man safe?" And this leads me to glance at the feelings to which this inquiry may then give rise: sometimes to feelings bordering on despair. What if outward and gross wickedness has been the example shown?—what if the mad rage of the drunkard, the oath of the blasphemer, has been the pattern set before the child?—what if a worldly spirit, only seeking present things, has been the parent's aim? and what if they have imbibed it, are like these parents, and yet be early taken away, what but God's mercy in Christ Jesus can save from despair? Manasseh may repent, may turn unto the Lord in time of trial and distress (2 Chron. xxxiii); but Ammon, his son, it would seem, never turns: two years close his short reign; and he is driven away in his wickedness. But, if not thus—if despair be not called for—surely regret is not out of place. What parent feels

not that more might have been done? Yes, the past is often sad to look back upon: only let it yield experience; let it stir us to more earnest heed. Godly sorrow worketh carefulness, zeal, &c. (2 Cor. vii. 11); and how blessed if on such an occasion the feelings we are privileged to have, should be those of triumphant joy! What if we can say, "he is safe!"—what if the answer of prayer be manifested in our life-time, and we should know that whether our children live, they live unto the Lord; and whether they die, they die unto the Lord! Some of us may here ask, what is it to be safe in dependence upon the Spirit? I will answer, turn to the 16th chapter of Acts, verses 30-31. Yes, this it is to be safe. Do you still ask, what is it to be safe, look to the 8th chapter of Romans, verse 14; or, again do you ask—2 Cor. 5th chap., verse 17, declares, "If any man be in Christ, he is a new creature:" such are safe. To be on the rock, and that rock Christ—to have a refuge, and that refuge the Son of God—to have a hiding place from the wind, and that hiding place the God-man Christ Jesus—this it is to be safe here, and eternally blessed. Happy are the people that are in such a case; yea, blessed are the people that have the Lord for their God.

In conclusion, I would shortly draw the reader's attention to some of the means available for the instruction, and, under God's blessing, for the salvation of the young. God is a sovereign agent, and yet they who seek shall find. Foremost amongst these means, is prayer—earnest, believing, persevering prayer; then God's own word, read and applied in catechetical instruction; the solemn vow, promise, and profession, made in baptism, often recurred to with affectionate exhortation: watchfulness in companions (Ps. i), or all may be undone: attention to the public means of grace—let the young see that the Lord's day is honoured by their parents—the sabbath a delight, not doing their own ways, nor finding their own pleasure, nor speaking their own words (Isaiah lviii.)—discipline—miserably do we fail here in this day of lawless independence—the parent's, the teacher's word must be law: Sunday and day schools—how great the blessings hence resulting, the day of God will manifest.

Finally, turn we from others to ourselves. Are we safe? Think of the meaning of the term; the importance, the blessedness of a sure reply, "I know in whom I have believed."

Careless sinners! what will ye do in the day of visitation, and in the destruction that cometh from far? To whom will ye flee for help, and where will ye leave your glory? Delaying, doubting ones! choose ye this day whom ye will serve. O cleave unto the Lord!

Brethren in Christ, do ye, "forgetting the things that are behind, press towards the mark for the prize of the high calling of God in Christ Jesus."

RECOLLECTIONS OF A TOWN PASTOR.

No. XII.

THE GOVERNESS—2.

"DARWAY, Darway," I muttered to myself as I walked homewards, "why the name is not new to me; I have heard it somewhere before." The situation of the unprotected governess much interested me. It flashed across my mind that an old college acquaintance had married a Miss Darway in the north, and that on a tour there he had introduced me to the family. I had heard of his death some years afterwards (we never again met, or even corresponded), and that he had left his widow in very poor circumstances. Mr. Darway was an excellent and devoted clergyman, with a large living in point of population, and a very small one in point of income. He was more a beneficent than a prudent man—more generous than just: he gave where he could ill afford it. As a consequence, at his decease he left his widow with a small pittance. His daughter had returned to her childhood's home a widow, with one little boy, at her husband's death, whose little patrimony had been spent at college, and who never had obtained any thing beyond a small Yorkshire curacy, and scarcely left enough to defray his funeral expenses, and to discharge a few household debts. He ought not to have married; yet he did so, like myriads of others, in hope—in hope.

The Sunday after the visit referred to in the last paper the young lady, who regularly attended church, appeared in the Hudsons' pew, dressed in very decent, and in very deep, though very simple mourning. She was, as generally happened, alone; and probably signor ——'s benefit the preceding evening, followed by a luxurious supper, had dulled the spiritual energies of the family. Breakfast was untouched when she passed through the hall for church, and only just being removed as she returned. I was convinced this was Miss Darway, and still more so when a note containing a small sum of money was brought to me after service, in the vestry, by one of the pew-openers, and which contained the following brief sentence—"With E. Darway's compliments, for the sufferers in the late fire." She had wisely not committed it to a servant, for that would have called forth suspicion. I became more anxious, if possible, to see her. I thought I could trace a family likeness to those I had become acquainted with in the north. The following day, in visiting one of the sufferers who had been most seriously injured by the fire, and who had been carried to a neighbouring house, I found Miss Darway at her bed-side. She was kindly dressing some of the poor woman's wounds, and applying the ointment that had been ordered. A bible was lying open on a small table at the bed-side, from which she had obviously been reading. She did not perceive my entrance, and, starting, turned with a blushing countenance when I addressed her. I soon learned that she was the daughter of Mr. Darway, at whose house I had stayed; and that she was the blithe and prattling girl, Emma, that sat upon my knee, and took me to see her little garden. Her widowed sister—the then betrothed—was the eldest, and she the youngest of a once numerous family, and the sole survivor. She had tried to induce her sister to come to town, in hopes of procuring a livelihood, and a good and cheap education for her little boy—the only boon she could confer upon him.

But she did not tell me what I learned from other

quarters—in fact from one of our vestrymen, who was annoyed at my reception—that the poor invalid whom she was attending was a near relative of the Hudson family, whom however they scarcely ever noticed (though the cook had called that morning to see if she would like a little broth); and who had sought to gain a precarious subsistence after her husband's death by selling toys and a little stationery. Of the existence of this relative the younger members of the family were utterly ignorant, and the cook did not know she was in any way connected with them. The fact was that on both sides there was a number of poor relations—generally a very tiresome set—and the Hudsons came to the agreement to give them no encouragement; to discard them altogether. She was a truly pious woman, and Miss Darway had thought if her sister could come and reside with the poor woman, she might help in the small business, and from her taste in drawing and her skill in fancy work, might make a few shillings. Out of her own salary she had resolved to spare her sister every farthing, and she was cheered by the prospect of having her near at hand; for she was the only friend she had in the world; and how cheerless is the world, even in its brightest days, without a friend! The news of the fire had of course deranged all her plans; but she felt anxious to do what she could for the alleviation of the old sufferer. It does not appear that she received any attention from her relatives (she was *sir Barnaby's* sister); though they must have known, as a matter of course, she was there. Miss Darway felt it indelicate to allude to the subject, and it was never adverted to in her presence; and, in fact, in a fortnight the remains of the poor sufferer had been consigned to the grave. Mr. Hudson's father had failed as a small draper in the very town of which Mr. Darway had been vicar, and had experienced much kindness from the good man. Young Hudson, through Mr. Darway's influence, was apprenticed to a flourishing house in Leeds, and one way or other had amassed amazing wealth, and ultimately settled in London. Mrs. Hudson was lower still. Her father—a vulgar, pompous, uneducated man, a small butcher—had been created a knight, as filling some civic office in a country corporation; a circumstance to which she often alluded. "As poor *sir Barnabas* used to say, or used to do, or used to think"—were common expressions. On one occasion, at a particular party, she inadvertently forgot herself. Mr. Hudson remarking that the saddle of mutton before him was exceedingly ill shaped, "Yes," she replied, "but *Tims* is so tiresome; we must leave him. Well, after all, no one could cut up a sheep like poor dear *sir Barnaby*." The husband bit his lips; some of the company looked grave; others nervously proposed a little wine. "Aye, true," said one very satirical young man, "I heard that *sir Barnaby* always killed his own mutton." "O dear, no," said the lady, bridling up, and yet getting deeper in the mire, "not in his later years; it was always the apprentice." Perhaps these remarks may appear out of place, and scarcely in keeping with the tone of this work: they are made, however, simply as illustrative of a character too often to be found—a vain, worldly-minded, silly woman.

A letter for Miss Darway was the only one left by the postman one morning about six weeks after her return from Yorkshire, and naturally excited some curiosity in the mind of Mrs. Hudson. It bore a northern post-mark; but it could not be from her sister, for it was sealed with red wax. The impress too was a crest, and the hand decidedly not that of a female; but perhaps, after all, it was a letter on business; still it wanted the stiffness and formality of an attorney's epistle, and there was no wafer. Miss Darway soon after entered the room—for Mrs. Hudson made some excuse to call her from the study; the

letter was put into her hand. Anxiously did Mrs. Hudson watch her movements as tremblingly she broke the seal, utterly unconscious who was her correspondent, and fearing some ill tidings of her sister; and beheld a violent tremor seize her whole frame, and saw, from her countenance, she was on the point of fainting. Mrs. Hudson rang for some powerful stimulant; the poor girl was by degrees so far restored as to be enabled to walk to her room—supported, however, by two servants. Mrs. Hudson—a perfect manœuverer—would have given the world to have known the contents of the letter, the first page of it which had produced such an effect, for she had not reached the second. Such a letter to one of her own daughters would have thrown the good lady into an ecstasy.

"No bad news from the north, I trust?"

"No," faltered Miss Darway, who almost instantly swooned away, dropping the letter from her hand upon the bed, which Mrs. Hudson carefully picked up, as she fancied, that the servants might read it, but which she herself could not resist doing. It contained an offer of marriage from one whom Miss Darway had known well in early youth—with whom she had often played in life's morning—and for whom she had, as years crept on, formed a devoted attachment. The affection was quite reciprocal, though she never even guessed it; but his very narrow circumstances—he was only an ensign in a regiment which had been long on a foreign station—entirely prevented him making any offer. She had often, almost inadvertently, turned to the army-list to find if he was still alive; but had never courage, in any of her letters home, to enquire about him. He had returned to his native village on the very day of Mrs. Darway's funeral—had seen once more the object of his dearest affections, as she stood by her mother's grave—and resolved, if possible, she should become his bride.

The letter stated that most unexpectedly he had succeeded to a good fortune, that he was resolved to leave the army, and to settle on the estate that had been left to him. He besought her to weigh the matter well; he confessed he had been in town, and had anxiously thought of calling upon her; he had seen her at church; he had watched her sedulous attention to those injured by the fire—for from her sister he heard of the catastrophe; he could not resist longer, and therefore now wrote. Carefully did Mrs. Hudson fold up the letter, and gently did she lay it on the counterpane, as if it had not been touched; and scarcely had she done so when Miss Darway started from her dream, and was much relieved by a flood of tears.

"How are you, my dearest Darway?" said Mrs. Hudson in a dulcet tone which never before had reached her ears. "I hope you are better? I fear you have been tiring your poor dear head with those insufferably noisy children. You are too attentive to them, and think too little of yourself. Do you feel ill? Shall we send for any one—for *sir Henry Halford*? Pray tell me how you are?—can we get any thing you would like? I trust no bad news from the north, my dear Emma? O, I wish Mr. Hudson was at home!" If poor Miss Darway had been the princess-royal she could not now have been more sedulously attended to; every thing was thought of for her. Matters were now quite altered, and Mrs. Hudson's feelings and treatment were altered also; but she is no solitary instance: she formed only one of a large class of worldly-minded persons whose feelings towards others vary according to their circumstances*.

* Persons who are so well and so satirically described by Dr. Johnson, as those who heap on patronage when it is no longer needed; or like a very weak and silly noodle, who in public always forgot his old college acquaintances while they were curates, but sought to be hand and glove with them when they rose in the ecclesiastical thermometer; his desire for intimacy increasing gradually as they arrived at the episcopal point.

It would be vain to take up the reader's time with the circumstances which intervened between this and Miss Darway's marriage, at which I had the pleasure to officiate and felt satisfied I was joining her to one who had uniformly shewn himself to be a person of very excellent principle, and who shone forth in a foreign land, where Christian principle was not very highly estimated, and amidst peculiar temptations, as a consistent Christian soldier. In their hospitable mansion the widowed sister immediately found an affectionate and welcome home; but in the space of a few months she was laid quietly by the side of her departed husband, and the little boy was soon added to the group. "The world passeth away"—their name and memorial will pass with it. In the life of Mrs. Hudson she had met with many circumstances, as we have seen, of a very tiresome nature; but perhaps with none much more so than the appearance in the gazette, of her husband's name among the list of bankrupts, to the astonishment of the many who regarded him as a *Crosses*, but not to that of the few who watch with the most scrupulous lynx-eyed alacrity the position of what are termed moneyed men. They foresaw what must happen. The eldest son was quite unfit for business; the park had more charms for him than the city. The cloud, which in Mr. Hudson's eyes was scarcely perceptible, men of business saw overcasting his worldly prospects. His bankers had unexpectedly stopped payment. Some heavy speculations had turned out complete failures. His credit was gone. In twenty-four hours he returned to dinner a ruined man, who could not pay his creditors half-a-crown in the pound. Nothing fraudulent could be brought against him—quite the reverse; all his accounts were perfectly clear. To the dismay of the sons, who returned from a morning's ride, a note of apology was sent to decline going to a splendid fancy-ball in the evening, for which superb dresses had been ordered for the girls. The claret did not make its usual appearance after dinner; there was no dessert. Papa was out of sorts—very fidgety—very silent; did not talk about the new tilbury. What was the matter! Immediately after dinner he left the room with hurried steps, and calling his sons into the breakfast-parlour, declared that he and they were penniless. It was a very sad—it would be cruel to call it a very tiresome—morning when, a few weeks after, the family removed from their magnificent dwelling, on the windows of which were placarded the notices that a sale of gorgeous furniture, with a choice cellar of wine, would take place in a few days. A small lodging, just barely sufficient for the family's accommodation, had been taken for a time in a suburban village; and here it was supposed they would be comparatively little known. The sons were grown up, but ill calculated for business. One had gone to Cambridge; but not liking college restraint, had left it. What were they to do? The father, at the age of fifty-six, had to begin the world afresh. What was to be done? They were reduced not merely to poverty, but to absolute want.

A somewhat roughish but still apparently beneficent man, called upon them one morning. He desired to see Mr. Hudson alone. The servant-girl announced the fact. Fearful that it was some relentless creditor, Mr. Hudson trembled at the message. The family retired. "John," said the caller as he entered, and speaking with a broad Yorkshire dialect, "you and I are consins. You have forgotten me, but I have not forgotten you. You passed me in the streets two years ago, as I was walking up Holborn-hill from Smithfield show (to do Mr. Hudson justice, he was not aware of the fact), when I stopped to speak to you. Now I'll tell you what—here are two thousand pounds for the use of your wife and family, to be repaid within ten days after I ask for it. Do the best you can with it. I do not want any acknow-

ledgment; no paper between us, John—no stamps—no witness—nothing of that kind. You'll pay me ten days after I ask for it. John, your father gave me many a meal—then, a poor orphan, I knew not where to get one; and I recollect your lending me a penny one day to buy marbles, and I said—'I'll repay you, Jack, with interest when I can.' Now cousin, here's a penny—that's the principle (putting one upon the table); and here's the interest (handing the notes); and now we are quits. There's as much hard cash to be got in Yorkshire by good grazing and tillage as by razors at Sheffield, or cloth at Leeds. Good morning." Mr. Hudson's astonishment was without bounds; but his cousin had left the lodgings in a moment, before he could recover. Where did he live? what was his business? how could he spare so much money? what had brought him to London? Nothing had been heard of him for years. All was a distempered dream. Mrs. Hudson entered, exclaiming, "No new misery, I hope;" for, poor woman, she trembled at every knock. The penny was on the table—the notes, genuine Bank of England, were in an old pocket-book beside it. It was no airy vision, but a substantial reality. With this timely aid the Hudsons entered on a small business, by which they obtained a very scanty income; but it did not succeed, and they were soon again in difficulties, notwithstanding the cousin's munificent gift. The sons ultimately obtained clerkships in one of the public offices at a very low salary, for they were ill calculated for work. The eldest daughter for a time continued to earn a little by teaching music in which she was a proficient; but ultimately eloped with a vagabond player, and became the prima-donna on the boards of the country theatres, and in one of their tours had unwittingly called upon the once Miss Darway for patronage. Julia obtained the situation of governess in a really pious family; not one loudly professing, but living under the sanctifying influence of religion. The seed sown by Miss Darway had for some time remained dormant, but in due season it had taken deep root, and sprung up. An attempt was made to extinguish the holy flame of religion in her soul, and, shocking to relate, by her mother; but he who had kindled the first spark caused it to shine brighter and brighter. Surrounded she was with many comforts, for which she was truly grateful; still she had not the comfort of finding the hearts of the parents at all impressed by recent events: both, sad to tell, were as worldly-minded, as careless, as far from God, as before. Adversity may humble the spirit, but it cannot change the heart: it may harden as well as soften.

The last time I heard of the Mowbrays—such was now the name of my old acquaintance, Miss Darway—they were living most comfortably. Her husband was a leader in every good work—an active, persevering magistrate—upholding in a true spiritual sense the best interest of the church, and giving to the utmost in aid of promoting the welfare of those around him. Flora Hudson lived with them, not as a guest, but as one of the family. Mrs. Mowbray superintended her education, and sought to instil right principles into her mind. The Grange was, in fact, her home. She was not an amiable girl, and very ungrateful; still her kind benefactress did not desert her. Every recollection of unkindness had passed from Mrs. Mowbray's mind. She forgot the long and weary hours she spent in the study in ——— square. If report tells true, many a twenty-pound note, from an anonymous friend, has found its way to No. —, ——— street, Pentonville, where it was more wanted perhaps than thankfully received.

SACRIFICES AND OFFERINGS*.

"By him therefore let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name."—*HANNAH* xiii. 15.

A SACRIFICE is an offering made to God upon his altar by the hand of a lawful minister. Sacrifice differs from oblation in this respect, viz., in a sacrifice there must be a real change or destruction of the thing offered, whereas an oblation is only a simple offering or gift. The sacrifices and oblations of the Jews demand particular notice. Such a ritual as they were enjoined to observe, the multiplicity of victims they were appointed stately to offer, together with the splendour of that external worship in which they were daily engaged—all tended to replenish and adorn their language with numerous allusions and striking metaphors, derived from the pomp of their religion. Hence it is that the writings of the Jews, more than of any other people, abound with phrases and terms borrowed from the temple worship and service. The psalms and prophetic writings may in particular be adduced in illustration of this remark. "Purge me with hyssop," says David, "and I shall be clean;" "thou shalt be pleased with the sacrifices of righteousness" (*Psalm* li. 7, 9). "Let my prayer come before thee as incense, and the lifting up of my hands as the evening sacrifice" (*Ps.* cxli. 2). "Therefore will I offer the sacrifice of joy" (*Ps.* cxvi. 17). "The sin of Judah," says Jeremiah, "is graven upon the horns of your altars." To this notion of sacrifice our Saviour alluded in *John* xvi. 2, where he tells his disciples that such would be the enmity with which they should be pursued, that he who should kill them would be deemed to have slain a sacrifice highly acceptable to the Almighty: "He that killeth you shall think he doeth God service." In reference also to this notion of sacrifice, the apostle, by a very beautiful and expressive figure, represents Christ as loving us, and giving himself for us—"an offering and a sacrifice to God of a sweet smelling savour." Michaelis classes the offerings prescribed to the Israelites under three general heads—namely, bloody offerings, or sacrifices strictly so called; unbloody offerings, or those taken only from the vegetable kingdom; and drink offerings, or libations, which were a kind of accompaniment to the two preceding.

Bloody offerings were sacrifices properly and strictly so called; by which we may understand the inflicting of death on a living creature, generally by the effusion of its blood in a way of religious worship, and the presenting of this act to God as a supplication for the pardon of sin, and as a supposed means of compensation for the insult and injury offered by sin to his majesty and government. Sacrifices have in all ages, and by almost every nation, been regarded as necessary to appease the divine anger, and to render the Deity propitious; but whether this universal notion derived its origin from divine revelation, or was suggested by conscious guilt and a dread of the divine displeasure, is a question that cannot be easily decided. The scripture account of sacrifices leads us to conclude that they were instituted by divine appointment, immediately after the entrance of sin by the fall of Adam and Eve, to be a type or significant emblem of the great atonement or all-sufficient sacrifice of Christ. Accordingly we find Abel, Noah, Abraham, Job, and others, offering sacrifices in the faith of the Messiah that was to be revealed; and the divine acceptance of their sacrifices is particularly recorded. This hypothesis, and this only, satisfactorily accounts for the early prevalence of religious sacrifices, not only among the worshippers of the true God, but also among pagan idolaters. In the selection of the victims, the utmost care was taken to choose such only as were free from every blemish. Unless it were

pure and immaculate, it was to be rejected as a sacrifice unacceptable to Jehovah. In a beautiful allusion to this circumstance, St. Paul beseeches Christians, by the mercies of God, to "present their bodies as a living sacrifice, holy and acceptable, which is their reasonable service." Hence also Jesus Christ is styled a "lamb without blemish and without spot." Further, it was a custom among nations contiguous to Judea, and particularly among the Egyptians, to set a seal upon a victim that was deemed proper for sacrifice. With this custom the Jews could not be unacquainted; and it is possible that similar precautions were in use among themselves, especially as they were so strictly enjoined to have their sacrifices "without spot or blemish." To such a usage Jesus Christ is supposed to have alluded when, speaking of the sacrifice of himself, he says, "Him hath God the Father sealed" (*John* vi. 27, 51). Infinite justice found Jesus Christ to be without spot or blemish; and therefore sealed, pointed out, and accepted him as a proper sacrifice and atonement for the sin of the whole world. The following account of the manner in which the Egyptians provided white bulls for their sacrifices, will materially explain the custom above alluded to. They sacrifice white bulls to Apis, and for that reason make the following trial. If they find one black hair upon him, they consider him as unclean. In order that they may know this with certainty, the priest appointed for this purpose views every part of the animal both standing and lying on the ground; after this he draws out his tongue to see if he be clean, by certain signs; and in the last place he inspects the hairs of his tail, that he may be sure they are as by nature they should be. If, after this search, the animal is found unblemished, he signifies it by tying a label to his horns; then, having applied wax, he seals it with his ring, and they lead him away, for it is death to sacrifice one of these animals unless he has been marked with such a seal. The victim thus chosen, being found immaculate, was led up to the altar by the person offering the sacrifice, who laid his hand upon its head, on which he leaned with all his strength, and while the sacrifice was offering, said some particular prayers; and if several persons united in offering the same victim, they put their hands upon it in succession. By this imposition of hands the person presenting the victim acknowledged the sacrifice to be his own; that he loaded it with his iniquities; that he offered it as an atonement for his sins; that he was worthy of death because he had sinned, having forfeited his life by violating the law of God; and that he entreated God to accept the life of the innocent animal in the place of his own. In this respect the victims of the Old Testament were types of Jesus Christ, the Lamb of God that taketh away the sin of the world. Further, in certain cases it was required that the victim should be one on which never came yoke, because any animal which had been used for a common purpose, was deemed improper to be offered in sacrifice to God. The animal thus conducted to the altar, was next immolated by cutting the throat and windpipe entirely through at one stroke, the blood being caught in a vessel and sprinkled round about and upon the altar. By this sprinkling the atonement was made, for the blood was the life of the beast, and it was always supposed that life went to redeem life. The blood remaining after these aspersions was poured out at the foot of the altar, either all at once or at different times, according to the nature of the sacrifice offered. Around the altar there was a kind of trench into which the blood fell, whence it was conveyed by subterraneous channels into the brook Cedron. This altar, being very high, is considered by L'Amy as a type of the cross to which our Saviour was fixed, and which he washed with his precious blood. The victim being thus immolated, the skin was stripped from the neck, its breast was opened, its

* From Scripture Elucidations.

bowels were taken out, and the backbone was cleft. It was divided into quarters, so that, both externally and internally, it was fully exposed to view. To this custom of laying open the victim, St. Paul has a very beautiful and emphatic allusion in one of the most animated descriptions ever written of the mighty effects produced by the preached gospel: "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; for all things are naked and open to the eyes of him to whom we must give an account."

Previously to laying the sacrifice on the altar, it was salted for the fire, the law prohibiting any thing to be offered there which was not salted; and, according to the nature of the sacrifice, either the whole or part of the victim was consumed upon the altar, where the priests kept a fire perpetually burning. Before the building of the temple, sacrifices were offered at the door of the tabernacle; but after its erection it was not lawful to offer them elsewhere. This prohibition took from the Jews the liberty of sacrificing in any other place. The victims might indeed be slain in any part of the priest's court, but not without its precincts, and there they were also obliged to sacrifice the paschal lamb. All the victims were to be offered by daylight, and the blood was always to be sprinkled on the same day that they were slain, as it became polluted so soon as the sun was set. If, however, the sprinkling had been made in the day-time, the members and entrails of the victim might be consumed during the night. The sacrifices of the altar were in general called by the Hebrews *korbanim*; that is, offerings or oblations to God, from the Hebrew word *karab*, to approach or bring nigh. This term consequently denotes something brought nigh in order to be dedicated or offered to God, to whom the person offering thus had access in the way appointed by the law; and, therefore, at the close of the enumeration of all offerings by fire, it is added, "This is the law, which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer or bring nigh their *korbanim*," that is, offerings or sacrifices of all sorts. The morning sacrifice, according to the Jews, made atonement for the sins committed in the night, and the evening sacrifice expiated those committed during the day.

The unbloody sacrifices consisted of meal, bread, cakes, ears of corn, and parched grain, with oil and frankincense, prepared according to the divine command. Drink offerings were an accompaniment to both bloody and unbloody sacrifices; they were never used separately, and consisted of wine, which appears to have been partly poured upon the brow of the victim in order to consecrate it, and partly allotted to the priests, who drank it with their portions of both these kinds of offerings. Besides the various kinds of sacrifices above described, there were some oblations made by the Jews, consisting of incense, bread, and other things. The shew-bread (Heb. bread of the face), which consisted of twelve loaves, according to the number of the tribes of Israel. They were placed hot, every sabbath-day, by the priests upon the golden table in the sanctuary before the Lord, when they removed the stale loaves which had been exposed for the whole of the preceding week. The priests alone were to eat the bread thus removed. David, however, through necessity, broke through this restriction; God preferring mercy to sacrifice, or, in the collision of duties, allowing a positive to give way to a natural law.

Incense, consisting of several fragrant spices, prepared according to the instructions given to Moses in Exod. xxx. 34-36. It was offered twice every day, morning and evening, by the officiating priest upon an altar of gold, where no bloody sacrifice was to come,

during which solemn rite the people prayed without in silence. But on the great day of expiation, the high priest himself took fire from the great altar in a golden censer; and, on descending thence, he received incense from one of the priests, which he offered on the golden altar. During such offering the people prayed silently without; and to this most solemn silence St. John alludes in Rev. viii. 1, where he says that "there was silence in heaven about the space of half an hour." To this oblation of incense the psalmist refers (cxli. 2) in his devotions, and explains his meaning by his application of it—"Let my prayer be set forth in thy sight as the incense." As the smoke and odour of this offering was wafted into the holy place, close by the veil by which stood the altar of incense, so do the prayers of the faithful ascend upwards, and find admission to the highest heaven. When the Jews made a vow, they made use of one of these two forms—"I charge myself with a burnt-offering," or, "I charge myself with the price of this animal for a burnt-offering."

Besides these, they had other shorter forms; for instance, when they devoted all they had, they merely said, "All I have shall be corban," that is, "I make an oblation of it to God." Among other false doctrines taught by the Pharisees, who were the depositaries of the sacred treasury, was this, that so soon as a person had pronounced to his father or mother this form of consecration or offering, "Be it corban, (that is, devoted) whatever of mine shall profit thee" (Mark vii. 11), he thereby consecrated all he had to God, and must not thenceforth do any thing for his indigent parents if they solicited support from him. All the first-fruits, both of fruit and animals, were consecrated to God. These first-fruits were offered from the feast of pentecost until that of dedication, because after that time the fruits were neither so beautiful nor so good as before. Further, the Jews were prohibited from gathering in the harvest until they had offered to God the *omer*, that is, the new sheaf, which was presented the day after the great day of unleavened bread; neither were they allowed to bake any bread made of new corn, until they had offered the new loaves upon the altar on the day of pentecost; without which all the corn was regarded as unclean and unholy. To this St. Paul alludes in Rom. xi. 16, where he says, "If the first-fruit be holy, the lump also is holy." The presentation of the first fruits was a solemn and festive ceremony. At the beginning of harvest, the sanhedrim deputed a number of priests to go into the fields and reap a handful of the first ripe corn; and these, attended by great crowds of people, went out of one of the gates of Jerusalem into the neighbouring corn-fields. The first-fruits thus reaped were carried with great pomp and universal rejoicing through the streets of Jerusalem to the temple. The Jewish writers say that an ox preceded them with gilt horns, and an olive crown upon his head, and that a pipe played before them until they approached the city; on entering it they crowned the first-fruits, that is, exposed them to sight with as much pomp as they could, and the chief officers of the temple went out to meet them. They were then devoutly offered to God, in grateful acknowledgment of his providential goodness in giving them the fruits of the earth. These first-fruits, or handful of the first ripe grain, gave notice to all who beheld them, that the general harvest would soon be gathered in. How striking and beautiful is St. Paul's allusion to this religious ceremony, in that most consolatory and closely reasoned chapter, the fifteenth of his first epistle to the Corinthians, in which, from the resurrection of Jesus Christ, he argues and establishes the certainty of the general resurrection, and represents Christ as the first-fruits of a glorious and universal harvest of all the sleeping dead. "Now is Christ risen, and become the first fruits of them that slept" (1 Cor. xv. 20). The use which the apostle makes

of this image is extensive. "In the first place, the growing of grain from the earth where it was buried, is an exact image of the resurrection of the body; for as the one is sown, so is the other, and neither is quickened except it first die and be buried. Then the whole harvest, from its relation to the first-fruits, explains and ensures the order of our resurrection. For, is the sheaf of the first-fruits reaped? then is the whole harvest ready. Is Christ risen from the dead? then shall all rise in like manner. Is he accepted of God as a holy offering? then shall every sheaf that has grown up with him be taken from the earth, and sanctified in its proper order—Christ the first-fruits, and afterwards they that are Christ's at his coming."

JESUS CHRIST, THE RESURRECTION AND THE LIFE:

A Sermon,

(For Easter Sunday),

BY THE REV. E. PHILLIPS,

Incumbent of East Tytherley, Hants.

JOHN xi. 25.

"Jesus said unto her, I am the resurrection, and the life."

THIS is a dying world; for when our first parents sinned by eating the fruit of the forbidden tree, the sentence of death was thus passed upon them—"Dust thou art, and unto dust shalt thou return" (Gen. iii. 19); "It is therefore appointed unto men once to die" (Heb. ix. 27). Nor can it be otherwise but according to the sovereign pleasure of God, who alone is able to save and to destroy, as having the power of life and death. In this chapter is recorded the death of Lazarus, the brother of Martha and Mary—a brother peculiarly beloved by his sisters, and a man peculiarly esteemed by our Lord, who thus affectionately intimated the event to his disciples, "Our friend Lazarus sleepeth." But though it was the sleep of death, and he was therefore beyond all hope of being restored to life by any created power in earth or heaven, yet such was the power of Jesus, that he could restore even a putrefying body to life. He therefore said, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." He kindly went to the house of mourning, and found the relatives and friends immersed in sorrow. But how their sorrow would have been relieved, nay, even removed, had they believed on Jesus as both willing and able to save from the power of death and the grave; but, by the unbelief of the Jews, and by the deep sorrow and defective faith of the sisters, our Lord himself was greatly distressed, nay, he even "groaned in spirit and was troubled" while the sisters and friends laboured under a weight of affliction, and especially under the difficulty which

was raised by their own unbelief against their hope of seeing Lazarus again. It was Martha that first met our Lord in the way of his coming to visit them under their heavy affliction; and when she saw him, in the fullness of her sad heart, but in the weakness of her faith, she said to him, "Lord, if thou hadst been here, my brother had not died." Yet her faith was dim and defective, or she would not have said so; for if he had thought proper to prevent his death, was it necessary for him to be present? Surely not; for, as the incarnate God, the presence of his human nature was not necessary to exercise the power of his divine nature: every place, and all places at once, are the same for Omnipotence to show his omnipotence. And, as a further instance of her defective faith, she added, "But I know that even now, whatever thou wilt ask of God, God will give it thee." But did she think him a good man only, or as one of the prophets—though the most eminent of them—who had very extraordinary power with God in prayer? He was more—he was the prophet promised to the world, and possessed of divine powers. He was God in our nature; he therefore said to her in promise, intending to fulfil it by his own divine power, "Thy brother shall rise again." But Martha, still mistaking her Lord, saith to him, in her faith of the general resurrection, "I know he shall rise again in the resurrection at the last day." But why not believe, as Jesus, it seems, intended it, that even then he could and would restore her brother to life? Wherefore, to correct and to strengthen her weak and erring faith, and plainly to express himself as having power at all times (and everywhere to raise the dead, he said unto her, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. Believest thou this?" She saith unto him, "Yea, Lord, I believe that thou art the Christ, the Son of God, who should come into the world."

Let us here observe, that our Lord as plainly and expressly tells us, as he told Martha, that he is the resurrection and the life; and we remark that he is so, not only that he has power with God in prayer to obtain life for whom he will, but that he has life in himself as the author of it, possessing the same divine perfections with God the Father; wherefore, it is written of him (John i. 1.), "In the beginning was the Word, and the Word was with God, and the Word was God;" and (verse 4), "In him was life." He is therefore called (Rev. iii. 14), "The beginning of the creation of God." Wherefore, in personal connection with the Father and the Holy Spirit, it is written of him (Gen. i. 1), "In

the beginning God created the heaven and the earth;" when, therefore, chaos was produced, containing the elements of the world, and all nature rose into successive being and form and life, the Son of God was there as its divine author, displaying his infinite power, wisdom, and goodness in the creation of all things, with endless variety, from a grain of sand to the earth's great globe—from an atom, light as air, to the great orb of day; and from the invisible insect that moves in a breath of air or a drop of water, through all the kinds and degrees of animated being to the highest of the heavenly host. We repeat it; Jesus Christ the Son, with the Father and the Spirit, is the author of all nature, both as to being and life, "For in him we live, and move, and have our being" (Acts xvii. 28). He is "the mighty God;" "he is Lord of all." O gracious Spirit, save us from every degrading view of Jesus, the incarnate Son of God!

His power in natural life was abundantly proved and illustrated by restoring, in so many instances, the dead to life, when he was upon earth. One instance, peculiarly interesting, was that which took place when he visited the city of Nain (Luke vii. 12—15). "Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still: and he said, Young man, I say unto thee, Arise! And he that was dead sat up, and began to speak. And he delivered him to his mother." How great the power—how sweet the tenderness of Jesus! What an interesting scene! Death had snatched the widow's only son from her arms, and was carrying him off, as his prey and captive, to his dark domain; but the Lord of life arrests him in his way, and restores the captive youth at once to life, and to his weeping, widowed mother! But a yet more remarkable instance of our Lord's power in natural life was that of Lazarus, his friend. He died, and was buried; and, as it seems, had been in the grave four days already, before Jesus came to the tomb to awake him and call him forth; but when that happy moment arrived—the moment of his quickening power—with solemn step he advanced to the place of his departed friend, and called aloud to him, "Lazarus, come forth!" and the dead heard the incarnate God, and arose, and came forth, a living witness to the power of Jesus as "the resurrection and the life."

But another instance of his power in natural life, and certainly one still more remarkable, was that of quickening himself; for when

he was crucified, dead, and buried, he awoke from his sleep of death, and precisely in his own appointed time, and came forth from the tomb by a power peculiarly his own; but surely not as man, since that had been lost in death, but as God, whose power death could not touch, much less destroy: and hence he said of the human life he came to lay down for the salvation of sinners, "I have power to lay it down, and I have power to take it again" (John x. 18).

One more instance of our Lord's power as the author of natural life remains to be mentioned, and that an instance most truly wonderful; and that is, that grand, that solemn display of it at the general resurrection. To that period of the manifold wonders of his quickening power, he thus refers in chap. v. 28, 29—"The hour is coming, in the which all that are in the graves shall hear his voice, and they shall come forth—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." What a grand and solemn scene will then appear, when all the sleeping dead shall be roused from their long and deep slumbers in earth and sea! Then the truly mysterious doctrine of the resurrection will be plainly manifest to all, and none will think it incredible; for all the quickened dead will be witnesses to each other, and to themselves, of the solemn, the glorious truth. The sea will then be constrained to give up the dead which are in it; and, as with a tremendous roar, acknowledge the animating power, the authoritative demand of that Lord of the sea, Jesus of Nazareth, who once walked on its troubled surface, and by his word hushed its tumultuous waves. Nor will death and the grave be silent; for they also will be constrained to confess the power of Jesus as the Lord of life. Yes, they must say, however reluctantly, "Our prey must now be taken from us; we must deliver up our captives, for we can retain them no longer. The time is come—the high demand for them is gone forth. Hark! the trumpet of the archangel sounds, and announces the approach of the Judge of quick and dead." And thus "death and the grave will deliver up the dead which are in them" (Rev. xx. 13).

These are several instances of our Lord's power as the author of natural life, the giver of that vital principle which animates our bodies.

We will now further observe, that he is the author of spiritual life, or that vital principle of holy influence which animates the soul that is now in a state of spiritual death by the sin of our first parents. To this spiritual life our Lord alludes in his conversation with Nicodemus, recorded in John iii.

He came to Jesus by night, as he was then, it seems, afraid, and perhaps ashamed, to come to him by day; but whether he came by night or by day, it was well that he came, for it was to the saving of his soul. When he came to Jesus, he thus respectfully said to him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." When he had thus respectfully introduced himself, our Lord immediately came to the point that most essentially concerned his visitor, and personally said to him, and in a manner peculiarly earnest and solemn, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." At this solemn, this personal declaration, Nicodemus, it seems, was surprised and puzzled, and answered even in this remarkable manner, "How can these things be? How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?" And thus he plainly proved his gross ignorance of our Lord's meaning, and is here recorded as an instance—positive and infallible—that a man may be eminent in learning, and even in the knowledge of the scriptures and in religious observances—yea, eminent in morals and in amiable disposition, as Nicodemus was; and yet be grossly ignorant of spiritual truth in a spiritual manner, as he was of the new birth here intended by our Lord. When this master of Israel, as Nicodemus was, expressed his surprise, his gross ignorance, his strange mistake, Jesus continued, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." No; man, as a sinner, cannot enter into the kingdom of God, since nothing unclean, nothing rebellious, can enter there; and if he were admitted, he could not enjoy the holy society, the pure delights of it—for nothing carnal, nothing sensual is there; but all is spiritual and heavenly. If, then, the sinner enter the kingdom of God, he must have another nature in the character of it—a nature suited to the holiness of that place and state. The Holy Spirit, therefore, must take him in hand, and mould him as a vessel unto honour, fit for the house and service of Jesus, the "Lord of all;" or form him as an infant in the womb, which, in due course, shall be born into the spiritual world, and grow up into spiritual life as the child of God, the servant and soldier of Jesus Christ. Thus the sinner must undergo a spiritual and divine change by the power of the Holy Ghost on his soul, quickening, enlightening, and renewing him, that he may know and feel himself a sinner, and that he may know and enjoy Christ as his Saviour;

and hence may live that life on earth which is the beginning of eternal life in heaven. Referring to himself as the author of this spiritual life, our Lord thus tells us plainly in chap. x. 10, "I am come that they might have life, and they might have it more abundantly." Here we remark the gracious design of the coming of the Son of God into our world. He came that sinners might have life—that condemned sinners, dead in law, may have their sentence remitted by faith in the death of Christ, and live; and that sinners, dead in sin, may be quickened in their souls to a life of holiness and true happiness in the service, and under the smiles of God—that life which Adam lost by his disobedience, but which "the second Adam, the Lord from heaven," restores by his obedience unto death, even the death of the cross, answerable to all the requirements of the divine law and justice, but especially by his glorious resurrection from the dead; and we add, that he came that sinners who believe in him may not only have life, but that they may have it more abundantly than ever Adam in innocence enjoyed it, or than ever it had been communicated to sinners by any before Christ. What a gracious, manifold design of his coming into the world in favour of sinners—of mankind who are so awfully sunk in sin, in wretchedness, and in ruin!

But what do we hear from the same life-inspiring Lord? O listen to his complaint (John v. 40)—"Ye will not come unto me, that ye might have life!" What an affecting and awful intimation! as if sinners would rather do without Christ. Sinners do without Christ! Tremendous undoing! For what is it, but doing without light? They must therefore remain in the thick darkness of ignorance and error. What is it, but doing without the life of God in their souls? They must therefore remain dead in sin, "without God, and without hope in the world." Will sinners do without Christ, and therefore without the only Saviour? They must therefore be lost for ever; for "there is salvation in no other; there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). Will they do without Christ, the only way to God and heaven? They must therefore remain the enemies of God, and in the way to hell. Will sinners do without Christ, the truth? They must therefore remain the dupes of error, the children of the father of lies. Will they do without Christ, and reject him in unbelief? Greater, therefore, will be their sin—greater the wrath of God which they will provoke against themselves, and greater will be their damnation! O sinners, listen to the Saviour's complaint—"Ye will not come unto me, that ye might have life!"

O believe, and take the gracious hint here given! Believe and pray, "Lord, make us willing to come unto thee, that our souls may have light and life in the knowledge and enjoyment of thyself, and in thy service, as our redeeming Lord."

If sinners were of this mind and heart, what reading of the holy scriptures—what crowding to hear of Christ their Saviour—what inquiring into spiritual matters—what groups of sinners talking together, not in wantonness and vanity, not of schemes of iniquity, mischief, and murder, but for the good of their souls; and what an attendance of them we should witness at the Lord's table, to taste and commemorate his dying love; and while they taste to admire

"How condescending and how kind
Was God's eternal Son!
Our mis'ry reach'd his heavenly mind,
And pity brought him down.

"This was compassion like a God,
That when the Saviour knew
The price of pardon was his blood,
His pity ne'er withdrew!"

Permit us, brethren, truly and faithfully to tell you, that the only cause of the prevailing sins among you is the deadness of your souls, and your consequent indifference about Christ in the power of his death and resurrection. May the Lord, the Spirit, powerfully awaken you to a sense of your sin and danger, while a Saviour is yet near and graciously declared to you by the preaching of the gospel.

One more remark remains—that Christ is the author of eternal life—that life in heaven of perfect holiness and pure happiness, in the more immediate presence of the glorious Jehovah, and in the society of the blessed angels and the glorified saints—a life of perfect glory and bliss—a life not occasional, but continual—not for a limited space of some millions of years, but without end! What a glorious and abundant life!—nay, a life of perfect security in holiness, beyond the possibility of sinning, beyond the possibility of dying! One of the richest privileges of "the everlasting covenant that is ordered in all things and sure"—of this crowning mercy—Jesus Christ is the author and giver; for observe what is written (John iii. 36), "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Behold here one of the most interesting and solemn contrasts: for here is declared, on the one hand, the peculiar, the distinguished happiness of the true believer in Jesus—"He hath everlasting life;" he hath it now in his present state, in the commencement of it, by his spiritual union and fellowship with Christ; and

shortly he shall have it in its perfection, when he is "absent from the body and present with the Lord;" but more especially in the glorious resurrection, when the body and its appropriate soul shall be again united into the perfect man, and shall be glorified together, that, as they together shared in the redemption, the service, and the sufferings of Jesus on earth, so shall they together share in the happiness and glory of Jesus in heaven. But, on the contrary, behold also the awful wretchedness of the unbeliever—"He shall not see life." He shall share in none of the bliss and glories of heaven—nay, "the wrath of God abideth on him;" it hangs over him; it follows him everywhere, as long as he is an unbeliever and rejects Christ, who bore that wrath for sinners—"who bore our sins in his own body on the tree;" and when he dies it will then fall on him, and sink him into "the lake that burneth with fire and brimstone for ever!" Surely the whole nation of unbelievers "are void of divine counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end" (Deut. xxxii. 28, 29)!

Let us also observe what is written in Rom. vi. 23—"The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Let sinners here behold what their wages will be, if they do the work of sin—death will be their wages. Sin is therefore a murderous work; it stupifies and deadens the heart to Christ, to holiness, and to heaven in the present state; and in the world to come will for ever separate body and soul from him and heaven, and thus will reward them with eternal death—not annihilation, but the most awful privation, together with the most tormenting sensation—"the fire that never shall be quenched!" In particular, let those sinners who persecute the saints, see and fear the tremendous retaliation that awaits them—torment for torment, fire for fire, death for death! "When the great day of the wrath of the Lamb shall come, who shall be able to stand" (Rev. vi. 16)? Such are the wages of sin. "But the gift of God is eternal life, through Jesus Christ our Lord"—a gift, not a debt—a gift freely bestowed, through the mediation of Jesus Christ, upon the penitent and believing sinner who comes unto God through him.

One more scripture is remarkable (1 John v. 11, 20)—"This is the record, that God hath given to us eternal life, and this life is in his Son. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." And

here we conclude with a plain and express testimony of the divinity of Jesus Christ; and therefore that he is, with the Father and the Holy Ghost, one God—the author of natural, and of spiritual, and of eternal life.

We will now draw to an end; and

1st. Is Christ the resurrection and the life in nature? Then all that is lovely in spring is the effect of the power of his goodness. What animation, then, appears in the earth, as beautifully described in Canticles ii. 11, &c., “For, lo, the winter is past; the rain is over and gone: the flowers appear on the earth; the time of the singing of birds is come, and the trees put forth their leaves with their fruit.” At this season of the year, we may rise to witness the serene and gentle entrance of day; and, looking eastward, we may behold, in the appointed time, the majestic sun appearing as the grand instrumental cause of all this animation. But Jesus is the great original; for it is “he,” says the devout Hervey, “that actuates all which otherwise would be lifeless and insignificant. Pensioners they are—constant pensioners on his bounty, and borrow this all from his fulness. He only has life; and whatever operates, operates by an emanation from his all-sufficiency. Does the grape refresh you with its enlivening juices? It is by a warrant received, and a virtue derived, from the Redeemer. Does bread strengthen your heart, and prove the staff of your life? Remember that is by the Saviour’s appointment—the efficacy of his operation. You are charmed with his melody, when the time of the singing of birds is come, and the voice of the nightingale is heard in our land. You taste his goodness in the various fruits, and smell his sweetness in the various flowers. Give these creatures a voice, and at once they say, ‘We are servants of him who died for you, to serve both him and you: crop our choicest beauties, rifle our treasures, accommodate yourselves with our most valuable qualities—only let us provoke your gratitude, and move you to be obedient to our common Lord.’” Thus the devout Hervey confesses Christ in nature, in his beautiful “Reflections on the Flower-garden.” But,

2ndly. Is he the resurrection and the life in the spiritual world? He is therefore the life in all religious concerns. There is not a minister that has a soul to understand and preach the gospel with animation, but Christ is the cause—the enlightening, the life-inspiring cause. There is not a sermon that is preached with energy and effect, but the power belongeth to him. There is not, therefore, a sinner that is moved to think and act for the salvation of his soul, but Jesus is the moving cause; for it is he that animates the dead soul, and awakes the sleeping soul, and

puts the sinner upon his feet, that he might go and seek mercy, [that he might “flee from the wrath to come,” and that when he has obtained mercy, he might then go, gratefully and cheerfully, to do the work of the Lord. And we add, not one is there in all the religious societies of the day—such as bible and missionary, and religious tract societies, to enlighten and bless this and other nations with the knowledge of Christ; but he is the first, the continual, and the last moving cause. To him, brethren, to him be all the glory for any thing in the religious world that has any life and worth in it. Let your souls be animated by him who is thus, spiritually, the resurrection and the life; and then, if you can, be still, be dull, be fettered in your powers respecting these vast concerns. Impossible! for, spiritually animated by him, you would be wretched not to be employed for him in some way. Your money, your influence, your time, and even your life, would be no longer so dear to you as the honour of his name, and the furtherance of his cause in the salvation of sinners to earth’s remotest bounds. To him—not to his virgin mother—but to him address your prayer, that his soul-animating Spirit, ever acting officially in subordination to him, may graciously descend; that our land, and that all lands, may exhibit the grandest evidence that has ever yet been given of Christ being the resurrection and the life in the spiritual world.

And now, finally. Is he the resurrection and the life into the world to come, especially that world of glory whither he himself ascended after he arose from the dead? Every one, therefore, who is quickened by him to spiritual life, and now follows him in the narrow way of holiness, shall follow him to heaven, and nothing shall hinder it; for all “the ransomed of the Lord shall return, and come to the heavenly Zion with songs, and everlasting joy shall be upon their heads” (Isaiah xxxv. 10)—as those who return from the field of battle to enjoy the fruits of a complete and glorious and final conquest; or as those who have returned from a long and painful absence to enjoy the comforts of their heavenly and eternal home, especially in the presence of him who so graciously became their captain, their guide, and their Lord.

“There shall they see his face,

And never, never sin;

And from the rivers of his grace

Drink endless pleasures in.

“See the kind angels at the gates,

Inviting them to come;

There Jesus, the forerunner, waits

To welcome travellers home.

“There, on a green and flow’ry mount,

Their weary souls shall sit,

And with transporting joys recount

The labours of their feet.”

SATAN'S DEVICES TO WIN MEN'S SOULS FROM CHRIST*.

To draw away the minds and hearts of men from the living, the indwelling Christ, must be, at all times and in all cases, Satan's chief aim; but the means which he takes to effect that object are infinitely various, adapted to the spiritual condition of those upon whom his assaults are directed.

With the baser and weaker kind of souls he easily effects his purpose. Among the various forms of evil which this world presents, the lust of the flesh, the lust of the eye, the pride of life, or the treasures of mammon, he readily discovers that which will cause each individual to become his slave first, and afterwards his prey; the motley multitude of the worldly minded he eats up as it were bread—they melt in his mouth.

But there are souls of a higher order—souls so far imbued with the taste of things eternal, that the temptations of this lower world, if brought directly to bear upon them, would altogether fail of their effect; and there are times when a generally higher tone of feeling, engendered by a more careful training of the young in the nurture and admonition of the Lord, by a more general attention to God's holy purposes, and by a more frequent and extensive use of the means of grace, places a vast number of men upon that vantage ground of religious impressions of mind and habits of life, on which any of the grosser temptations of the arch-tempter would repel instead of alluring their intended victim. In dealing with souls in this higher and ennobled condition, and with the church in such her better and holier times, Satan must have recourse to deeper schemes to remove the great obstacle to his success—the living Christ in the Christian man, the living Christ in the Christian church.

Of these schemes there are two, which in our days of more general profession of godliness, and of greater earnestness in that profession, Satan has most extensively set on foot; one at the first, and, now that the first begins to be exploded, a second, of an opposite character, which is to answer the twofold purpose of luring those who shall be caught by its novelty, and of frightening back into the meshes of his former device, from which they were on the point of extricating themselves, those whom his more recent inventions fill with just suspicion.

The principle of the deception is in both cases the same, viz., to substitute for the living Christ in the minds and hearts of men something which, being identified with Christ himself, is above suspicion; to make men cleave to something which is of Christ, instead of cleaving, as Christians should do, to Christ himself.

There are two precious gifts of Christ which Satan dares to handle for this purpose—which he dares to set up as idols for men to worship—if by any means he may seduce them unawares to withdraw their worship and their affections from the giver: these two precious gifts are the word of God and the ordinances of divine grace.

He makes men worshippers of the bible, instead of worshippers of that Christ of whom the bible testifies. Upon the ground of that precious verity, that the bible—the bible in its integrity, and the bible alone, is the fountain and standard of God's revealed truth, he causes a cry to be raised, "The bible, the whole bible, and nothing but the bible," and makes it to signify in the dull hearts of the multitude, that if a man has the bible, he needs no more to make him a Christian; if he loves the bible, his affections are be-

stowed where they ought to be. There is just so much of truth in this, that the knowledge, the study, the love of the bible are indeed essential, indispensable to the Christian life; and, mixed up with this undeniable truth, just this subtle falsehood, that to know and to love the bible which testifies of Christ, and to know and to love Christ himself, are one and the same thing. Thus, for the bread of Christ's life within the soul, which is the Christian man's heavenly sustenance, Satan contrives to substitute the empty husks of doctrinal statements, valuable indeed as long as they enclose the precious grain which is life's staff, but utterly valueless when that grain is taken out, wholly barren and unfit to sustain the Christian life.

Hence that bad contagion which has for a long time past infected the Christian church—that unsoundness of mind in which doctrine is accounted the great foundation and the sole test of a Christian state in churches and in individuals; as if life were nothing, obedience nothing, but doctrine all in all; as if there were no other purity than purity of doctrine, no other strength than strength of doctrine, no other fellowship than fellowship of doctrine; as if doctrine were in itself the power of salvation.

And how deplorable have been the effects of this fundamental unsoundness; how has the Christian character been deteriorated by it, how robbed of its highest and sweetest graces, humility, charity, child-like obedience, and fervent devotion; what a cold and heartless, what a proud and stubborn, what a selfish and uncharitable race are the children of a merely doctrinal faith! How many a man's soul among them is kept at an immeasurable distance from that God, whose nature, attributes, and counsels he knows how to set forth and to dispute about with the utmost doctrinal precision and correctness! How many have, after the heart had become deadened by this unholy idolatry of the letter which killeth, fallen back into "the corruption which is in the world through lust;" and how many have lodged in that heart which doctrine had so neatly swept and garnished, seven other spirits more wicked than the first.

This danger, however, fearful as it is, seemed latterly to be passing away from us: and little need might there have been to have warned you against it on the present occasion, but for the rise of another idolatry in the church, the apprehension of which bids fair to drive many back into the error from which there seemed reason to hope that they had almost clean escaped. That other idolatry is the idolatry of the ordinances of divine grace. Here again the deception practised by Satan is founded upon a broad and solid basis of truth. For it is indeed very true, that Christ has instituted the holy sacraments not only as tests of our love and obedience—"If ye love me, keep my commandments"—but as "effectual signs" of "inward spiritual grace," and as means whereby that grace is given unto us, God "working invisibly in us" by those means of his own appointment. Again it is true that the apostles of our Lord, acting under the guidance of the Holy Ghost, did establish certain ordinances for the government and edification of Christ's church committed to their charge, and for the exercise and the transmission to others of those spiritual powers which were entrusted to them as unto "stewards of the mysteries of God." And, therefore, because divine is undoubtedly the origin both of the sacraments instituted by Christ himself, and of the ordinances established by his holy apostles, and because no man has to this day received credentials from heaven, such as the apostles themselves had to produce, for the purpose of abrogating or superseding those sacraments and other ordinances of divine grace, it is most undoubtedly true, that he who wilfully neglects Christ's holy sacraments—he who deliberately sets

* From "Our Day of Sifting;" a plain sermon for these perplexing times. Preached on New Year's day, 1842, at St. Andrew's, Ham. By the rev. C. E. Biber, L.L.D. London: Rivington. Parker, 1842, pp. 22.

aside the apostolic ordinances, leaves himself but a slender title to the name of a disciple of Christ, and to the hope of participation, either here or hereafter, in those spiritual benefits and blessings which he proudly spurns to receive upon the terms and through the means appointed by God for that purpose. But upon this great and deep truth, so simple and so important, see what an edifice of superstition Satan is at this time endeavouring to rear amongst us ; causing men vainly to confound the means with the substance of spiritual grace, and to trust to the *opus operatum* of a sacrament ministered, or of an ordinance kept ! The truth mixed up in the delusion is, that these, the sacraments and ordinances, are the appointed means through which we are to draw near to Christ, in which Christ has pledged himself that he will meet us if in them we seek him ; and the subtle falsehood mixed up with that truth is, that in the sacrament and the ordinance Christ is so contained, that to receive the sacrament is to receive Christ, and to approach the ordinance is to meet with Christ. But as the bible which sets forth Christ, is not Christ the truth, so the sacrament which veils Christ, is not Christ the life, nor the ordinance that leads to Christ, Christ the way. He who rests in the sacrament, he who dwells upon the ordinance, stops short of Christ, even as he that sits down in the palace-gate stops short of the presence of the king. To enter into the king's presence, we must indeed come to the gate of his palace ; but not only must we come to it, we must pass through it ; which if we omit to do, even though the king's own bust should stand in the porch, and we neglect to enter, only because we love to look upon that bust, and so stand still before it, yet it will be no less certain that we have not seen the king's countenance.

The Cabinet.

INHERENT INDEPENDENCE.—No constitutional temperament seems less disposed to the reception of the gospel, or to coalesce with its pure unworldly character, than that which gives a man a kind of inherent independence and self-support. While buoyed up with this temporary prop (for all will fail him when this earthly tabernacle is dissolved), he wants no arm to lean on, no bosom where to recline his fainting head. "Come unto me, all ye that labor and are heavy laden, and I will give you rest ;" this voice holds out consolations, and speaks of comforts, which correspond with no breathings of his heart, no hungerings and thirstings of his soul. Much admired as that man often is, who, without the succours of God's grace, has firmness to suffer unmoved "the stings and arrows of outrage, as fortune," as if a match for all the storms and waves that go over him ; such, nevertheless, appears to me to be the unhappiest mould in which the human character can be cast. For, as long as this life lasts, one thus fortified by his own insensibility or pride (and what else can support him), is better able to dispense with religion and to live without a sense of God, than those of any other moral or physical construction which it is possible to imagine. And thus, while what the world would call a weaker character, first bends to the storm, and then flies from it to the only refuge ; while the prodigal, pining with hunger, and envying the swine, nevertheless is not too proud to own his misery, and to cast himself in self-abasement in the dust—while he arises and goes to his father, and enjoys the fulness of his house ; as to the self-supported hero of this world, who wants no help from above, if it be inquired, "And what shall this man do ?" I answer, God forbid that I should judge him so as to apportion the awful retribution that awaits him. This, however, I will say, that if men were, in the strictest sense, the

artificers of their own fortunes, and the carvers of their own destinies in eternity, he would be rewarded for all his firmness and all his fortitude, by becoming, like Lot's wife, "a pillar of salt."—*Rev. H. Woodward.*

DEATH OF FRIENDS.—Perhaps the sorest of earthly trials is allotted to us ; the desire of our eyes, the delight of our heart has been taken from us. The grave has closed over the objects that were the loved companions and comforters of our earthly pilgrimage ; that used so gladly to rejoice with us when we did rejoice—so tenderly to weep with us when we wept ; and we feel a sickening sense of desolation come over us ; and are too prone, like the disconsolate mourner of old, to refuse to be comforted. And why is all this ? We allow ourselves to be absorbed in excessive sorrow for our withered gourds, because we dwell too deeply on the harrowing remembrance how we used to delight to rest under their shadow, and how as we rested there our fond heart seemed full of happiness, even to overflowing : and when these recollections rush over our spirits, we are ready to repine and complain, and even to feel angry, that our gourd is withered ; and we forget that we do not well to be angry for the gourd, because it was God who prepared the worm that withered it ; and surely we do not well to be angry with our God. I speak not merely of the impiety but the ingratitude of such anger (and all immoderate and repining sorrow is such), since God sent the worm to wither our gourd, not in wrath, but in love ; not to leave our defenceless heads unsheltered from the scorching sun or blighting storm, but to lead us to abide in safer and sweeter confidence, under the everlasting shadow of his wings, who is to all his afflicted people amidst all their sorrows, as the shadow of a great rock in a weary land. I know not of any habit of mind that would have a stronger or more salutary influence to keep us quietly submissive and cheerfully resigned under our heaviest afflictions, than to habituate ourselves thus to view the hand of our covenant God arranging them all for our eternal good. Then, even if our heavenly Father saw it needful for our eternal welfare to strip us, like Job, of every earthly comfort, and make us, like that man of unparalleled woes, a spectacle of mingled astonishment and pity to men and angels ; still we could look up to heaven with a cheerful smile, and say—"Even so, Father, for so it hath seemed good in thy sight : " and O, in thy mercy forbid, and by thy grace prevent, that what seemeth good in thy sight should ever seem evil in mine.—*Hugh White.*

TRUE REST.—In our Christian journey there are many spots where we make an attempt to rest ; sometimes it is in some favoured manifestation of the divine love and presence, at which seasons we are ready to say—"My mountain stands so strong I shall never be moved ; my enemies are slain and will annoy me no more ; my feet are delivered from the snare of the fowler, and I shall never more be thus entangled." Sometimes we are peculiarly blessed with the ordinances both public and private, and sometimes the heart is cheered by the cordial of Christian friendship. Many other spots might be enumerated, on which we alight and begin to plume our wings, but we are soon made to feel our mistake ; and in every disappointment we are reminded of the Lord's words, "In me ye shall have peace," not in any rich experiences or favoured moments, not in any ordinances or creature helps, further than as they lead you (as if our Lord had said) simply to Me, the only centre of peace and rest. Now, when we are driven, like the poor bird, off every branch and sprig of nature's tree, and fly, from good self and bad self, to Christ, for shelter and for rest, then have we reason for great thankfulness, let the cost of such teaching be ever so great.—*Mrs. Hawker's Memoirs.*

Poetry.*(For the Church of England Magazine.)*

For Zion's sake—chastised of God—
 I will not hold my peace;
 For Salem—smitten by his rod—
 My labours shall not cease.
 I'll daily wrestle at his throne,
 For mercy to the race
 Of Judah: are they not his own?
 Shall they not find his grace?
 Yes, when his church is stirred to pray,
 O Salem! for thy line;
 As orient light of breaking day,
 Thy righteousness shall shine.
 As lamp that cheers the gloomy night,
 Shall thy salvation be;
 Gentiles shall hail thy rising light;
 And kings thy glory see.
 Emerging from the clouds of woe,
 As God's own fold confest;
 A nobler name he shall bestow,
 And men shall own thee blest.
 Thy Lord himself shall thee uphold—
 A crown of glory bright;
 A diadem of royal mould,
 For ever in his sight.
 Forsaken, thou no more shalt lie—
 No more thy land shall pine;
 Beulah shall be its title high,
 And Hephzi-bah be thine.
 Thy scattered sons, from many a shore,
 Shall eager throng to thee;
 Widowed and desolate no more—
 Thy land shall married be.
 In thee, as bridegroom o'er his bride,
 Jehovah shall rejoice;
 For evermore thou shalt abide,
 The people of his choice.

MR. W. W. DUNCAN.

"JESUS OF NAZARETH PASSETH BY."

ST. LUKE XVIII. 39.

WATCHER, who wak'st by the bed of pain,
 While the stars sweep on with their midnight train,
 Stiffing the tear for thy loved one's sake,
 Holding thy breath lest her sleep should break,
 In thy loneliest hour there's a helper nigh—

"Jesus of Nazareth passeth by."

Stranger, afar from thy native land,
 Whom no one takes with a brother's hand,
 Table and hearth-stone are glowing free,
 Casements are sparkling, but not for thee;
 There is one can tell of a home on high—

"Jesus of Nazareth passeth by."

Sad one, in secret bending low,
 A dart in thy breast that the world may not know,
 Wrestling the favour of God to win,
 His seal of pardon for days of sin.

"Jesus of Nazareth passeth by."

Mourner, who sittest in the church-yard lone,
 Scanning the lines on that marble stone—
 Plucking the weeds from thy children's bed,
 Planting the myrtle and rose instead—
 Look up from the tomb with thy tearful eye,
"Jesus of Nazareth passeth by."

Fading one, with the hectic streak
 In thy veins of fire, and thy wasted cheek—
 Fear'st thou the shade of the darkened vale?
 Look to the Guide who can never fail;
 He hath trod it himself! he will hear thy sigh—

*"Jesus of Nazareth passeth by."**United States Gazette:***EASTER*.**

"THE Lord is risen!" Wake, nature, wake thy lyre—
 Thy lyre of many strings, and spread it far:
 Trace it, thou sun, in characters of fire;
 Sing, as at nature's beck, each morning star;
 In varying cadence waft it, winds of night,
 When forth ye issue from your cloudy prison:
 And thou, O ocean, with thy voice of might,
 Proclaim to every shore—"The Lord is risen!"
 Make it your theme, ye everlasting hills;
 Ye cultured vales, which at their foot repose;
 And you, ye woods, what time the wild gale fills
 With choral symphonies your leafy boughs;
 Ye, too, that deck the bosom of the earth
 With emblematic bloom, ye eloquent flowers,
 In balmy whispers speed the tidings forth,
 And make a temple of the meads and bowers.

IMPROVEMENT OF IMPRISONMENT.

THEREOF be therefore heedful;
 Them favour not the less;
 Supply with all things needful
 In this our great distress.

And when thou me shalt gather
 Out of this land of life,
 Be thou my children's Father,
 A husband to my wife.

When I to them must never
 Speak more with tongue or pen,
 And they be barr'd for ever
 To see my face again,

Preserve them from each folly,
 Which, ripening into sin,
 Makes root and branch unholy,
 And brings destruction in.

Let not this world bewitch them
 With her besotting wine,
 But let thy grace enrich them
 With faith and love divine.

And whilst we live together,
 Let us upon thee call;
 Help to prepare each other
 For what may yet befall.

* From "Recollections of the Lakes, &c." London: Tilt and Bogue, 1841.

So just, so faithful-hearted,
So constant let us be,
That when we here are parted,
We may all meet in thee.

G. WITHER.

Miscellaneous.

Luz*.—On the evening of our arrival at Luz, we walked to the top of a little hill, crowned with the ruins of a hermitage, and jutting out into the valley so as to command a view, not only of the entrance of the gorge through which we had passed, but of the two other defiles which terminate in the basin of Luz—that of Gavarnie, through which flow the foaming waters of the Gave, and that of Baréges, presenting a less lovely aspect, from the dreadful ravages to which it is subject when the winter floods have swollen the wilder and more furious Bastan, whose torrent mingles with the Gave in the valley of Luz. Well might the hermit—if such a being did ever really occupy the rudely constructed building on this little hill—have sought this situation for its beauty and repose. Nothing I have ever seen or felt, or perhaps shall ever see and feel again, can surpass this lovely scene for the perfect picture of peace presented by its evening aspect. If one requisite for the enjoyment of peace be a sense of security, we find it here in the majestic mountains rising on every hand, some to the height of six or seven thousand feet above the level of the verdant plain or hollow which lies before you, extending to the distance of about two miles in length and one in breadth. If, in order to calm the stirrings of anxiety and apprehension which the accustomed habits of the world have rendered a second nature, it is necessary for our peace that we should see around us the industry of man facilitating the produce of a fruitful soil, we have it here in more than ordinary perfection; for not only in the valley, but far up the sides of these majestic mountains, at an altitude never reached by the cultivation of colder climes, are thousands of little barns and cottages, their white gables gleaming out from clumps of tufted wood; and villages, with their little rustic churches, sometimes half buried in the deep ravines, at others standing out like fairy citadels on the point of some bold promontory, which catches the beams of the declining sun. And then the rich deep woods with which some of the lateral hills are crowned, and the patches of different kinds of cultivation, extending to an almost miraculous height, all different in their tints, yet all blending into a beautiful mosaic in perfect harmony with the colouring of a southern climate. If, again, there is a craving in the human mind for something beyond what belongs to the bare notion of utility—a craving which perhaps destroys our peace more than all the actual necessities of life—for something to fill and satisfy and render perfect the enjoyment of the spiritual part of our nature, we are surely brought nearest to it in a situation like this, when the mind is impressed with conceptions of the boundless power and equally boundless beneficence of its Creator. I am aware that this is not religion, and that the requirements of Christian duty may direct our steps to paths of a far different nature. I am aware also that, difficult or even ordinary and obscure as these paths may at first appear, he to whom all things are possible, may diffuse around them an attractiveness and a beauty as far surpassing all material excellence as spiritual enjoyment is raised above that which belongs merely to the body; but I still think it has so pleased the Creator of the universe to

endow the mind of man with an intuitive sense of the loveliness and magnificence of nature—a sympathy which lets in the power of beauty as it were a flood upon the soul: and I believe it is good that the spirit should be thus refreshed, and consistent with the wise purposes of God that the hills and the streams and the verdant earth, and the fertility of the smiling landscape with the calm of evening spread over it, should give us afresh to rejoice in his goodness, and to feel that there is such a thing as peace even in this world, where the repose we are all in want of is so often and so fatally destroyed by our own tumultuous passions.

POSITIVE BLESSINGS OF CHRISTIANITY*.—Hitherto, inestimable as they are, we have chiefly considered what may be called the negative blessings purchased for us by Christ, viz., forgiveness of sins and exemption from eternal punishment; but, over and above these, there are blessings of a positive nature to be noticed. And first, as respects earth, the scene of our probation. We are provided with a staff which will never fail us in the direct and efficient support which our unseen Redeemer affords us throughout our pilgrimage; and, to encourage us and beguile the length of the journey, we are vouchsafed, like Moses from the heights of Pisgah, a glimpse—distant and necessarily indistinct, but lovely withal and cheering to our eyes—of the “promised land” of our inheritance beyond the dark Jordan, the river of death, that rolls between it and us. To affirm that Christianity secures us from sufferings in this world would be absurd; but they are all softened and alleviated by the knowledge that they are sent for our benefit, to wean our hearts from earthly ties and fix them on God; by the consciousness that under our sharpest trials we are in the hands of a very merciful Saviour, who in his human nature is able to sympathize with, and in his divine nature to relieve, them—who, having been “in all points tempted like as we are, yet without sin,” “is able to succour them that are tempted,” and who “will not suffer us to be tempted beyond what we are able to bear;” by the reflection that it would be unreasonable for us, as some one has beautifully expressed it, to expect to wear a crown of roses where he wore a crown of thorns; by the indwelling and assistance of the Holy Spirit already alluded to, and by the confident anticipation, through the merits of Christ, of future happiness. Moreover, in all the troubles and through the whole mortal career of the Christian, internal peace is his constant guest, and communion with God by prayer and praise his constant privilege; while the continual sense of the presence and providence of his Redeemer emboldens him cheerfully “to fight the good fight of faith,” in humble affiance on the gracious promise—“I will never leave thee, nor forsake thee.”

* From “A Letter to a Friend, on the Evidences and Theory of Christianity.” By Lord Lindsay. One vol. 12mo. London: Hatchards, 1841.” A very valuable volume on the whole, and indicates the religious feelings of the author’s heart; though we must confess we are not prepared in all points to concur with several of his lordship’s views. It is gratifying to perceive that not a few moving in the highest circles are better employed than in wasting their time and property in the pursuit of pleasures, to say the least, of a very transient and too often highly obnoxious character.—Ed.

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* From “Summer and Winter in the Pyrenees,” by the author of “The Women of England.” London: Fisher.



CARLISLE CATHEDRAL.

CHAPTER HOUSE

CHOIR

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN

OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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CARLISLE CATHEDRAL*.

In consequence of the frequent destruction of its records, the history of the cathedral-church of Carlisle is involved in great obscurity. It was originally the conventual church of the priory of St. Mary, which was commenced in the reign of William Rufus, and completed, A.D. 1101, by Henry I., when it was dedicated in honour of the blessed virgin. The priory had existed little more than thirty years, when the king erected Carlisle (which had previously been included in the diocese of Durham), into a distinct see. St. Mary's now became the cathedral-church of the new diocese, and continued after this accession to its honours, for upwards of a century and a half, to flourish in its original splendour.

In the year 1292 a great portion of the edifice was destroyed by a fire which is said to have laid the city in ruins. The extent of the injury caused by this conflagration is unknown. The east limb, it is probable, was either entirely demolished, or so much defaced, as to require to be rebuilt from the foundation, as was also the north transept; the south transept and the nave appear to have escaped with little or no damage, being evidently portions of the original Norman structure. In consequence of the unsettled state of the borders at this period, the cathedral remained long in a state of desolation; and, although the canons and the citizens were grieved to see their sanctuary prostrate, and it pitted them to see the stones of her ruins, yet upwards of a century elapsed before it was completely restored, and again

made a temple meet for the solemnities of divine service.

During the overflowings of that malignant church-hatred which distinguished the fanatical period of the great rebellion, the cathedral of Carlisle suffered extensive mutilation and defacing, the effects of which remain to this day. The city was surrendered in 1645 to the Scottish troops under general Leslie, and in violation of the articles of the surrender, one of which was "that no church be defaced," they pulled down a large portion of the nave, together with the chapter-house, dormitory, cloisters, prebendal-houses, and part of the deanery.

The original length of the cathedral was about 330 feet; and, although not so large nor so magnificent as many others, yet it possesses some architectural features and details which render it worthy of particular attention. It is constructed, as usual, in the form of a cross, consisting of a choir with aisles, a transept, and alas! a fragment of the nave—a form suggested by that of the instrument of torture on which the salvation of mankind was effected. The whole building is much decayed, and most of its lesser ornaments are either greatly mutilated, or entirely destroyed.

The nave formerly extended a hundred and thirty-five feet from the cross, but ninety-six feet having been demolished during the great rebellion, only thirty-nine remain. These form two compartments of the original building, and are in the pure Norman style, of a simple and massive character. The main arches are semicircular, with plain architraves, springing from immense piers, whose height is only fourteen feet two inches, while their circumference is seventeen feet and a

* See Jefferson's History of Carlisle.

half. Some of their capitals have the chevron and bell ornaments, but others of them are plain. A panelled ceiling of wood has been inserted immediately above the main arches, by which the whole of the upper part of the building is concealed from the spectator below. The exterior is more enriched, the windows having small detached shafts inserted at their sides for the springing of the arches, which have the zigzag, billet, and other usual ornaments of this style.

The transept is a hundred and fourteen feet in length, and twenty-eight in breadth, and has no aisles. The south transept is in the same style as the nave: it consists of three stories, and has the chapel of St. Catherine on its east side, which is now used as a vestry by the choristers; its screens are ancient, and contain some curious tracery, with the initials of prior Gondibour. The north transept appears to have been erected in a hurried and incorrect manner.

The whole of the eastern limb is in a later style than the nave, though earlier than the tower, having been rebuilt between the years 1292 and 1402.

The choir is a hundred and thirty-eight feet in length; its height to the ceiling is seventy-two feet, and its breadth, together with the aisles, is seventy-two feet; being both broader and loftier than the nave. It consists of eight arches; those at the several extremities are narrower than the rest, and the most easterly of them serve as a passage behind the altar.

The general style of this part of the edifice is early English: at its junction with the transept the flat mouldings of the arches indicate an early character of that style; but towards the east it becomes more advanced, and the last division, with the whole east end, is in the decorated style.

The main arches of the choir are equilaterally pointed, and have a deep architrave, consisting of various mouldings, enriched with the toothed ornament and finished with a drip-stone, whose extremities are supported by a variety of heads. These arches spring from fine clustered piers, of eight shafts, arranged in the form of a diamond, and their capitals are ornamented with foliage and grotesque figures, illustrative of domestic and agricultural practices, such as sowing, reaping, grape-gathering, and the like; on one of these capitals is represented a monk, sitting over a fire, on which is a pot boiling, holding up his boot to dry, as also the foot from which it was taken. At the base of the piers on the south side, the foundations of the original Norman piers of the old choir are to be distinctly traced.

The triforium has, grouped in each di-

vision, three flat pointed arched openings, each of which is divided by a mullion into two lights, and has flowing tracery in its head.

The arches of the clerestory have a pierced parapet ornamented with quatrefoils, now almost entirely broken down; its windows, in each compartment, consist of three pointed arches, the centre one being carried higher than the other two; they are early English windows, but are filled with tracery of the succeeding style, which nearly corresponds in each alternate group; they have beneath them on the exterior an ornamental course of wavy panelling.

The early English windows of the aisles are strangely diversified in their style, form, and arrangement; and not less so in the execution of their workmanship. The form which prevails in the north aisle is that of four long lancet arches of equal height, with rich mouldings: of these the two middle ones have been pierced for windows; they have detached shafts, with bands and capitals between them, and the space between their heads is occupied by a quatrefoil panel. But there are singular variations from this form; and there are also some decorated and perpendicular insertions. Under these windows against the wall, on both sides of the church, is a range of elegant small arches, with cinque-foil heads, and a series of deep and rich mouldings running round the cinque-foil, and springing from shafts which are generally detached, but towards the east end they form an integral part of the wall: two crowned heads occur in the south-east corner of the building.

The ceiling of the choir was originally vaulted with wood, divided into square compartments, and the bosses at the intersection were charged with the armorial bearings of those who contributed to the restoration of the edifice, after the conflagration in the year 1292. This ceiling having gone to decay, was removed in the year 1764, when the choir was repaired.

The stalls are composed of ancient and very beautiful tabernacle work, which was supplied by bishop Strickland, about the year 1401: it contains niches which were formerly filled with numerous small images of wood, and their canopies terminate with enriched pinnacles. "The images," says Dr. Todd, "were all taken away about 1649, lest they might give offence." Under the seats of the stalls (which turn upon hinges), are knots of curious carving in a great variety of grotesque designs, and forming small shelving seats called "misereres."

The whole design of the choir may be pronounced elegant; but that which contributes most to its effect is the great east window.

This beautiful portion consists of an equilateral pointed arch, divided by slender mullions into nine lights, and has elegant and delicately-arranged flowing tracery in its head. It belongs to the decorated English style, and is enriched with modern stained glass, which forms the borders of the several divisions. The colours appear too fresh, and not sufficiently varied to accord with the pleasing shadows cast from the head of the window, which is entirely filled with coloured glass of great antiquity, representing several scripture incidents: the ascension of our Lord is beautifully limned in the upper compartment.

"The east front," says Rickman, "contains one of the finest, if not the finest decorated window in the kingdom. It is considerably decayed; but its elegance of composition and delicacy of arrangement, the harmony of its parts, and the easy flow of its lines, rank it even higher than the celebrated west window of York cathedral, which it also exceeds in the number of divisions." This window, from the tablet on which it is set to the highest point of the mouldings, is fifty-eight feet in height, and its breadth is thirty-two feet six inches; it fills up the whole space between two uncommonly bold buttresses which rise, at eleven stages, to the ridge of the roof, where they are terminated with fine crocketed pinnacles; they have niches with enriched canopies, now much mutilated, and robbed of the statues which formerly occupied them. The whole of the accompaniments, including the shafts, mouldings, and buttresses, are exceedingly chaste and beautiful. The gable, which is not centrally placed, has crockets and crosses, now mostly broken off.

The tower has an embattled parapet, with a small turret at its north-east angle; its height to the top of the vane is about one hundred and thirty feet: this is the most recent part of the cathedral, and was erected about three hundred years after the nave: it consists of four stories.

In the aisles at the back of the stalls are a number of curious monkish paintings and legends, of great antiquity, and very rudely executed. Over each picture is a barbarous doggerel couplet, supposed to have been written by prior Senhouse: they were for some time concealed by whitewash, but were restored by dean Percy, afterwards bishop of Dromore. They consist of paintings of the twelve apostles, each having a part of the apostles' creed written over him, and legends of St. Anthony, St. Cuthbert, and St. Augustine. The diocese is of small extent, comprising portions of Cumberland and Westmoreland; but it is proposed to add the remaining parishes in these counties which form part of the diocese of Chester.

S. J.

WHAT DO THE PARSONS DO?

No. VI.

THE WORKING CLERGY.

"I AM very free to acknowledge that the working clergy in the establishment are a very indefatigable body of men. I am sure our curate, or rather the curate of the parish, is so. You know I can scarcely call him *our* curate; for I am, as you say you believe, a conscientious dissenter; and I do trust I am a dissenter from principle, and not from any rancorous hostility to the church. I would not appear upon a platform to denounce the established church for any consideration, though I have been repeatedly urged to do so. I never could bring myself to be mixed up with the motley crew who band together in political unions, where each one cares not what his neighbour's creed may be in other matters, provided he holds this fundamental article—the establishment must come down, for it is an intolerable burthen to the country; it destroys more souls than it saves.' Now, from all such persons I entirely withdraw myself. I would not allow what is termed a dissenting newspaper to come into my house. I took one of great note for a few months for my family's use; but it so entirely disgusted me by its gross and malevolent mis-statements, its scurrility, its unchristian tone, that I really was not '*Patriot*' enough in the cause of nonconformity to suffer it to be any longer introduced into my house."

The individual who thus spoke to me, though a man not of very enlarged views, of much education, or without many prejudices, was one of what I may term the "old school" of nonconformists—that steady, sober, honest-minded class, which never for a moment dreamt or thought of the subversion of the establishment—who, while they deplored the decay of spiritual preaching in their own meeting-houses, hailed with delight the revival of it in the church; to many institutions connected with which he liberally contributed. He was an honest man. He never grumbled at a church-rate: he paid it cheerfully: he knew he was bound to do so, as every dissenter knows. The vicar of his parish certainly was not now a working clergyman, for old age and grey hairs had come upon him, and found him at his post; but, at the advanced age of four-score years and seven, he could with difficulty rise from his elbow chair, and his eyesight had entirely failed him: and yet he was a working clergyman still. His indefatigable curate saw him each evening, and told him all the events of the day—for his mind was still active, and had lost none of its powers—and nightly did they offer their supplications in behalf of their beloved flock. The nonconformist referred to frequently called on the aged incumbent, and paid him every attention. He often read to him; for he had never married, and his companion sister, who used to keep house for him, had been dead some years. The first basket of strawberries, the first ripe bunch of grapes, the finest dozen of peaches from the dissenter's garden, one of the choicest in the neighbourhood, all found their way to the parsonage. On one occasion, when the old man's life was regarded as in danger, he was expressly referred to in the service at the meeting-house. The influence of the Ecclesiastical Knowledge Society had not been so overwhelming as to bring the congregation of the meeting under its tyrannical sway: it had resolutely held out against such interference. Many a poor clergyman, be he rector, vicar, or curate, would have found a right hospitable welcome in my friend's comfortable mansion; while a very reserved and cold reception would have met the astonished feelings of some dissenting delegate, sent down from town to assure the wondering inhabitants of R—that the gospel was not preached in the church, that the vicar was idle,

and that the spiritual interests of the parish, as far as the establishment was concerned, were at a low ebb; and to return to town to tell the marvelling committee that the dissenting interest was at a lower still, for he had been obliged to stay at the inn, at the expense of the society, with his fellow-delegate—a Socinian—instead of being invited to the hospitable mansion of — (mentioning the name of my worthy friend); and that, though he had attended the meeting, his offer of assistance had not been accepted.

Though perhaps somewhat wandering from the direct purport of this paper, I have felt it right to make the above remarks, because I may have appeared in former papers to have an animosity against dissenters. Far from it. But there was as much difference in the character of the gentleman alluded to and that of my Sheffield companion, as between light and darkness. I am anxious also that the disposition of the person should be known with whom I held the following conversation.

With reference to my friend's expression, "the working clergy," I wished to know his precise definition of the term. "Who do you mean by the working clergy?" was my question; for I thought, like many others, he did not rightly apply the term.

"O," said he, "the men who, while they faithfully preach the doctrines of the gospel, are zealously employed in their parishes, who seem to be entirely devoted to the spiritual interests of the flock, who are constantly engaged in visiting and exhorting from house to house, in praying with the sick, instructing the ignorant, attending the young."

The faithful preaching of the gospel is unquestionably the groundwork of ministerial efficiency. There may be a great running to and fro, and yet saving knowledge may not be increased. There may be the erection of schools, and the institution of societies, and the distribution of tracts, and collections for the poor, and so forth; yet what will all avail if the moving principle is wanting? The parish may present a fair scene, but it will be a frosty scene. There will be still the naked branch and the fruitless bough. But it is not till the Sun of Righteousness is prominently brought forward, that the trees of the wood shall rejoice before the Lord; and the fruits of a new nature will bear testimony to the importance of preaching Christ the power of God.

"Such men, decidedly," was my reply, "are a portion of the working clergy; but they are not alone entitled to the name. Their number, it cannot be doubted, is rapidly increasing; and, had the class been always numerous, the church would have been in a far different position from what it is, even though vastly improved, as I am sure you must candidly acknowledge, within our memories. But you must remember, my good sir, that, if a deep sleep had fallen upon the established church, one quite as profound had entranced the nonconformist body also: it was not partial, it was universal. Our clergy and your ministers, indeed, are now in many cases aroused. Will you pardon me if I say that, in too many, yours have awaked to enter into an unholy alliance with men, from whose companionship a Watts and a Doddridge would have shrunk, to carry on a turbulent warfare against the institutions of the land; that I trust many, aye, very many of our clergy have arisen to engage in a warfare as turbulent, though in its ultimate success far different, against the assaults of Satan; and, whilst yours are aiming at the subversion of our establishment, ours are aiming at the subversion of the kingdom of the prince of darkness."

To this remark—perhaps too strong—the reply, made with perfect good nature, was, "Well, I fear there is too much truth in it. Still," he continued, "surely you cannot call those in a true spiritual sense working clergy, who reside as little as possible on

their benefices, or consider the residence, legally exacted, as onerous and irksome, and are glad to commit to the charge of another their hungry flock; or those who are devoted to the sports of the field, or the gaieties of fashionable life; who are in the ball-room on the week-day and the pulpit on the Sunday, who are as well if not better skilled in whist than in theology. You have been somewhat severe on our ministers, and not without justice; now say, do you regard such as efficient working clergymen? Is not all this diametrically opposed to the solemn vows taken at ordination?"

"Certainly," was my reply, "I wish we had none such amongst us as those referred to; and I am sure the rulers of our church wish most cordially that the whole tribe were extinct. I do not mean that they wish that persons of the stamp referred to were actually deceased, but that they were become dead to the world*. I do think, however, their numbers are diminishing daily. There is a vast improvement in the church. I confess I grieve to hear of clergymen being at the opera or in a theatre, quadrilling in a ball-room with the young, or whistling it at the card-room with the old. Among the red-coats at a hunt the black stands prominently forth, to say the least of it, in exceeding bad keeping: and this is felt and remarked even by persons of no real vitality of religious principles. A clergyman never stands so high as when he is in his place. I do not mean frigid, stiff, reserved, morose, haughty, demure, inaccessible, proud—I would rather see him after the hounds, or betting at a race-course, or carousing at a convivial meeting—but when he carries with him the badge that he is a ministering servant of the Lord Jesus. Many propositions have been made of late, when there is somewhat too strong a clinging to externals, as to the propriety of the clergy always wearing a distinctive dress. It might do good. On some minds it might act as a restraint where higher motives were wanting; just as men sign tee-total pledges that they may not get drunk—as if the declaration of the bible and its denunciation against dissipation were not enough. I myself should readily adopt it. But there is one ornament—a very ancient one—I would wish all the clergy to wear; and to them I would not confine it: it is that of 'a meek and a quiet spirit.' I do not think any of the trappings of Rome half so gorgeous as this. I do not wish to see an undue levity on the part of a clergyman, but I do like to see an open frankness of manner: I would have every member of his flock feel—'Well, this man is my friend, though I may be my own enemy: I can rely on his promise: his word is his bond: I may consult him safely, for he will give me the best advice in his power.' The uncompromising preaching of the gospel in its unsullied purity is to be the grand weapon in the minister's hand. But may not a minister, by the spirit of his devotional character, by the tenor of his own life, do much to win men to a better frame of mind?"

"Well, then," again said my friend, "what after all is the use of cathedral establishments? Can you call the members therein working clergy? Is it not notorious that rich stalls have been conferred on men, not as the reward of a laborious life, of extensive

* No person can speak more strongly on this point than bishop Mant, in his charge at the primary visitation of the diocese of Down and Connor; and I purposely quote his language, as that of one whose opinions carry with them, in the minds of many, very great weight. "Of the influence of the clergyman who is devoted and enmeshed to his pastimes, and whose sole intercourse with his parishioners, with respect to spiritual things, is in the customary communion of public religious offices, it were impertinent to speak as of a positive weight on the side of piety and virtue. Weight and influence indeed he has; but it is the weight of the ivy that contributes to the downfall of the tree to which it is indebted for nourishment and support. It is the influence of that noxious plant which oriental travellers have described as poisoning the surrounding atmosphere, and not suffering vegetation to thrive within the action of its venom."

scholarship, or of abundant usefulness, but from relationship, from private friendship, from interest made in their behalf by influential individuals? Would it not be better to do away with all such institutions whatever? Why," continued he, "I could mention scores of names of persons who have enjoyed high cathedral preferments, who had no claim, no title to such, and who never did any good to the interests of religion; whose elevation was a marvel to those who knew them."

"I fully admit, in a great measure," was my reply, "the truth of what you state. I grieve to think how shamefully, in many instances, cathedral patronage has been abused; still I should much grieve to see these venerable institutions destroyed: their destruction would be the death-knell to the stability of all property, independent of their ecclesiastical bearing. To affirm that none who have enjoyed cathedral preferment have been worthy of it, would be grossly false; to affirm that amongst its members none are, strictly speaking, working clergy, would be more grossly false still. Of those who hold such preferment, how many, when their period of required residence is over, return to all the duties and anxieties of a large and populous parish? And, even of those who remain constantly resident, may not much of their time be employed in biblical and critical research, in the production of works bearing upon the great and leading doctrines of Christianity? A man may work as hard in his study as in his parish: as much may be done for the glory of God in the close of a cathedral as in the hourly performance of parochial duty. It does not follow that he who has a small parish is therefore a lazy parson; that, because in the estimation of others he has nothing to do, therefore he does nothing. We must not estimate a clergyman's work by turning to the clergy list, and seeing the amount of the population of his parish; neither must we estimate his worldly circumstances by the amount there stated of the value of his preferment. And, after all, a great change has lately taken place with respect to the cathedral establishments; whether for the better or the worse I presume not to decide. If, however, the members are, as too many foolishly supposed, a lazy body, their numbers will at least be diminished. And the same thing may be said of the resident graduates of colleges in the universities, who are not tutors: they are too often regarded as to be ranked among the non-working clergy, as slothful and lazy and gluttonous and wine-bibbing. The delegates of the Oxford, the syndics of the Cambridge printing press, could tell a very different tale. Drones there will be in every hive, and loungers and idlers are to be met with in every society, and doubtless such are not wanting on the banks of the Isis or the Cam; still it is most unfair to bring a sweeping accusation against a whole body of men on account of the faults of a few. The truth is, there are diversities of gifts. An individual, who makes an excellent parochial minister, might be very ill suited for what is strictly literary labour; his disposition, his qualifications, his acquirements, might render him unfit for such a work: and so, *vice versa*, many a college resident, for years assiduous in his specific calling, whose scholarship and talents have rendered him an ornament to his college, on accepting preferment in the shape of a parish, finds himself utterly disqualified to discharge his duties, and at a period of life when it is exceedingly difficult to lay aside old habits. Middle age is not the season to enter on active parochial work. I am not convinced of the propriety of ordaining men of various professions, the strength of whose earlier years is fled, and whose prime may have been spent in fighting their country's battles; but such men are quite as likely, nay, I conceive more likely to become efficient parish ministers than they who, after a long residence within the walls of a college, must to

a certain extent have become incapacitated for entering on new scenes of labour.

"And besides," I continued, "were it not that some of the clergy devoted their time to literary labour bearing on subjects connected with religion, I do not see but what may be termed theological research and elucidation must come to an end. I conceive no man, strictly engaged in the active duties of a populous parish, could have leisure for the carrying on any great work. Few persons are aware of the constant, nay, unceasing interruptions to which, in the course of one day, a parochial minister in such a parish is exposed. He frequently cannot call one moment his own. For this I could appeal to hundreds, nay, thousands of my brethren, of different views and sentiments, still all agreeing in this, that the laity and even the country clergy have not the most remote idea of their work. If you say in reply, then why not let the country clergy devote their time to literary labour? What opportunities, I ask, would they have for literary investigation? It is seldom that they are near any public libraries, that they are within reach of books of reference. Their own libraries may be well stocked; still this will not supply their wants. Perhaps persons resident in the immediate vicinity of large public libraries, or those at least to which they have access, are not aware of the privilege within their reach. I am free to confess that in my own case I have fully experienced and do experience this: I feel to the utmost the force of the somewhat vulgar proverb—'Do not forget to make hay when the sun shines.' I neglected the wholesome advice, and must now be contented to gather up by the wayside what few scanty pickings I can."

Our conversation was here somewhat abruptly interrupted.

THE SHIPWRECK*.

It was a beautiful day: the dark, deep blue of the sky had scarcely a single cloud to speck it: the bright sun shone upon the broad open sea; and, as one long line of wave rose and plunged on the shore after another, a sheet of white foam broke upon the pebbles that lined the beach, and made them glitter in the sunshine, as if they had been so many round jewels. There was to be a ship launch: a beautiful ship, which the builder had taken the greatest pains to frame and put together, so as to be quite a model and pattern of beauty, was to be sent afloat upon the wide waters. The owner of the ship had fitted it up with every thing which would be wanted; and, when at last it was finished, when the builder had done every thing he wished to do about it, and it was quite ready, it was launched into the sea. The friends of the owner and the builder, who were standing by to see the sight, shouted, and the beautiful ship swam upon the waters as proudly and lightly as a swan. The owner of the ship, and the builder, then looked over it, and were quite satisfied: every thing in it and about it was so perfectly to their mind.

The next thing was to put a captain in her. They had stored her with every thing for a voyage directly she was afloat and finished. They put plenty of all kind of provisions on board, plenty of fine fresh sweet water, and live stock, and abundance of green food, and store of fruits for the captain and his crew. When they had quite stocked the ship, they put the captain in her. Strange to say, he was one that had

* From "Images." By W. Weldon Champneys, M.A., rector of Whitechapel, London. Second edition. London: Seeleys. This is an exceedingly pleasing small volume, written in a very simple style. It is printed to raise a small sum to defray the expenses of the third infants, and tenth school lately opened in Whitechapel; a parish of above 30,000. The author has done, and is doing much, for the moral and spiritual improvement of his extensive and sadly demoralised district.

never been at sea before; but you will not think it strange when I tell you that the owner provided him with a most curious chart, in which every place that he might ever sail to was so plainly marked down, that, if he only looked to the chart, he would know at once where he was, and which way he was to steer his ship. They also gave him a compass, which, with the chart, would almost secure him from running on any danger while he kept a good look-out, and minded both his chart and compass.

The owner gave him careful instructions too about his voyage. He told him that he might sail without any fear about the sea, for that there were no sunken rocks to fear; and that the winds that were blowing and filling his sails were all favourable, and would continue favourable as they had set in. He told them there was one great rocky island which he must beware of. It is surrounded, said the owner, by a dangerous reef of coral rock, the edges of which are so sharp and hard, that, if your ship once touches them, they would cut through copper, planks, and beams, and the ship would be lost. Do not think there is no danger, because you see none: the sea may be smooth, but do not trust to its smoothness: stand off from that rocky island: do not go near to it: if you were once to let your vessel approach towards it, there are eddies and currents that may bear you and your ship nearer and nearer till it strikes, and all is lost. Remember what I have told you: look to your chart continually: mind your compass; and then your voyage will be a happy and safe one, and all will be well.

So the captain went on board, and his mate with him, and his crew, and a great many passengers, for it was a very large ship. It was beautiful to see its sails, as white as the driven snow, swelling out with the gentle wind that was blowing from the land, to see its white flag, on which was a king's crown, worked in gold colour, waving in the breeze: and, when the anchors were taken up, and the ship began to move through the dark green sea, the foam was driven from its bows and cutwater; and, as the waves broke against it, a shower of glittering sprinkles fell, like so many pearls, upon the clean decks.

The ship went on; and all was right. The captain was continually looking to his chart, and steering by his compass; and, though they often got sight of the dangerous island, they never went near it; and the currents and eddies which were always running towards the island, drawing every thing nearer that should once come within the current, had no power over the ship. They kept so good a look-out that they never once got near enough even to see the island clearly.

But, one day when the captain was in another part of the ship, and the mate was on deck, a strange man was seen in a little boat; and his little boat, that rode like a cork upon the waters, came swiftly towards the ship. They had often seen the boat before during the voyage, and had been always pleased at its lightness and swiftness, and the clever way in which it was managed: but the man that was in the boat this day was a stranger to them. The boat soon came up to the ship, and the man in the boat stood up, and seeing the mate on deck, said—

"So I hear say that you are not allowed to sail where you like?"

"You are mistaken," said the mate; "we are allowed to sail where we like; for we like to sail where our owner has told us to sail: but we are not allowed to sail to the dangerous rocky island: we are not even allowed to go near it, lest the ship should be wrecked."

"O," said the man, "there is no danger of your being wrecked: you would not certainly be wrecked if you went there: that island is such a beautiful place, that your owner does not wish you to land there

and see it, but wishes to keep it all to himself." While he was speaking this to the mate, the island hove in sight (for the ship was sailing fast); and, as the sun shone upon it at a distance, it looked so beautiful that the mate could not help turning towards it. "There," said the man, "see, even at this distance, how beautiful it looks: it is indeed, even to look at, the most beautiful island in the world; but, if you were once landed on it, you would so enjoy it: it is full of strange fruits, such as you never saw before. Would you not like now to go there, and see what your owner has thus kept out of your sight, and kept all to himself, and know as much about it all as he does?"

"I should," said the mate; for it began to seem very hard that the owner should have been so anxious to keep them from going to so beautiful an island. "I should very much like to see it; and see, as we get nearer to it, it looks more and more beautiful. I can see some of the tall hills, and the forests of wood, like a fringe along the sides: I think I shall steer the ship there."

By this time the beautiful ship had got within the current, and was hurrying faster and faster every minute towards the shore: the currents were very strong, and sucked it along so fast, that the mate did not know how fast they were being hurried forward. The mate's eyes were fastened on the dangerous island; and nothing was thought of but the pleasure of seeing the forbidden place, and tasting its strange fruits, and knowing all about it.

While the mate was thus employed, the captain came on deck, and saw in a moment whether the ship was going. He went up to the mate, who was his companion and great friend; and, though he knew all the time that he was disobeying his owner's plain directions, and saw that the ship was getting close to the place to which his kind and good owner, who had entrusted the ship and all its crew and passengers to his care, had strictly warned him not even to go near, he still suffered himself to be persuaded by his mate. When he heard about the beauty of the island, and the reason why they were told not to go near it; and though he might have turned the helm, and perhaps saved himself and his crew, he still kept the ship's head in the same course in which the mate had set it. The currents ran stronger and stronger the nearer they got to the shore; and in a few minutes a sharp coral rock cut through the bottom, divided the planks and beams as if a razor had cut through them: the water burst in at the rent, and the ship broke up. The whole of the crew and passengers were thrown into the sea. To add to their horror, the sky became covered with clouds, so quickly that it seemed as if night had suddenly come on. The sun was quite hidden: the howling winds made the waters rage and swell, and dash with fury upon the rocks; and, instead of a calm sea, and a cloudless sky, and a happy voyage, and a beautiful ship, they had nothing before them but misery and drowning.

But they were not drowned: some were floated to the shore on pieces of the wreck, and some were washed on shore by the waves; but so it came to pass, that the captain and his crew all reached the shore of the dangerous island. Cold, shivering, naked, miserable, as they were, they soon found that this was all nothing: they were hardly landed when a troop of robbers that lived on the island (which was very large) came down upon them. They seized them all, put heavy chains upon them, not even sparing the little children and women, and marched them off that same night to a prison, into which they threw them all: and what was the poor mate's surprise as he caught a sight of the chief of the robbers, while he was holding a torch to light himself along, to find that it was the very same false one who had slandered the owner of the ship, and persuaded them to steer

towards the dangerous island, by promising them so much pleasure and good. They found that the owner had known what kind of place this was, and had told them truly.

So they were all put into prison: they were allowed food enough, but they could not eat it with that glad and cheerful heart with which they had enjoyed their food while on their voyage. Their chains, too, galled their limbs, and the iron entered into their very soul.

In the middle of the next day they were surprised at hearing a loud knock at their prison door; and they heard some one speaking whose voice was well known to them: and well known it must have been, for it was the builder of the ship. The captain and his mate were ashamed to see him: they hung down their heads, and got into the darkest corner of the room, and tried to hide themselves from him. In a minute the door was opened, and he came in. His quick eye soon found out the captain and mate, and he called them to him.

"How is it that you are here?" he said.

"The mate persuaded me," said the trembling captain, trying to excuse himself; "the mate, whom you put on board my ship as my companion and helper, persuaded me to steer the ship this way, and I did it."

"And why did you do so?" said the other to the mate.

"That false man in the pilot boat deceived me, and I was deceived."

"You have all done very grievous wrong; and, if you were dealt with as you are worthy to be dealt with, you would be left here to chains and death: but some one will be sent to redeem you from prison; and I am come to promise you this in the name of your kind owner and master; and you must wait patiently till this person comes, who will pay the ransom for every one of you." So saying he left them.

The tidings he had brought cheered the poor shipwrecked prisoners very much indeed, at least those who believed what had been told them: for a great many did not believe a word. The captain and the mate were both comforted, though they both began to think then how guilty they had been, and how much misery they had brought on the whole ship's crew by their wilfulness: but the kindness and love of their master left them without excuse: they no longer tried to justify themselves, as they had done at first, but condemned themselves for having disobeyed the plain directions given to them when the ship was launched for the voyage.

Those who did not believe what the friend had come to promise them, were very loud in blaming both the owner for sending them with such a captain, and the captain for having brought them into so much trouble. It was no wonder that these should feel very miserable, because the hope of deliverance and liberty which cheered the others could not cheer them; for they did not believe they ever should be ransomed. The captain's eldest son was one of the worst of these: he had a perfect hatred to the owner of the ship, and little love for his father, or indeed any one but himself. He jeered at all who were comforting themselves with the hope of being one day set free; and, while he would not believe the promise of deliverance himself, he envied and hated those who did; and so indeed did all who had been in the room, and heard the promise made, but did not believe it. The people who were in the other parts of the great prison did not all hear of the coming of the friend: some of them, indeed, heard a kind of half report of it, but knew nothing clearly about it.

A long, long time passed, and yet no one came to redeem the poor shipwrecked prisoners. The friend visited them from time to time, and renewed the promise in the name of the owner; and every time he came he spoke more plainly about it. Sometimes he

wrote to some of the prisoners (for he knew them all), and they read their letter to the rest; and in some of the letters the name of the person who was to come was written, and in others it was said who he was, and what kind of person he was, and what he would do, and a great many other particulars. All this kept up the hopes of those who really believed that the owner of the ship meant that they should be redeemed.

At last the person came. A great many of the prisoners had not been contented to wait and see how and when their deliverer should come, but had laid it down that he should be such and such a kind of person, that he should come with great state and pomp, like a king—and so on.

One day a person came into the prison, and said that he had come to pay their ransom. These people looked at him, and despised him in their heart, and said, "he could not be their deliverer, for he had not come at all as they knew he would come; that he was too poor-looking a man to be able to pay for them:" and so they despised him in their hearts. He was a poor man in his outward look: he was not dressed in any fine or beautiful clothes: he came alone too: he was very gentle and kind in his manner and way of speaking; and his looks shewed that he was very sorry for their trouble. He stopped with them in the prison for some time. Though the keeper of the prison could not have made him do so, yet he shared, of his own accord, every hardship which the prisoners underwent. He showed, almost as soon as he had come to them, that he was sent to deliver them: he showed them letters from the owner, their master, written with his own hand, and sealed with his own seal; and these letters he allowed every one of them that wished to read. Many read them: but those who had refused to believe that he was the person sent, though they read the letters, said they were forgeries, that he had got some one to copy the handwriting and the seal, and that they were not to be depended on. These men treated him not only with no respect, but with the greatest unkindness; and, though he put up with it all, and never answered their bad language and hard speeches, yet they went on the more for that; and all the comfort he found was with the few that had looked forward to his coming, who had believed the promise, and now rejoiced when they saw the letters of their master. This kind friend also thought what a joy it would be to him to deliver these poor captives, to take off their chains, and bring them back, clothed and happy, to the land from which they had sailed; and the thought of doing this cheered him all the while he was in the prison.

At last the day came which had been appointed for paying the ransom, and the keeper of the prison was very busy, and, being very unwilling to part with his prisoners, did all he could with his servants to annoy and vex and harass the man, and make him change his mind. They told him he never could have enough to redeem so many with, that it would be better to let it alone, and leave them; but he had come to deliver them, and he would not go back whence he came without having done it. They all saw him go out, and he told them before he went out what he was going to do, and promised that, when he had paid the ransom to the last farthing, he would come back to them: and so he left them.

He was three days gone, and many of them began to fear that they had hoped in vain, and to no purpose. But early on the third day he returned, and the moment they saw him they knew that he must have paid the ransom; and it was so. The jailor came and set the doors of the prison open, though he did it surlily and against his will, and every one had free leave to go out. But, strange to tell, the men, who had refused to believe the promise that they should be delivered, had treated the deliverer with such un-

kindness when he came, refused (at least many of them) to go out of their prison: they said "they were quite satisfied where they were; they liked the darkness better than the sickening light of the day; and they had got so used to their chains, that they would not leave the prison." And the jailor promising that, if they stayed with him, they should be well fed and well kept, they were contented, and stopped there.

As for the others, they left the prison; and the air smelt so fresh, after the close dampness of the prison, that it seemed to fill them with new life. By little and little the grey streak in the east grew broader and brighter, the grey changed into bright white, and the white into orange, and the orange into a blaze of glory as the sun rose above the hills. The poor prisoners had heard, as they walked along, the howling of wild beasts near them, which made their hearts sink with fear; but, as the day rose, these fierce creatures gat them away together and lay down in their dens; and even before the day, whilst it was yet dark, no ravenous beast actually came across the road in which they were walking, and they did not feel so afraid as they would have felt by themselves because he, their friend and deliverer, was with them. But he left them soon, though he did not leave them without a guide. He told them to wait at a certain place by the way till his guide should come. They waited accordingly for him, and in a little while he came. Their friend, before he left, told them that it was for their good he was going away: "he was then returning home," he said, "to make every thing ready for receiving them back;" and he promised to come and meet them when they reached the sea, and be with them when they got on board the ship which he would send to carry them across. He earnestly charged them to keep close to their guide, and not leave him for a minute; and assured them that if they did so, that guide would undertake to bring them all safe to the shore. And so they parted; and I have heard that the men, women, children, and little babes at the breast, are yet on their road towards the coasts of the dangerous island.

Poetry.

"THE FASHION OF THIS WORLD PASSETH AWAY."

(For the Church of England Magazine).

WHERE are the friends of my early days,
Who shared alike my tasks and play?
Whose mind was a map, whereon I might trace
The source of each thought that o'erspread the face?
Where are the gay ones? O, where are they?
All passed, or passing fast away.

Where are the friends of my riper years,
Who trod with me this valley of tears?
With whom I found my joys, though bright,
Died like a taper in grief's dark night;
Nor cheered my pathway through its gloom?
Where are they? In, or near the tomb.

Where are the friends of my life's decline,
The friends in need—most truly mine!
Whose converse sweet, in this world of strife,
Soothes my bosom, and brightens my life?
They, at least, are not passed away?
Friends still remain, but how few are they!

To whom do I look as the friends of my age,
The supports of my life's last tedious stage?

New faces, new forms, my way might attend,
When most I should need the support of a friend;
But my onward prospect is heaven's own day,
For to those that are gone I am passing away.

Yet, as I pass through death's lone vale,
Though my coward heart and flesh may fail,
The word of truth, as my staff and rod,
Shall comfort me; while my Saviour God,
As my light, my joy, my guide, my stay,
Shall prove the friend that shall not pass away!

ANNE ELLIOT.

Miscellaneous.

OLD AGE.—At the foot of Mount Cenis—that "giant of the Alps"—an antiquated dame called on us without any introduction than that of her patriarchal years, which were 117; and who, judging from her aspect, did not seem unwilling to add 83, and thus fill up two centuries of life. Of existence she did not appear tired, or disposed to agree in the sentiment that such protracted life is but "protracted sorrow, and still added woe." Her progeny was no less patriarchal, for she had seventeen daughters, one of whom became a bride at the mature age of nearly "three score years and ten," and afterwards entered the state of matrimony twice. She presented an album with the names of many travellers she had spoken with, including those of several crowned heads, when we added by her desire our names to the list, and tendered her a piece of money, which was evidently the object of her paying the visit. After she had departed, I could not help reflecting how singular it is that those, whose existence is one unvaried monotonous course, are frequently found to be less weary of life than those who possess or seem to enjoy all that renders life desirable; yet the impatience of the latter under the abated enjoyment, if not absolute privations, which lengthened years bring along with them, may be ascribed in some measure to the very advantages they possess: the external means continue the same, but the power of enjoyment itself is fled; they have partaken of the banquet of existence "not wisely, but too well"—partaken of it to satiety, yet are unwilling or afraid to retire; they have lived in the world and for the world till that world rejects them; other competitors for distinction, more active than themselves, press by them: other interests have sprung up, along with other generations; and although they may not be rudely excluded from the scenes of their former vanities and gaities, they feel that they can shine there no longer. The earlier part of their career having been one of continual and undue excitement, what should be tranquillity in after life assumes for them the character of joyless apathy, or a state of mingled regret and envy; they are craving for fresh stimuli when they ought to be content with ease. Truly miserable indeed is the old age of a mere man of the world—of one whose exclusive pursuits, whose whole thoughts and aspirations, in short, soul and body, have been given to the present life and its fugitive enjoyments, and totally lost sight of those things regarding his everlasting peace. Might I not add—"O wretched man that thou art! who shall deliver thee from this body of sin and death?"—*Rae Wilson's Route in France and Italy.*

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AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE PAROCHIAL SYSTEM:

A PASTORAL ADDRESS.

BY THE REV. JAMES COLLEY, M.A.,

Incumbent of Trinity Church, Shrewsbury.

Four years have now elapsed since the church, built for your benefit and accommodation, was consecrated and opened for divine service. On that, as on a subsequent occasion, I felt it my duty, as your appointed minister, to offer to you a few words of exhortation upon the connexion which was then formed between us; and, as an important change has just now taken place in the circumstances of our connexion, I think it well to lay before you a few thoughts on our present position. By the law of the land your township has now become a separate parish, as regards all the duties and services of the church; that is, all baptisms, as well as marriages and other rites of the church, are to be performed for the inhabitants of the district parish by the minister of Trinity church alone. I call this an important change, because it throws the entire responsibility of your spiritual concerns upon myself: thus the bond which has hitherto united us together has been strengthened, and I am constituted your minister in perpetuity, till some unforeseen event terminates our connexion.

In commencing, therefore, afresh (as I now do) my ministerial duties, I would once more remind you of the object for which the church was built, and a minister appointed over you, namely, that there should be brought together "a congregation of faithful people,

among whom the pure word of God should be preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same;" such is the simple scriptural definition of the church in our 19th article.

Your church is built for the worship of God in his own appointed way, "by a congregation of faithful men;" and, as the minister thereof, it is my duty to invite you to join this congregation.

My dear friends, you are all now invited: Almighty God has, in his abundant mercy, provided every thing necessary for your present and everlasting salvation. Like some great king, he "has prepared a rich feast, decked his table with all kind of provisions," and now he sends his servants with the word of invitation to every individual—"Come, for all things are now ready—every thing to satisfy the mind, to give peace to the conscience, to cheer the heart with a hope full of immortality." Every thing is now prepared: "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead," come and sit down to the feast provided for you. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isaiah lv. 1; Matt. xxii. 1, 4; Prov. viii. 1-5, and ix. 1-6). A streamlet from the great fountain of salvation has been brought to your doors, and whoever desires it may "take of the water of life freely" (John vii. 37; Rev. xxii. 17). The invitation then is universal; whoever will may accept it; and to the great

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majority among you, I am most thankful to say, it is conveyed without cost or charge. By the benevolence of pious Christians, the church in which this salvation is published has been built so as to accommodate 508 persons in free seats. Our invitation, then, is perfectly disinterested: we ask not your money; we ask you not to please us, but to benefit yourselves; we seek not our own profit, but the profit of many, that they might be saved: "We seek not yours, but you." Thus "the poor have the gospel preached to them." "Blessed are they who hear its joyful sound;" may numbers so hear it as to experience its gracious benefits! These benefits I would briefly recount to you, and I cannot do so better than by reminding you of the origin and constitution of the church of Christ, as it at present exists in this country. The church of Christ in England was founded in apostolic times, that is, either St. Paul, or missionaries sent by him, first preached the gospel in England (within 100 years after our Lord's ascension), just as he had done at Thessalonica, or Corinth, or in Crete, and, by the blessing of God accompanying the labours of his servants, the British people were converted to the faith of Christ. In process of time churches were built for the worship of God. The bishop's church was called his "cathedral;" and from that, as a central station, he sent out his presbyters or priests through different circuits or parishes in his diocese, to preach the word of God and administer his holy sacraments. These ministers in time became stationary; they resided in the districts or parishes assigned to them: so that every corner of the land now has its appointed pastor, whose duty it is to "preach the gospel to every creature" within its limits. Such was the beginning of our beautiful "parochial system." The whole land was parcelled out into parishes, and over each parish a minister was appointed by those successors of the original missionaries, or apostles, who alone have the authority to do so. These are called the bishops of the church, and they were from time to time to "set in order the affairs of the church, and to ordain elders or priests in every city" (Titus i. 5). In the course of centuries, however, the principal parishes became too populous for one church and one minister; of late years, therefore, our large and populous parishes have been subdivided, and separate ministers set over them: such is the case with your own parish. And now inquire, I beseech you, what is the object of all this beautiful system? The object is to bring souls to Christ—"to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty

world, that they may be saved through Christ for ever." The ministers of Christ are sent by the good Shepherd to recal to his fold those who have "erred and strayed like lost sheep" into the paths of the destroyer. The church, then, built among you may be compared to a fold, over which a shepherd or pastor presides, and into which he is to invite all the souls committed to his care; and he is "never to cease his labour, his care, and diligence, until he has done all that in him lies, according to his bounden duty, to bring all such as are or shall be committed to his charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them, either for error in religion or viciousness of life" (see "the Form and Manner of Ordering of Priests," in the book of Common Prayer).

Such is the commission by virtue of which I come among you; and "I bid you in the name of God, I call you in Christ's behalf, I exhort you as ye love your own salvation," not to neglect or despise the means of grace so bountifully provided for you. In this fold all things necessary for a godly life are fully provided for you. There is mercy offered you by the sacrifice of Jesus Christ, and deliverance from sin by the power of the Holy Spirit. "We then, as workers together with God, beseech you also that ye receive not the grace of God in vain (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is your accepted time; behold, now is your day of salvation)." "To-day, then, while it is called to-day, harden not your hearts;" but incline your ear and come to Christ, who speaks to you by his ministers, and who, through his ordinances, offers to convey to your heart that grace which is necessary to deliver you from the love of sin, and to incline you "to follow after holiness, without which no man shall see the Lord" (Heb. xii. 14).

I would then represent your parish church as the depository of God's grace for your parish—as the court of the Lord's house, where the King of heaven comes and feasts the people of that parish, and whither he invites all to draw nigh and place themselves at his table. In the word of God there read and preached, the sinner is humbled, the Saviour exalted, the saint edified. To the prayers offered up, the promise of Christ is fulfilled—"Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). By the sacraments grace is communicated: "for they are not only badges or tokens of Christian men's profession, but rather they be certain sure

witnesses and effectual signs of grace and God's good will towards us; by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him" (Art. xxv). Thus every thing necessary for your spiritual and eternal welfare is provided. The church of God established among you—*i. e.*, minister and people assembled together in the name and by the authority of Christ (see John xx. 21; John xiii. 20, xvii. 20; Matt. xxviii. 19, 20) in his holy temple—are ready to receive you into their society; and not you only, but your infant offspring also; for "the promise" of remission of sin and the gift of the Holy Ghost "is unto you and your children, and to as many as the Lord our God shall call" (Acts ii. 39). And to every soul in your parish is this call sent; no one can say he has not been summoned; for to all, without exception, is it addressed: "Turn you at my reproof," saith the Lord; "behold, I will pour out my Spirit upon you, I will make known my words unto you." O take heed lest that also which is written be fulfilled in your case!—"Because I have called, and ye refused; I have stretched out my hands, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh" (Prov. i. 23-26). But, beloved, we will hope "better things of you, and things that accompany salvation, though we thus speak." I earnestly desire that you may all so avail yourselves of the means of grace now offered to you, as to enjoy a good hope of eternal glory, through our Lord Jesus Christ.

Let me entreat you to consider what I now write. The means of grace are offered to you. The whole system of the church is one beautiful harmonious plan for the conveyance of grace into the soul, and for the maintenance of the spiritual life. Observe, we do not say the church will save you: we do not (as some would slanderously report of us) place the church before Christ; but we say the church is the means through which you are brought to Christ; it is the channel through which the oil of his grace is poured into your hearts. By baptism, "as by an instrument, they that receive it rightly are grafted into the church; the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." Being thus grafted into the body of Christ's people, the baptized infant is allowed to partake of their privileges. He enjoys an interest in all the prayers and intercessions which the church offers up for her members. Thus the seed of divine grace implanted in his heart is secretly nourished

and watered by the dew of heaven. As he advances from childhood to manhood, his instruction in divine truth is provided for in the catechism, which contains a whole body of divinity. In this the church intends all her members to be educated, "because there is nothing contained therein but may be proved by most certain warrants of holy scripture." When sufficiently matured by age and discipline to answer for himself, and to give a reason of the hope that is in him, he is presented for confirmation to the bishop, who prays that God would "strengthen him with the Holy Ghost the Comforter, and daily increase in him his manifold gifts of grace;" and then, after the example of the holy apostles, lays his hand upon him to certify him by that sign of God's favour and gracious goodness to him. He is then admitted to the full participation of the privileges of the church, being free to join in that other holy sacrament which she dignifies by the name of the communion; intimating that it is the highest act of spiritual communion both with Christ and with each other, into which the faithful can be admitted on earth. There he is fed with the spiritual food of the most precious body and blood of Jesus Christ our Saviour, and is assured thereby of God's favour and goodness towards him; and that he is a very member incorporate in the mystical body of Christ, that is, the blessed company of all faithful people; and also an heir through hope of God's everlasting kingdom, by the merits of the most precious death and passion of his dear Son: he prays also for grace to continue in that holy fellowship, and do all such good works as God has prepared for him to walk in (see communion service); and, thus nourished, fed, and comforted, he grows in grace and in the knowledge of his God and Saviour, letting his light shine before men, and bringing glory to God by his sober, righteous, and godly conversation: nor is there a single circumstance of his life in which there is not some special means of grace provided for him. He is interested in those prayers which are offered up day by day for all estates of men in this holy church. Does he enter the holy state of matrimony? He is joined "in the Lord," and is blessed by the minister in the name of the Lord. Is he detained from the public communion of saints by sickness? He still is benefited by the care of the church, who sends her minister to the chamber of sickness, with the heavenly salutation—"Peace be to this house!" And, when his closing scene arrives, he is commended to the care and favour of his heavenly Father, and is laid in the grave "in sure and certain hope of a resurrection to eternal life," amid the prayers of the parish, that God

would "shortly accomplish the number of his elect, and hasten his kingdom, that we, with all those who are departed this life in his faith and fear, may have our perfect consummation and bliss, both in body and soul, in his eternal kingdom."

Such, dearly beloved, is the consummation to which we would bring you; and such the path by which we would conduct you to it. We would number you among Christ's happy flock, of which he says—"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand" (John x. 27, 28).

We pray you, then, listen to his voice. We ministers are but earthen vessels through which Christ himself speaks; and we would have you regard the church as his institution, as his body, the temple of the Holy Ghost, "the depository of God's truth, the depository of God's grace." We would have you followers, not of any man or set of men, however good or holy in themselves—not of Luther, not of Calvin, not of Cranmer, not of Laud—but of Christ. We would have you see Christ every where, and in every thing that is sacred—Christ in the church, Christ in the sanctuary, Christ in the sacraments, Christ in the ordinances, Christ in the ceremonies, Christ in every act of providence, Christ in every act of grace. "Christ is all and in all; and he is before all things, and by him all things consist; and he is the head of the body of the church—the fulness of him that filleth all in all" (Coloss. i. 17, 18; Ephes. i. 23).

And now, beloved, all we wish is for you "to be found in Christ, not having your own righteousness, but that which is through the faith of Christ." Therefore, seek him in his ordinances; which are administered in the following order:—

Divine service every Sunday at eleven o'clock in the morning, and at a quarter past six in the evening.

On the first Sunday in every month there is a special service in the afternoon, at three o'clock, for the public administration of the holy sacrament of baptism.

On the second Sunday in every month the holy communion is administered after the morning service; and also, for the benefit of those persons who cannot well attend constantly in the morning, there is a second administration in the afternoon, at three o'clock; and it is hoped that increasing numbers will avail themselves of the opportunity of fulfilling this most important duty, and will comply with their Lord's dying command—"Do this in remembrance of me."

Pray consider that you would be committing as positive a sin by wilfully turning your back on this holy sacrament as you would by a wilful absence, without just cause, from public worship. I trust many, very many, are beginning to see the importance of more consistency on this point with their professed principles.

In addition to the Sunday services, there is a weekly service every Wednesday evening at seven o'clock; and I would urge the importance of making use of this opportunity of public worship, especially upon my poorer brethren; because I am sure it would be both a refreshment and comfort, in the midst of their six days' toil, to come up for one hour to the sanctuary, and there pour out their "desires and petitions," their wants and their sorrows, into the ears of that almighty Friend who promises to such as thus obediently observe his directions his Holy Spirit, under the delightful name of "the Comforter," saying—"If a man love me, he will keep my word; and my Father will love him, and we will come and make our abode with him" (John xiv. 23).

The boys' weekly school and the infant school are intended to afford the benefits of a sound religious education to those who are unable to procure it for their children elsewhere; and I hope that such will not neglect this important means of good for their children, or the rich be so far unmindful of their duty to God and man, as to withhold a helping hand and a liberal contribution from these important institutions.

A lending library has been opened for the use of all classes in the parish, during the past year: the books are exchanged every Wednesday evening from five to half-past six o'clock. To this also contributions of approved books, and donations of money, will be thankfully received by the minister.

Having thus briefly stated to you the benefits offered by this sacred institution, the church, I would earnestly entreat you to seek for grace to hold the faith delivered to you thereby, "in unity of spirit, in the bond of peace, and in righteousness of life." Is the church the depository of grace for the parish? let it be the centre of unity also. I trust all those who have been baptised into this body, and who reside in the parish, will see the importance of maintaining, as far as possible, the beautiful order of the parochial system. It was intended by the great Head of the church, that all its members residing in a particular country or town, or district, should be one—one in faith, in heart, in love—"perfectly joined together in the same mind and in the same judgment." He intended that

they should be all one body, each striving for the edification and benefit of the other; "and that there should be no schism in the body, but that the members should have the same care one for another" (1 Cor. xii. 12-27). I need not say how beautiful such a state of things would be! "How good and pleasant a thing" it would be, for all the baptized members of Christ in our parish, thus to feel a brotherly love and Christian affection one for another; such would indeed be "the measure of the stature of the fulness of Christ." At such a state of perfection, let it be our constant study and prayer to arrive; let us all aim at that agreement in the faith and knowledge of God, and at that ripeness and perfectness of age in Christ, that there be no place left among us either for error in religion or for viciousness of life.

MY SCOTTISH TOUR.

No. XV.

THE POORER CLASSES—THEIR TEMPORAL WANTS.

TRAVELLING from Edinburgh to Glasgow, I was amazingly struck, at a small inn where the horses were changed, to find the stage-coach surrounded by mendicants, apparently in the most abject state of poverty, a scene I had never witnessed in England. The inn—if so it could be termed—was near not a large but populous village. I say populous, because I saw more than one of those melancholy, depressing, square-looking meeting-houses, which mar the beauty of the country-town, no less than the comfort of the parochial minister, which at least led to the presumption that the voluntaries are enabled, or are attempting, to support a pastor—and why should they not? and my attention was attracted by a recently-erected building, of a superior character, which, I was told, was destined for the education of the young. The plaintive tones in which the poor squalid supplicants begged for alms, the rage with which they were covered, their shoeless feet and naked legs, standing inches deep in water—for it was a soaking rain—were all calculated to excite compassion. "O, they're notorious beggars," said a fellow-traveller, "I know their faces well; they deserve nothing, they live by begging: pray do not give them any thing." I was prevented bestowing my alms, which, to tell the truth, would not have exceeded a few pence. The coach went on amidst the supplications, in broad Scotch—"a poor old woman," a lame old man, "a fatherless bairn;" not a halfpenny was given to the beggars, who silently and patiently marched off, waiting till the next coach that changed horses might bring them a more almsgiving lot of passengers—the chance of a penny. A more wretched set I never had beheld before, though in my Scottish tour I afterwards not unfrequently witnessed the same poverty. I am not now comparing this state of things with the ragged paupers of Ireland*, merry and joking amidst all their woes, with the mendicant friars and others who swarm in the continental towns, and confuse one's head with their constant

unintelligible chattering, but with the poor in England—aye, that land of pauper bastilles—to use very popular language—and pauper inquisitors; where the weekly business of the board of guardians is to bind fresh burthens upon the poor, and rivet more closely their fetters; and the grand object of the master of the workhouse so nicely to calculate provisions that life may be preserved at the minimum expense; and of the medical attendant to give the cheapest adulterated medicine to the sick! How glaringly, how ridiculously false is all this! And yet wicked men and wicked women, for wicked purposes, will tell us, in defiance of all truth, that the new poor-law system of England, as now administered, is a system of absolute slavery, more harsh and cruel than ever was exercised in that blessed land of freedom, America; where a man is a man while his complexion is fair, but is turned into and treated as a beast of burthen when that skin is swarthy. Blessed land of freedom, indeed! it is really quite loathsome to hear it held up as a model by the democratic voluntaries and demagogues of the present day.

Now I am by no means standing forth as an admirer or advocate of the present poor-law system in England in all its more minute details—I do not think any one would do so. It unquestionably would admit of many amendments, which in all probability will be made—nay, we know they will be made. It was an experiment; and, as time progresses, its defects will be discovered. Its introduction was a stringent measure, called into exercise, however, at a very fortunate time, when bread was cheap; but it was one absolutely necessary for the prosperity of the country. The fact is, the whole value of the land would have been swallowed up in poor-rates: estates were becoming valueless. A neighbour of mine, the incumbent of a living by no means very valuable, paid upwards of 300*l.* poor-rates on the tithes annually. The gross perversion of the funds raised was in many cases distinctly proved. The insolence with which the paupers used to claim their rights, and the rude and impertinent language too often used by them, must be well known to every one who has served the office of overseer, or been the member of a select vestry. Not a few of those entrusted with the payment of the paupers were detected directly or indirectly applying the funds to their own advantage; I myself have witnessed the fact; and the time had arrived when a bold and firm and decided stand was to be made, and a system to be altered which must finally have led to the ruin of the nation; for it is notorious that many rate-payers were worse off than those who received relief. Such a stand has been made. The good resulting from which may not now be apparent, but it will gradually become more and more so, to the astonishment, and perhaps the chagrin, of its old opponents. With respect to the old system, it cannot be better described than in the following, though perhaps somewhat strong language—"It creates the very evil of which it professes to be the remedy; and holds out a premium to idleness, improvidence, and profligacy, by securing all the advantages which would be derived from sobriety, prudence, and industry. It dissolves a connexion on which the interests of the poor depend, by breaking the link which unites them with their natural and most efficient patrons and friends; and it cuts asunder the very bonds of parental affection, by transferring to the public the charge of maintaining and providing for the children of the poor*."

The flock of beggars by whom we had been canvassed for alms, led to the subject of pauperism, and to a conversation with a well-informed gentleman

* The reader will find a most valuable paper on the subject of foreign poor laws, and also of the wretched state of the Irish poor, with the absolute necessity of an assessment, in the Quarterly Review, cix., Dec. 1835, article ii.

† See "Considerations on the Impolicy and Pernicious Tendency of the Poor-laws," &c., by the rev. Charles Jerram, A.M., vicar of Chobham, and one of her majesty's justices of peace for the county of Surrey, now rector of Witney, Oxon.

who sat opposite to me, whom I afterwards discovered to be a presbyterian minister.

"No poor-laws hereabouts, I suppose?" was my remark.

"O no, sir," was the reply; "assessments have been partially introduced into some towns, in direct opposition to the wish of the inhabitants, and more populous parishes, but are little if at all known in the country. We Scotchmen are too canny a race to allow such imposts, and our heritors, (i.e., land-owners) are too fond of their own siller to squander it on the poor and needy. It is very well for great proprietors in England to pay poor-rates, but we cannot afford it here."

"How then," was my next question, "do you support the really destitute, such as three of the old women we saw appeared to me to be?—one was evidently paralysed, and another blind, another obviously far advanced beyond four-score years?"

"O, puir bodies, they pick up what they can by begging, and chiefly at the coach-doors. No one interferes with them. And, may be, they get something from the kirk session, as depends on certain circumstances."

"What may that something be?" I asked.

"O, that will depend on circumstances, as I said; perhaps half a crown a month, more or less."

"But will that keep body and soul together?" was my next question. Half a crown a month, a penny a day, for the subsistence of a human being, and that in a country enjoying all the privileges, more or less, of presbyterian illumination."

"Poor bodies, they're accustomed to it; coal and peat are very cheap in this country, and they generally carry with them a meal poke (i.e. bag) and sometimes get it half filled in the course of the day, and then they have a good supper of brose or porridge. Paupers are nearly always beggars, and have their regular rounds. In some towns I have known one or two days in the week peculiarly appropriated for begging, and certain persons were expected to call, for whom money, or meal, or broken victuals, were regularly put aside. Now this cherishes a kindly feeling in the hearts of the recipients."

I happened to be in a town of some note, large, populous, and flourishing, and witnessed to the full the system of licensed begging. It made one's heart sore to see the squalid misery of many of the wretched beings who crawled (for some could barely walk) along the streets. Well, I thought, as a few weeks afterwards I entered the board-room of the union work-house, of which, as a guardian, I was a member, and had examined the almost spotless cleanliness of the inmates, and their extreme tidiness, and knew a plain and wholesome dinner was preparing—"Well, this is surely better than the squalid misery of the Scottish poor." Constituted as man is, voluntarism in anything will never work—whether advocated by a chartist firebrand, a social sensualist, a papistical bishop, an independent preacher, a baptist deacon, or a Socinian lecturer. I am not about to enter on a discussion about the bondage or freedom of the will, but it too often happens, constituted as poor sinful human nature is, that the will does not lead to the exercise of an expansive Christian liberality. But to return to my acquaintance. I confess his statements did not satisfy my mind.

"From what sources," was my next question, "do the kirk sessions derive their funds?"

"O, from collections at the church-doors on Sundays, and on other occasions when there is a sermon."

"But are these collections always sufficient? they must vary from circumstances."

"They might be enough if the church was always well attended, and the heritors put into the plate according to their means; but, I am sorry to say, many of our wealthiest land-holders seldom or never attend

the church. This is a melancholy fact, it cannot be denied. They are, perhaps, episcopallians, and go to the chapel some ten miles off, and these chapels are multiplying; or, more probably, they are walking over their estates with their grieves, (i.e., bailiffs), or farm-servants, causing others to break the Lord's-day—for the laird must be obeyed, be the consequence what it may; or they appoint it for conversation with their man of business, i.e. lawyer, and for settling about leases and farms. I known one man of large landed property and noble fortune, whose man of business comes regularly every sabbath-day; and I could point out many a wealthy patron of a parish whose house is the sabbath resort of the ungodly and dissipated, who never enter a place of worship, and in deference to whom, if no other reason could be assigned, he had not himself been seen within the walls of the church for years, and who, vehemently opposed to assessments, did not relieve the parochial burthens to the value of a halfpenny per acre on the land. And in mercantile towns I have known the sabbath the great day for correspondence; letters were to be answered, which had just been received, or allowed to accumulate during the week, that the leisure and freedom from introduction, on Sunday, might afford more time for their deliberate perusal. The clerks were thus reduced to the alternative of resigning their situations, or desecrating the Lord's day; while the principals left their places of business only in time for a good dinner, and to quaff copious draughts of lime punch. This is a melancholy and sad statement, but it is a true one."

I could not but rejoice to think that in London there is no letter delivery on the Sunday, and it is most earnestly to be trusted there never will; this is a boon which, we rejoice to know, many would not accept. May every attempt to obtain it, which may be made by unprincipled and ungodly men, be entirely baffled.

"And then," continued my new acquaintance, decidedly an intelligent though somewhat prejudiced man, who was very communicative, "the extent of dissent in a parish will materially affect the collection for parochial purposes. There are, perhaps, two or three seceding meeting-houses; there is an episcopalian, or a Romish chapel." The minister is the presentee of a patron who never goes to public worship at all, but he was the dominie in an uncle's family, or he is nephew to the old housekeeper, or there is some cousinship between the patron and himself; and in due time the preacher, young or old, is admitted by the presbytery; and then, in a month or two, is laid the foundation of a dissenting meeting-house; and then, while the heritors meet and wrangle about improving the kirk, the meeting-house is roofed in, and the patron hears—for he is not there to see—that, save his own servants and tenants, there is scarcely a person at worship. This, of course, will lessen the poor's funds. Plates are indeed placed at the doors of their places of worship, and collections made; but that does not necessarily benefit the poor. These collections are under the control of the specific congregations: they are often applied to the liquidation of debts, to the payment of the minister, to defray other necessary expenses. And still further," he continued, "of course much will depend upon the character and endowments of the parish minister. In many of the parish churches the congregations are very small; especially when the minister is a moderate, and the minister at the meeting-house a man of talent. But a highly-gifted man, that can fill the church, will fill the parochial plate."

"I understand," was my reply, "the kirk session

* In Edinburgh and Glasgow the established churches are not so numerous as the chapels for dissenters. In the former city a very large number of the wealthier classes are episcopallians. This alone would materially reduce the fund for the poor.

can act liberally just in proportion to the talents of the minister; that is, if a Chalmers, or a Muir, or a Marshall preaches—(by the bye, the last-mentioned has wisely made his retiring bow to kirk-sessions, and crossed 'Tweed's proud river, broad and deep;' as to the feelings of the others on the subject I presume not to enquire)—the poor are well provided for; if a dead moderate, they are starving: or, in other words," I continued, "a dead moderate must be a double injury to a parish. He starves the people's souls by his flimsy semi-Socinian morality—like others, using great reserve in bringing forward the doctrines of grace—and he starves their bodies by the emptiness of the door-plates; so that the paupers remaining stationary, a fixed quantity, their subsistence, temporal and spiritual, will vary according to the character of the minister; their platters will be filled in the ratio of the kirk plates; their dietary will be smaller or greater according to the minister's popularity. Well, this explains to me the meaning of the word *diet*, as used in the presbyterian church. I was told that on Sunday next Mr. — would take the forenoon diet—i. e., service—and Dr. — the afternoon diet, in the church. I had no notion before of the beautiful applicability of the term. Perhaps this will account for the animosity testified in some recent outrages in parish settlements."

"Perhaps you're not far wrong, sir," said my mentor, "but I always vote on the moderate side myself; though I am beginning to waver: I am sorry to say our own poor are very ill off."

Good man! he did not seem to perceive that he was condemning his own ministry. The system of relief by voluntary contributions would indeed work admirably were men of affluence more ready "to do good and to distribute;" but then this is not the case. The man clothed in purple and fine linen should be compelled to assist the beggar at his gates—nay, no beggar should be there at all. His wants should be provided for, his diseases attempted to be cured, by absolute compulsion. The poor in the parish ought not to want because the chief proprietor is an ungodly, hard-hearted man, or the church presents scores of empty pews on the sabbath. This is fully admitted by many of the established clergy. "If," says one, "the love of many wax cold—if the rich withdraw from religious worship, and forget good works—if absent proprietors do nothing for the poor on their estates—if the humane be burthened above what they are able to bear—if the poor be tempted by their increasing number and pressing wants, and the failure of other sources, to put forth their hands and steal—a legal provision seems to be then expedient; it seems then to be equal and right that the landholders who will not give to the poor be compelled to give*." Some recent investigations into the resources of some of the Scottish poor have brought to light an immense mass of misery. Cases of almost absolute starvation, of the most abject poverty, of the most loathsome disease, have been discovered in the miserable and peopled haunts of the poor; casting discredit on the Scottish system of poor-law—if law it can be called—which is utterly unworthy of a Christian people and a proverbially enlightened nation.

Dr. Lee, principal of the university of Edinburgh, made the following deplorable statement as to the condition of the poor in that metropolis. Referring to the condition of those in the parish of which he was then the minister, he says—"Some are labourers, some shoemakers, and a considerable portion are hawkers, the husband going about with goods, and the females with baskets—which certainly is not a very regular course of life, not very commendable always; but there are a great number who seem to have no certain mode of support at all. I have seen

much wretchedness in my time, but never have I seen such a concentration of misery as in that parish. There are a great many Irish in it, and some of them are most wretched; but by far the most wretched are Scotch. Within the last week I have been in a house where there were seven in the family—a mother, five daughters, and another girl who seemed to lodge with them—and there was neither chair nor table, stool, bed, nor blanket in the house, nor any kind of implement or utensil for cooking; all of them, on a cold and stormy day, sitting round a fire containing not more coals than I could hold in my hand. The woman had no means of subsistence arising from her own industry. One of the children, eight years old, had lost a leg; the husband died two years ago. She has the largest amount given from the charity work-house—2s. 6d. a-week; and, though she professes to pay only 6d. a-week for her house, the remainder is just 4d. a-week for the support of each individual, exclusive of herself. I found other persons who had not a single blanket on their bed, and some grown up men of twenty or thirty years of age whose coats were pawned. One woman said that her husband had gone out with her last shift, and had pawned it to get a little bread for them." Many similar instances might be adduced were it necessary*. I would conclude this paper in the language of one who, from his experience and situation, is admirably qualified to write on the subject:—"Nothing but the strong hand of government, and an assessment reaching the vast funds of the selfish and indifferent, as well as the humane, is adequate to the remedy of the evil. Whether such a task will ever be undertaken by the legislature, or submitted to by the country, may be doubted; but this may be affirmed without hesitation, that if this great duty is not discharged, and that too without delay, by the nation, the seeds of ruin are, by the laws of God, sown, and justly sown in the community; and that such will be the depravity and wretchedness of the people on whom the visitation will fall, that even Timour, with his pyramids of ninety thousand heads, would be deemed a messenger of mercy to mankind. The total want of poor's rates, or any legal provision whatever for the indigent in great part of Scotland, and the miserably parsimonious spirit in which they have been administered, even where necessity has forced their adoption, must be reckoned in the foremost rank of the many evils which have now induced a diseased action of the principle of population in a large portion of society. Extensive inquiries have now ascertained the lamentable fact, that there are at least 250,000 human beings in Scotland—nearly a tenth of the existing population—who are in a state of almost total destitution, and are permanently retained in that state by the obstinate resistance which the affluent classes make in many places to any assessment at all; in all, to any adequate assessment for their relief. The paupers of Scotland are in fact just as numerous, or more so in proportion to the whole numbers of the people, as those in England. There is only this difference between them—that those to the south of the Tweed are, comparatively speaking, comfortably maintained; while those to the north of it are allowed to pine and waste in obscurity, until their misery attracts the casual and too often fleeting notice of the benevolent. Even when relief is administered, it is done in so extremely economical, or rather niggardly a spirit, that it has no sensible effect in arresting the evils of pauperism, or checking the stream of redundant population, which is in consequence flowing over the land. The board given to paupers is so small that, though it supports life, it does so only in the

* From "Religion in connection with a national system of instruction;" by W. M. Gunn, rector, Burgh schools, Haddington. Edinburgh, Oliver and Boyd; London, Simpkin and Co. 1840.—A very useful volume indeed, to which I shall have occasion hereafter to refer.

lowest possible grade, and consequently, without really assuaging present distress, permanently lowers the habits of the people. Yet, such as it is, it is gladly accepted by hundreds and thousands, who flock there from the highlands and islands, to avoid the utter starvation which awaits them in those mountain-districts where no relief whatever is afforded. Nothing can be expected from the permanent and habitual retention of so large a portion of the community in such a state of deplorable destitution, but a diseased and wholly unrestrained action of the principle of increase, and a general and progressive deterioration of their habits, and depravation of their morals. These effects, accordingly, have very generally taken place; and though unattended to by superficial observers, or those who took from books their accounts of the Scottish poor, they have been long familiar to those who were practically acquainted with their situation. While the great majority of the Scotch proprietors were congratulating themselves upon their happy exemption from the burden of poor's rates which pressed so heavily on their neighbours in England, and fondly dreaming of the moral habits and general felicity of the peasantry on their estates, the criminal records have exhibited an increase of crime during the last thirty years unparalleled in any other state of Europe; and the researches of unwearied philanthropy have brought to light a mass of indigence and suffering in its great towns and Highland districts which, to say the least of it, is a disgrace to any Christian community, and cannot remain long unrelieved without overspreading the land with the want, the crimes, and the insecurity of Ireland*.

* *The Principles of Population, and their Connection with Human Happiness;* by Archibald Alison, F.R.S.E., advocate, sheriff of Lanarkshire, &c. Two vols. 8vo. Edinburgh: Blackwood. 1840.

DIVINE WISDOM :

A Sermon,

BY THE REV. JOHN WRIGHT, B.A.,

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ISAIAH xxviii. 9, 10.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

"THAT the soul," says the wise man, "be without knowledge, it is not good." A lamentable instance of this truth is exemplified in the preceding part of the chapter from whence the text is taken. The remnant of God's favoured people are there reproved for the corruptions which were found among them. Many had been drawn away of their own lusts, and enticed to do evil; and, by giving way to corrupt affections, had become like brute beasts, void of understanding. Nor was this decay of religion confined only to the people. Those whose business it was to teach better, and to set a better example, were themselves infected with it. The priest and the prophet were "swallowed up of wine," and had so clouded their understandings, and obscured their minds, that the one "stumbled

in judgment" and the other "erred in vision." O then, brethren, that our souls may not be without knowledge! O that you and I may have "our conversation by the grace of God; not in fleshly wisdom, but in simplicity and godly sincerity!" In order that we may increase in true wisdom and in favour with Almighty God, the text presents three things worthy of serious consideration:

I. The character of the Teacher.

II. The subject of instruction; and,

III. The persons to be taught.

I. Consider the character of the Teacher.

The prophet introduces him with no other title than this—"Whom shall he teach knowledge? and whom shall he make to understand doctrine?" The prophet can surely mean to speak of no one else by this title but of God. God, whose "wisdom is infinite," is our only teacher and instructor; for whatever others we may possess, either in the works of nature, of providence, or of grace, originate entirely from his bounty. If, for instance, amidst the works of nature, the unceasing course of the heavenly bodies teaches us never to weary in well doing; if the ant, by "providing her meat in the summer and gathering her food in the harvest," teaches us "to lay up for ourselves treasures in heaven;" and the "turtle, the crane, and the swallow," by migrating, teach us to return unto the Lord, that he may "heal" and "bind us up;" or if, amidst the works of Providence, our bodies having been supplied with food and raiment, our lives preserved, our sicknesses relieved, our troubles removed, teach us in this brief uncertain state to be thankful; or if, amidst the works of grace, we have been taught to become "the children of the light, and the children of the day"—to become watchful and sober, "putting on the breastplate of faith and love, and for an helmet the hope of salvation:" in each and all of these cases, we say, that God is our only teacher and instructor, for these in fact are the lessons which he gives us to learn. "Blessed then are your eyes if they see, and your ears if they hear; for verily I say unto you that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

II. Consider the subject of instruction—"Whom shall he teach knowledge, and whom shall he make to understand doctrine?" It appears that two things are to be learnt, viz., knowledge and doctrine; the one that we may know ourselves, the other that we may know God. First, we are to learn knowledge, that we may know ourselves. What a difficult lesson is this, to learn! Man-

kind are more more frequently employed in learning other characters than their own. Talk to them of such and such persons, and they will instantly begin to condemn the faults which they themselves are guilty of. They will speak against the pride of one man, when pride dwells within their breasts more hateful than that of the wicked Haman. They will speak against the niggardliness of another, when at the same time "they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." They will condemn the hatred of a third, when they are far from possessing that Christian virtue which, the apostle saith, "beareth all things, believeth all things, hopeth all things, endureth all things." "The heart is deceitful above all things, and desperately wicked;" and most abundant cause have we to entreat the Lord to enable us to "cast out the beam" out of our own eye before we attempt to "cast out the mote" out of our brother's eye. Again, we are to learn doctrine that we may know God. We must never suppose that doctrine will teach us to become equal in understanding to God. What says the patriarch Job?—"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do?—deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." What says the psalmist?—"Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." What says Isaiah?—"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord: for, as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And what says the apostle Paul?—"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Doctrine, then, will not teach to become equal in understanding to God; but it will teach us what is most important for us to know of God. It will teach us what God has done for our souls; how, when there was "no intercessor, his own arm brought salvation;" how, when "he saw us polluted in our blood, he said unto us, live; how he sent his Son Jesus Christ into the world to be made our wisdom, to instruct us in our duty towards him, and to make us "wise unto salvation." In order then, brethren, that we may know the sinfulness of our nature, and the remedy which God has provided for our souls, let us hasten without delay unto Jesus Christ, who "is made of God unto us wisdom." He

will teach us the many temptations we daily and hourly are subject to; he will teach us to walk henceforth in the way of life; he will so open our understandings, that we shall be able to say, with the man whose sight he restored, "One thing I know, that whereas I was blind, now I see."

III. Consider the persons to be taught. The prophet thus describes them—"Them that are weaned from the milk and drawn from the breasts." In order to comprehend the prophet's meaning, let us just bring to mind a few circumstances recorded of our blessed Lord. On one occasion we hear Jesus praising the wisdom of God, and saying—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." Again, when the disciples of Jesus came unto him, saying, "Who is the greatest in the kingdom of heaven?" he called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Again, when there were "brought unto him little children, that he should put his hands on them, and pray, the disciples rebuked them; but Jesus said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And once more, when the children were crying in the temple, and saying, "Hosanna to the Son of David," the chief priests and scribes "were sore displeased, and said unto him, Hearst thou what these say? and Jesus said unto them, Yea, have ye never read, out of the mouths of babes and sucklings thou hast perfected praise?" It is quite clear, then, what kind of persons the prophet means are taught of God, when he describes them as "them that are weaned from the milk and drawn from the breasts." Yes, if we are to be taught of God to know our own vileness, and the sufficiency there is in Christ to his people's wants, we must become like little children: we must be like them both in humility of mind and in teachableness of disposition. The mind of a little child, you know, is humble; he has no thoughts of greatness—it matters not to him whether he plays with a beggar or a prince; he has no thoughts of independence—simply does he rely on others for support. The disposition also of a little child is teachable; he is always ready to receive instruction, and so sensible is he of his ignorance, that he never doubts for a moment the truth of what he is taught. But not so is man in his natural state: instead of being humble, he is proud; he thinks other

men no better, if so good as himself; and with respect to salvation, he is unwilling to depend on Christ alone. Instead also of being teachable, he is prone to cavil and object; he thinks he knows his duty, and can never gain instruction from the experience of others, or from the teachings of God's Spirit. In order then that we may be taught of God, we must become like little children both as to our minds and dispositions. We must be humble, setting at nought the distinctions of the world, and casting all "our care upon him who careth for us." We must be teachable, satisfied that we know nothing as we ought to know, and desirous of looking up to God for direction in all things.

Brethren, this subject of consideration should remind all that are parents, of a duty which God requires of them—I mean the duty of striving to maintain within their children, as well as within themselves, humbleness of mind and teachableness of disposition. Let me ask, then, whether it is your desire that your children should be taught of God? Have you corrected them when they went astray? Have you chastised them when they pilfered, or told a lie? Have you reproved them when they were quarrelsome and passionate? Have you shown your displeasure when they were sullen and morose? Have you expressed your anxiety for their improvement at school, and for their good conduct to them that are to teach them? I fear, indeed, that too many, from a foolish and unwise fondness for their children, have not only overlooked their faults, but have even taken their parts. And why is this? Alas, it is because you yourselves are ignorant of God; it is because you know not your own baseness, and the love of Christ which passeth knowledge; it is because you have not been made like unto "them that are weaned from the milk and drawn from the breasts." If then you have any regard for your own souls and for those of your children, let it be your chief care and concern to bring them up in the knowledge and love of God. Let them be corrected when they do wrong: "Chasten thy son," says the wise man, "while there is hope, and let not thy soul spare for his crying." Let them also be constantly reminded of their duty as sinners for whom Jesus died: "Precept," says the prophet, "must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." But perhaps some may say, "How can I possibly do this? If I keep constantly checking my child, he can never requite me with his love. I have frequently done wrong myself, and gone unpunished; why then should I keep such a strict watch over the conduct of my child?" Should there be any in this con-

gregation who would thus speak, I would remind them that experience has taught that parents, who correct their children with a single eye to their growth in grace, have mostly their love and esteem when they come to man's estate; whereas those parents, who give way to their children, and never think of correcting them, have frequently their gray hairs brought down with sorrow to the grave, yea, and sometimes have the unhappy lot upon their dying beds to hear those very children curse and upbraid them for their cruel folly. "Whom then shall God teach knowledge, and whom shall he make to understand doctrine?" My heart's desire is, that it may be you. May the Spirit of truth instil into your hearts "precept upon precept, line upon line, here a little and there a little," until at length, made "wise unto salvation through faith which is in Christ Jesus," you may have "your fruit unto holiness, and the end everlasting life."

Once more, let me ask, how have you profited by the teaching of God's Spirit? Have you learnt to look upon yourselves as ignorant, guilty, polluted, enslaved sinners? Have you learnt to look unto Jesus as "the way, the truth, and the life?" Have you learnt to value the gospel, so as to rejoice when you hear "precept upon precept, and line upon line?" Be assured, brethren, that, in order to profit by the teaching of God's Spirit, you must have a child-like dependence upon God, for the wisdom of this world is foolishness with him; you must be perfectly convinced that you know nothing as you ought to know; yea, you must be contented to lie in the arms of your Saviour as helpless babes, who "of God is made unto us wisdom," that you may learn from him how to find rest for your souls. If you thus give yourselves up to God and your Saviour, the Spirit will teach you, saying, "This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." "May the God therefore of our Lord Jesus Christ, the Father of glory, give unto you the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the

head over all things to the church, which is his body, the fulness of him that filleth all in all."

LECTURES ON THE SEVEN CHURCHES OF ASIA*.

ORIGINALLY DELIVERED IN THE ENGLISH CHAPEL AT ROME, DURING THE LENT OF 1836.

BY THE REV. RICHARD BURGESS, B.D.,

Rector of Upper Chelsea, and Member (correspondent) of the Pontifical Archeological Academy at Rome.

No. I.

THE AGE OF ST. JOHN—HIS BANISHMENT—HIS REVELATION—HIS EPISTLE TO THE CHURCH OF EPHESUS.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and what thou seest write in a book, and send it unto the seven churches which are in Asia."—Rev. I. 10, 11.

It has been my custom in former years, during the season of Lent, to call the attention of the congregation in this place to some series of subjects which I thought best adapted to establish more firmly the evidences of our holy religion, or otherwise to illustrate the lives and writings of the evangelists and apostles; and I feel grateful to that Providence which, after an interval of two years, has again permitted me to resume my task, and which continues to extend the shield of its protection over this "hired house" in which we assemble to hear things pertaining to the kingdom of God. I look back with some degree of pleasure upon those seasons, of which I am now more forcibly reminded by the recurrence of the present; and, although there may be few here who can join me in this retrospect, I trust there are many now (occupying their respective stations in their native country) who have not entirely forgot the words of that gospel which they heard at Rome. Not that we pretend, brethren, to have spoken the truths of God's word with either unusual energy or ability, but the circumstances under which it is heard in this place, and the cherished memory of those scenes which many of our fellow-countrymen visit but for once in their lives, lends a consistency to our feeble exertions, and may be the means of engraving some truths more deeply on the memory, if not upon the heart; and, if we often hear it said, that every thing in this celebrated city acquires an additional interest, surely the preaching of the gospel in it will not be the only thing which will acquire no such interest; nay, rather it ought to be the very subject which is rendered the most interesting of all. Perhaps some present may recollect that I discoursed in former years upon the history of Christian doctrine during the first and second centuries, and I revolved it in mind whether

it would be now expedient to continue the subject through the succeeding ages; but I considered that so few of my hearers would be able to link what might be said upon the third century with what I have said upon the first and second, that, without a recapitulation amounting almost to a repetition, I could not hope to make my discourses plain and easy to be understood: I considered likewise that it might be taking us too far from the words of inspiration, to gather up those of fallible writers. The subject which then offered itself to my attention, as one which never loses its interest, was that of the seven apocalyptic churches. It occurred to me that the state of those churches would be found to comprise every condition into which a Christian church could at any time be brought, whether in its falling away from the faith and practice enjoined by our Lord, or in the plenitude of the good Shepherd's favour: the suggestion might be aided by the circumstance of my having been permitted, through the goodness of God, to visit in person the very places where some of those seven churches flourished; but I shall not allow that circumstance to divert either your attention or mine own more than enough from the spiritual instruction and improvement to be derived from the apocalyptic epistles; and I shall humbly endeavour, by the aid of that Spirit which inspired the holy apostle in the solitary isle, to set before you the encouragements and the warnings and examples to be drawn from the churches of Asia.

The beloved disciple, St. John, outlived all the rest of the apostles, agreeable to our Lord's intimation; and he appears, from all that can be gathered from early writers of church history, to have spent the latter part of his life at Ephesus. He died, according to Jerome and others, in the year 100; but two years previous to this he was banished unto the isle of Patmos, during the persecution raised against the Christians under the tyranny of Domitian. At this time the apostle must have been more than 90 years of age. The place of his exile was a rocky isle in the Ægean sea, which is not more than a day's voyage from the mouth of the river Cayster, on which Ephesus is situated. It is an island of about 18 miles in circumference, and now contains about four thousand inhabitants, all Greeks, but living under the dominion of the Mahomedans; the summit is crowned by a monastery, whose massive walls are seen from afar across the Icarian waves; and beneath the monastery, in the hollow descent of the mountain, is a cave, which tradition has consecrated as the abode of St. John. Marvellous things and invented miracles, as you may imagine, are related about the place, where a sainted Christoudoulos, known only in the chronicles of the Greek church, is raised to equal honour with him who saw the apocalypse. In the chapel which belongs to the sacred cave, I read, upon a suspended label, the words I have placed at the head of this discourse; the most holy relic which could have been put in the place, where they are said, with some probability I think, to have been originally written*. At an ad-

* These lectures contain some passages which refer to circumstances of a mere temporary or local nature, but it has been thought advisable to print them as they were originally delivered, for the sake of preserving the author's sentiments unbroken. The notes illustrative of the scenes alluded to in the text, are now appended from the author's published tour in the Levant, in the summer of 1834.

* The author was in the island of Patmos in July 1834. The population of the whole island was then about 4,000 souls; between 30 and 40 houses had been recently built on the shore beneath the old town of Patmos; "the monastery was inhabited

vanced period of life, when heart and flesh begin to fail, the beloved disciple, the only one remaining alive out of those who had companioned with Jesus, was cut off from all intercourse with his fellow-Christians and brethren in the Lord; but, like the rocky island on which he was an exile, his mind stood erect amidst the waves and storms of persecution. Of that comfort in affliction which the bodily presence of those who can enter into our feelings and sympathize with our sorrows can impart, he had none; but the true child of God can never be alone; and often in the most cheerless solitude he experiences more comfort than when he is surrounded by frail creatures like himself, who sometimes administer to the vanity and weaknesses of our nature, whilst they impart the blessings of social and religious intercourse. It pleased the Lord to irradiate the solitary abode of St. John with the bright beams of a glorious manifestation: he had for his society one like the Son of man, clothed after the manner of the high priest of the Jews when he was about to perform the great expiation: the darkness of his abode was illumined by a celestial countenance, which was as bright as the sun when he shineth in his strength; and, instead of the well-known accents of his dear children at Ephesus, the apostle listened to the harmonious and powerful voice of the Redeemer, which broke upon his enraptured ear as it were like the sound of a trumpet. In the midst of this glory the apostle was compensated for the loss of home and friends; and all the powers of his soul—not enfeebled by age, but animated by the Spirit—were turned to hear the voice of him that spake; and in order that we might have more encouragement, by meeting together on the first day of the week and sanctifying that holy day, to expect something of a similar communion with God, he tells us that it was on the Lord's day when he was thus caught up by the Spirit. The wonderful revelation, which St. John heard, was given to the church of God for ever; and perhaps there is no part of the inspired word which has so much perplexed the ingenuity of man, and thrown so much mystery around the history of the Christian faith. How many errors of interpretation, however,

by about 30 monks; the library contains some of the Greek fathers, and a considerable number of MSS. The monastery was founded under the auspices of Alexius Comnenus, by St. Christodoulos, in honour of St. John. It was probably about this period (the beginning of the 12th century) when the romantic piety of the crusaders fixed upon the grotto, which is now embodied in a chapel, as the place of St. John's abode. It is situated about half-way in ascending from the shore to the monastery, amongst a mass of rock, which in several places is broken into caverns; a pile of gray buildings stands over the one selected as the apostle's abode, and a papas is appointed to trim the lamps, and perform the daily devotions of the Greek ritual on the sacred spot. He devoutly pointed to the roof of the cavern, where there are some clefts and holes in the stone, and affirmed that through these the voice from heaven rushed like the sound of a trumpet, when St. John saw his vision. A picture represents the apostle as one dead, lying at the feet of him who spake; and about the altar are represented in bad paintings seven angels, each holding in his hand a church. The tablet with the verses from Revelation is suspended on the wall, which, as in all Greek churches, separates the *Bema* from the *locus assistentium*. Patmos, now called Patimo, though inhabited by Greeks, was left, in the settling of the Hellenic kingdom (together with Samos and the smaller isles in this part of the Ionian sea), under the dominion of the Sultan.—*Burgess—Greece and the Levant, vol. ii., p. 25-26.*

might have been avoided—how many unprofitable questions set at rest, if men would have been content to look at the past through the medium of the prophecy, and not to have speculated on the future; how much that has proved hurtful to the Christian cause might have been avoided, if the expounders of the difficulties of God's word had been content to draw from it the warnings and instruction which it obviously afford, without attempting to fathom the depths of the unsearchable counsels of God. Let it then be our care to steer a middle course whilst we meditate upon what the Spirit said to the churches; not to think that the whole is locked up in mystery, and unintelligible to us, nor yet to attempt to make a forced and strained application of the words, which the mind of the Spirit never intended.

Ephesus, the capital of pro-consular Asia, was the most important city of that part of the East where the gospel had been planted; and I need not mention to you, that it was further celebrated among the heathens for the splendid temple which stood in the plain in honour of their great goddess Diana. I shall also suppose you to be acquainted with the origin and foundation of the church at Ephesus. Through the ministry of St. Paul, and some other Christians, who had gone from Rome in consequence of an order from the emperor Claudius, the Ephesians first learnt the words of truth; and when Paul returned from the coasts of Syria, and found some persons prepared for further instruction in the truths of the gospel, he continued to preach for two years both to the Jews and Greeks, who came from all parts of Asia. The tumult which took place, caused by the sellers of images, was overruled for the furtherance of the gospel; and, before the apostle left Asia finally for Jerusalem and Rome, he sent for the elders of the church of Ephesus, and took leave of them in that beautiful address which has been preserved to us in the Acts of the apostles.

He left the church at Ephesus, as may be gathered from his epistle, in highly favoured condition; and after this we must pass over a period of nearly forty years before we have any further authentic account of the state of that church. It is at that period that we take up the epistle of St. John, and are thereby enabled to see to what extent it had been preserved, and what seeds of spiritual decay the enemy, in the course of forty years, had sown in the privileged soil.

The Spirit of God, dictating the epistle to the angel of the Ephesian church, bears testimony to the piety, the zeal, the patience, and constancy of its members. "I know thy works," saith the Spirit, "and thy labour, and thy patience, and how thou canst not bear them which are evil." There is a still more honourable testimony than this implied in what follows. Towards the end of the first century in particular, the doctrines of certain philosophers who attempted to refine upon the truths of Christianity, and mix them up with the false wisdom of the oriental schools, had made considerable inroads upon the Christian churches; and it required no small portion of faith, judgment, and ability, to combat with success the plausible and captivating arguments which those men advanced: the system was called by the general name of *gnosticism*, i. e., superior or refined knowledge. But it

does not enter into the scope of my subject to investigate what that system was: the teachers of it are qualified, in the epistle we are now considering, with the epithets of falsifiers or liars, and yet we find they had pretensions to be the apostles of Christ. It was to the honour of the Ephesian Christians that they calmly and seriously set themselves to examine the doctrines of the gnostics; that they did not reject their pretensions without giving them a fair hearing, and following the precept which their fathers, and perhaps some of themselves, had heard from St. Paul—"Prove all things; hold fast that which is good." "Thou hast tried them," adds St. John, "which say they are apostles, and are not; and hast found them liars." One of the great principles established by our glorious reformation, my brethren, was that of allowing every man to examine the scriptures of truth, and to try for himself the spirits, whether they were of God—a principle which evidently prevailed in the Ephesian church. We do not say but this freedom of examination, like every other choice blessing which has been given to men, has been attended with some mischief, and administered to the success of perverse and incompetent teachers; but we have also to add, that without it the truth can never be long preserved in any degree of purity, nor can men be prevented from usurping an unlawful dominion over the consciences of one another. There is, moreover, in a subject of such importance as religion, no system of error so perverse, no doctrine so extravagant, which, whenever it is brought forward, ought not to be met with seriousness and calmness, and tried by the standard of God's truth. The mind of man is capable of such extraordinary impressions, especially if conveyed in the tone and language of enthusiasm, or in any way which denotes sincerity, that the wildest notions should never be put aside with ridicule, or treated as if they were of no account: for, as long as it is of importance that not one soul should be deluded and as long as the mind is capable of being deluded, even by the most improbable conceits, so long must we think it a serious matter to try and to combat those that say they are apostles, and are not. This power of trying and combating was morally restored to us three centuries ago; and, whatever partial evil might be pointed out in consequence of its exercise, we dare venture to rest the issue upon the expediency of having among us this principle, of being at liberty to prove all things. This privilege and glory which belonged to the Ephesians, I most firmly believe now belongs, and has belonged, to that pure and reformed part of Christ's holy catholic church as yet established in our country; and I am confident that the language of St. John may without presumption be applied to the church of England—"Thou hast tried them which say they are apostles, and are not; and hast found them liars." But the Ephesian Christians do not only come forth as skilful theologians and acute philosophers, as if it were enough to defend the theory of Christian doctrine, but they also confirm and adorn that doctrine by their godly lives and practice; they are found equally the enemies of error and perversity in faith, and of vice and impurity in works. "This thou hast," we read further, "that thou hatest the deeds of the Nicolaitans, which I also hate." It is

very probable that this sect took its origin and name from a person of the name of Nicolaus; and there is a notion, founded upon a passage in Irenæus, that it was Nicolaus, one of the seven deacons, who fell away from the true faith: this can, I think, be shown to be an error; but, however that may be, the Nicolaitans brought great distress and reproach upon Christianity in the east. They maintained that there was no harm in offering meat to an idol whenever such conformity would save the lives of the Christians; and they added to this doctrine of apostasy many impure precepts, such as that it was lawful to commit sensual crimes, and indulgence in intemperance; so that the deeds of the Nicolaitans were an object of abhorrence to every Christian in whom God's Spirit dwelt. The Ephesians did more than express their disapprobation, or merely view those sinful practices with indifference; they felt and expressed their abhorrence of them—they were affected by them with the same holy disgust as the Spirit itself. "Thou hatest the deeds of the Nicolaitans," is the language of the inspired voice, "which I also hate." And so it will ever be in a true church: there will be an abhorrence of evil, felt and expressed; there will be raised a high standard of holiness and pureness of living. It will not be enough for a true church to contend for a system of faith, and allow the indulgence of any sin: it will be to no purpose to cry out, "The temple of the Lord!" "the temple of the Lord!" if the deeds of the Nicolaitans, in whatever form they may appear, should be either tolerated, softened down, or easily expiated. A high tone of moral feeling is the result of a right faith; and, where the former is not, we have a right to impugn the other.

But now, my brethren, having taken a survey of the character of the Ephesian church in every thing that it was, we have yet to see what it was not; and to contemplate the awful end and shipwreck which it made, in consequence of but one thing that it lacked. It is possible, we see, to have a church which exhibits works of piety, great zeal, much patience, a firm opposition to iniquity and all appearance of evil, an able support of the doctrines of Christianity, to be a bulwark and defence of the faith once delivered to the saints; and for all that to have the seeds of decay in itself, and finally to be cast away. "Nevertheless, I have somewhat against thee, because thou hast left thy first love." "Notwithstanding all these excellences which I have enumerated," saith the Spirit to the church of Ephesus, "I must still look upon thee with an eye of disapprobation when I search and try the heart; for there I can no longer find that same simplicity and godly love which distinguished thee in thy better days; the first impressions are worn away; the flame which glowed in the spirit is now faint and low; the languid soul drags on but a sickly spiritual existence; and the foretaste of celestial bliss which animated the inward part, is no longer in operation. I have somewhat against thee, O Ephesian church, because thou hast left thy first love."

I have sometimes thought, my brethren, that if we had to make a description of our own church, we could not so fully and faithfully delineate her condition as it is delineated in this epistle of St. John; for, when I consider that this glorious church has for three centuries

been one of the main bulwarks of Christianity, and by the writings of her illustrious divines has tried in every country those who say they are apostles, and are not; when I reflect upon the effectual resistance she has made to infidelity as well as to licentiousness and error, and I recount the great army of her faithful ministers; and, above all, when I see in the present day her zeal for the spread of the gospel, her piety in the midst of a crooked and perverse generation, and the patience with which she bears the scorn and taunts of enemies from all sides, I cannot but conclude that she resembles, on this side of the picture, the church of Ephesus. On the other hand, when I consider the many defects and abuses which the hand of correction is but slow to redress, and the manner in which she has sat still in many places where her power extended—when I look upon the indifference with which many of her ministers see the citadel invaded, and the backwardness there is to contend for the faith which she received from the beginning—I think she has fallen from her first love. Where is that strength of mind, and that unconquerable zeal which distinguished our eminent reformers? Where are the ministers who will step forward and boldly rebuke the enemy and the blasphemer? Where is that wholesome discipline which our forefathers committed to us as a shield and defence for the outworks of our Zion? Gone are all these things, and mingled with the throng; so that you shall hardly be able to distinguish any longer between the secular power and the ecclesiastical rebuke. Gone are all these, because we have left the first love. The spirit which animated a Latimer, a Ridley, or a Herbert, is faded: the love which sustained the expiring victims at the stake is waxed cold. The exhortation and the warning given to the Ephesian church, are left on record for our instruction; it is this—“Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

Upon this exhortation I shall offer no comment except to inquire, in conclusion, how it fared afterwards with Ephesus, and consequently how it will fare with us if we pursue a similar course? “I know,” said St. Paul to the elders of Ephesus, “that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.” And so it was: the church of Ephesus became at a very early period the principal school of the gnostics; and, when St. John was no longer there to oppose their errors, they found the Ephesians an easy prey to their devouring heresies. The church, however, appears at a later period to have maintained something of its character for trying false apostles; for we find, in the year 168, that Apollonius, the bishop, published a work against the Montanists. Thirty years later we find Polycrates, the bishop, taking an active part in the controversy with the churches of the west, about the proper time for keeping the festival of Easter. In this dispute, Victor, the bishop of Rome, behaved with so much violence that several bishops sent letters reproving him sharply for his want of charity, and especially Irenæus, bishop of Lyons, who wrote him that letter which is pre-

served to us in Eusebius. A succession of bishops governed the Ephesian church, and we soon find them assuming an authority which ill became the overseers of Christ's flock; they assumed the title of Exarchs, with a jurisdiction over all Asia. We see in these things no signs of repentance, but rather a still wider departure from the first love. And, as in all cases when the simple truth as it is in Jesus becomes neglected, men fly to endless questions about things which profit not; so we find the Ephesians employing and wasting their energies in disputing about vain traditions, until those disputes ended in the most scandalous quarrels. In the year 431, the first council of Ephesus was held for the purpose of condemning Nestorius, the patriarch of Constantinople. The honour of the Virgin Mary was defended with battle and tumult; and the Christians of the four first centuries, who were ignorant of the death and burial of Mary, might have learnt with astonishment the things which were confirmed by this tumultuous synod. * * * Amidst such scenes of confusion, where was the place for repentance? Were these the first works which the beloved disciple exhorted the Ephesians of his day to return to? Nor was the second council, held in 449, a less awful proof of the continued degeneracy of those nominal Christians. The historian becomes indignant in recounting the shameful expressions and actions which took place at that assembly of 135 bishops and monks. The Spirit of Christ could not be in that synod, where the patriarch of Alexandria reviled and buffeted and trampled on his brother of Constantinople; so that, before he reached the place of his exile, he died of his wounds and bruises. We want no more proof from the pages of history to show that the candlestick was now nearly removed out of its place. The momentary glory which Justinian attempted to throw over the venerated relics, by raising churches out of them to the apostle St. John and the blessed Virgin, did but serve to show the more that the sun was set; and now the very site of Ephesus has become a dwelling for the foxes, and the huge mosque of a religion without Jesus asserts the conquest of the enemies of the cross.

* The village which has succeeded to Ephesus is at the distance of twenty minutes walk from the ruins. It is rendered conspicuous by its castle, which occupies the whole summit of a hill; by an aqueduct, which runs across the valley from Mount Pactyas; and by a grand mosque, now deserted, which is situated in the plain. The only buildings entire are the sepulchres of the Turks, generally surmounted by a dome on the top, on which sits, the livelong day, a number of storks. The village is called Ajasuluk, and is chiefly built out of the spoils of the ancient Ephesus. The mosque is built for the most part of marble, which has preserved its whiteness, and shines as the temple of Diana is said to have shone, like a meteor at a distance. Within the Kible, which yet retains some of its original embellishments, four fine granite columns are still standing, and support the roof. The lofty chair in which the mufti, or priest, said the prayers, still adheres to the walls, and may be ascended by the broken marble steps. An unbroken silence pervades those empty halls. From one of the marble framed windows a view is obtained of the plain of Ephesus, and the river Cayster winding through the level ground in front of Mount Prius. This mosque, together with the castle and the aqueduct, were probably built towards the end of the 14th century, after the conquests of Tamerlane. From that period the names of Ajasuluk and Ephesus have been identified, but the modern city has now sunk into greater insignificance than the ruins of the ancient edifices which were plundered to build it.—*Greece and the Levant*, vol. ii. pp. 68-69.

The candlestick is so completely removed—the prophetic warning of St. John so completely accomplished—that the curious traveller may now walk over the ruins of Ephesus, and never meet a human countenance nor be able to distinguish between the ruins of churches and those of the great temple of Diana*. And shall such an awful scene as this pass before our eyes without inspiring us with a holy zeal for our as yet favoured Zion? Can we trace the events which followed close upon the impenitence of the Ephesians, and not be convinced that the same judgments await us if we return not to our first love?

Long may it be before we, leaving the simple truths of God's written word, fly to dispute upon the vain traditions of men. Far be removed from us that spirit of intolerance which would call before a synod of bishops and monks the patriarch or minister of another church, who differed with us upon some abstruse and unintelligible point of theology; but let us be assured that to such strivings and passions as these shall we, like the Ephesians, be left, if we forget the first impression of a Saviour's love, and cleave not to his holy word. "All the mischief that has been done in the church," says Eusebius, "has arisen from having had recourse to uninspired writings." The spirit of freedom in enquiry, God be thanked, will preserve us from these things; but that may be abused, and, getting beyond the proper limits of human enquiry, may equally bring us to an Ephesian council. But, my brethren, while we are thus addressing the members of Christ's church as established among us collectively, we should not forget that we are all individual members of it, and the whole is made up of its individual parts; and, that you may not be looking to the church to repent and do the first works, while you, the members of it, remain indifferent to your own spiritual condition, consider the exhortation and warning of St. John, as addressed to every one here present. If the body is to be kept

in health, all the members must perform their office: if we are concerned for the security of our reformed church, we ought never to forget that we constitute a part of it, and therefore ought to be concerned for the security of our own souls. We should examine ourselves whether we be in the faith, and should remember the time when the love of Christ was first poured into our hearts. If by any vain and curious speculation we have wandered from the simple way of truth, we should retrace our footsteps back to the fold, for there alone is security; and as, if one member suffer, all the members suffer with it, so, if any one of us come short of the grace of God, and bring disgrace upon our Christian profession, the whole church to which we belong has to sustain the reproach. No one can think too highly of his own responsibility in this respect: he ought to think, if he can, that the church of Christ itself is affected by his words and actions; and, if this be in some measure true of the meanest member of Christ's church, humanly speaking, how much more is it in the case where we have to point out those who, by their station in life, are known and read of all men. It is impossible, my brethren, to overlook the great responsibility which resides in such congregations as constantly come together in this place; there is no calculating the influence which their conduct may have in the preservation or the destruction of the church of Christ. To many of you, we may say, much depends upon the manner you represent the religion of Jesus to a crowd of dependents, and those who look to your example. Forget not therefore to feed the church of God, over which, in some respects, ye are as overseers; but recollect that all labour will be in vain, and all attempts to stem the torrent useless, unless you fall back upon the love of Jesus, and do all things for his sake—not the church, and then Jesus, but Jesus, and then the church as it is established among us; and never let the warning of St. John and the awful example of Ephesus be absent from our view, that, unless we repent and do the works of love which are dictated by the virgin principle of purity, the Lord will remove even the light in which we rejoice for a season, and our homes will become desolate, and our beloved country, like the solitary Ephesus, a place for foxes to dwell in. Think not in the day of prosperity that we shall never be moved. Ephesus was the capital of the pro-consular Asia, the resort of all that was great and distinguished in that part of the east; and yet it is become as a desert, and a thousand years of desolation are already marked upon its plains. Let us never imagine that an overflowing population without the fear of God, a flourishing commerce without the divine protection, or a civilized legislation without Christianity, will be enough to maintain us in a palmy state of national wealth: in one short century the Lord can unpeople cities, destroy the stately ships, and bring to nought the assembly of law-givers, if his righteous judgment be despised. He has in his power the plague and the pestilence to unpeople the land, the enemy on all sides to destroy the weapons of war, and the violence of the multitude when he pleases to let it pour forth, to upset both kings and law-givers; and it ought never to be said, "Behold, we stand; we shall never be moved:" for they only stand fast who

* The ruins of Ephesus belong to three distinct periods: the most remote is the age of Alexander the Great, for nothing except some of the walls appear to have escaped the ravages of the great fire which took place at his birth. The second period is the Roman, when temples were raised to the honour of the Emperors. The third is the age of decline, when Ephesus, becoming the seat of general councils, received the attention of the Greek emperors. Churches were built out of the ruins of baths, temples, and porticoes, and as an ecclesiastical city it flourished until the end of the sixth century; the ruins, therefore, are either Greek, Roman, or ecclesiastical, and it is not difficult to make the discrimination in examining them upon the spot. The Greek remains are found chiefly in the original line of walls and towers. The Roman and ecclesiastical are often blended together, exhibiting a fine material combined with coarse sculpture. The ancient city stood upon Mount Prion and the west portion of the Corissus, and occupied the narrow valley between them. The famous temple of Diana was built in the flat ground, about one quarter of a mile from the roots of Mount Prion (compare Pliny xxxvi. cap. 14, and Strabo, tem. ii. p. 909). On the spot corresponding to this distance, is an immense mass of ruins rising from out of the sedges. These ruins consist in masses of brickwork standing on foundations of stone, and appear to be the remains of a large church. Some buttresses, on which the arches apparently reposed, remain at their original distances, and there are indications of steps. The edifice has stood in a quadrangular enclosure, not unlike that which surrounded the metropolitan church at Patras. The conclusion is, that Justinian, or some of his successors, built a church upon the site of the great temple, and probably made use of the old materials. For the other ruins of Ephesus, see *Greece and the Levant*, vol. ii. pp. 61-63.

do the works of God ; and the city of Ephesus with its Christian church is our witness and our warning. Let us therefore, brethren, every one remember from whence we are fallen, and repent and do the first works ; then shall we have peace with God through our Lord Jesus Christ, and contribute our portion to wards rendering our church and nation the joy and glory of the earth, which may the Lord defend and prosper.

Miscellaneous.

SWEDEN.—CARLSTAD.—Sabbath is calculated in Norway and Sweden to begin, similar to the mode of the Jews, on Saturday, commencing at six o'clock at night, and ending at the same hour on the following evening. Thus, after the expiration of this hour, the inhabitants, like Romanists after their mass, indulge in every kind of amusement, and repair to the theatre. Having occasion to visit a family here on Sunday evening, how surprised I was, nay shocked, to see a minister of the church I heard a few hours before preach in it, sit down, deliberately and keenly engage in a game of whist ! Was this, I ask, keeping the sabbath day holy, as all are commanded to do under the thunders of Sinai, and those denunciations of the God of heaven in commemoration of finishing his works and "resting on the seventh day ;" besides, to keep alive the resurrection and ascension of the Prince of Life to the right hand of the Majesty on high ? Compare this with the marked manner in which the Lord's day is so solemnly kept north of the Tweed, and where an act was passed by the Scottish parliament, expressly declaring that the clergy in that country who played cards, dice, or danced even on any day, should be deposed as altogether scandalous to the gospel.—*Travels in Sweden and Norway, &c., by W. Rae Wilson.*

ICELANDERS.—In stature the Icelanders are considerably above the middle height, and though not remarkably slight, I should say they were altogether a spare people. This only refers to the male part of the population, and may, perhaps, be attributed to their clothes fitting rather tight to their persons. The women, on the contrary, exhibit the reverse, and are rather plump. Both sexes are fair, but I was rather disappointed at finding that white hair, instead of being universal, is by no means as common as in Scotland and Denmark. The women keep their good looks longer than might be expected from the rudeness of the weather, and have a much livelier cast of countenance than the other sex. The men occasionally wear their hair long, but not so commonly as the Swedes ; nor do I recollect more than two or three instances of the beard being allowed to attain a patriarchal length, though it is not at all unusual to see it verge towards it through neglect. In the character of the Icelanders I should say gloom prevailed to a great degree, and certainly the first impression on a stranger's mind will not be favourable to them. His patience will often be put to the test by their dilatory habits, and his temper will be further tried by their manners, many of which are very disgusting—such as transferring milk from one bottle to another through the medium of their mouths, and several other customs too offensive so be particularized ; but he will find much honesty and wish to oblige, when it is in their power. Their hospitality should rather be measured by their wish, than their ability to treat guests well. Of pride they are by no means deficient ; and they add to it a great degree of stubbornness, which they mistake for independence ; and, though rarely warm, they are always courteous in their manner. As regards their intellect, they are above mediocrity, and

only want room to exercise their talents, which cannot be denied them, when we call to mind that the first living sculptor, Thorwaldsen, is an Icelandic.—*Dillon's Iceland.*

CHANCEL BUILDING.—Bishop Griswold, in his address to the convention of the eastern diocese, that was recently held in Boston, speaking of St. Stephen's church, Providence, observes—"I was pained in noticing the uncouth and inconvenient arrangement of the chancel. I trust that none in this convention need being reminded of the absurdity of going back to the dark ages of Christianity for the models of our churches, or for the manner of worshipping in them, or of adopting any of the fooleries of ignorance and superstition. God requires us to act as rational beings, and not as idolatrous heathens. All the services should be performed in a place and manner the most commodious to the minister and people. Whether he preaches or prays, or administers the ordinances of Christ, he should be in the view of each and all of the congregation present. And in prayer it is quite as fitting that he should face them, as that they should face him. To turn from them to the communion table, implies the supposition that God is particularly present there, and sanctions the abominable doctrine of transubstantiation. God has promised to dwell in the hearts of his worshipping people, and Christ has expressly declared that, where a few of them are gathered together in his name, there he is in the midst of them. We are sure, then, that Christ is, by his Spirit, among the people ; but we have no assurance that he is on the table, more than in any other part of the church. Our bodies are the temple of the Holy Ghost : but God has no visible representation on the earth, and forbids our making any—his likeness is to be formed in our hearts. 'Let us not look back to Egypt, lest we perish in the wilderness.'"—*American Episcopal Recorder.*

IMPROVEMENT OF TIME.—The celebrated earl of Chatham performed an amount of business, even minute, which filled common improvers of time with utter astonishment. He knew, not merely the great outlines of public business, the policy and intrigues of foreign courts, but his eye was on every part of the British dominions : and scarcely a man could move without his knowledge of the man and of his object. A friend one day called on him when premier of England, and found him down on his hands and knees, playing marbles with his little boy, and complaining bitterly that the rogue would not play fair ; gaily adding, "that he must have been corrupted by the example of the French." The friend wished to mention a suspicious looking stranger, who, for some time, had taken up lodgings in London. Was he a spy, or merely a private gentleman ? Pitt went to his drawer, and took out some scores of small portraits, and, holding up one which he had selected, asked, "Is that the man ?" "Yes, the very person." "O ! I have had my eye on him from the time he stepped on shore." All this was accomplished by a rigid observance of time, never suffering a moment to pass without pressing it into service. No one will try to improve his time, unless he first be impressed with the necessity. Remember that, at the very best calculation, we can have but a short time in which to learn all, and do all that we accomplish in life.—*Todd's Student's Manual.*

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THE LATE BAPTISM AT WINDSOR.

Does it never strike the mind of a Christian that there are some moments when all controversy should be hushed, and every thing tending to disturb the unity of the church particularly avoided? Are there not some seasons when a hallowed recess from the ordinary differences of feeling should be made among us, and every dispute silenced before the breath of universal prayer? Is there no authority demanding such a compact of devotion on special occasions; and, if so, are we not responsible for our observance of it? Alas! it is but too seldom that such reflections are made, and that responsibility of such a kind is felt. We live on, too much under a round of general convictions, arising from circumstances which are continually pressing themselves upon our attention; passing from day to day and from sabbath to sabbath in the midst of perpetually recurring duties; regarding ourselves too much as individuals, keeping only our individual observances, realizing only our individual responsibilities. We forget there are extraordinary occasions when this should cease, when, no longer detaching ourselves from the mass, we should unite in a common cause, breathing but one spirit, feeling but one duty. It is not difficult to observe this oneness in a worldly sense; for the multitude are always ready to join in schemes of carnal excitement: they are pleased with a public holiday and gratified by public licence. But we are now taking a higher estimate of the matter. There is a sanctifying influence upon the hearts of Christian men which softens down all the unevenness attending worldly-mindedness, and, supplying them with spiritual

life, throws a heavenly calm over every vicissitude. And, as this is true in general, so it is in particular—even upon such occasions as those here spoken of. But then it is too often an individual affection; it thrives separately rather than aggregately; it does not spread from one to the other in a current of sympathizing interestedness; it is not suffered to lie upon the heart of each, as if, link by link, it formed one great spiritual chain, binding all in lively fellowship and national communion. Yet such should be the case. We have our national as well as our individual duties, and we can no more escape from the one than the other.

It is often overlooked that a nation, though made up of many, is yet one; and that its affairs, though conducted by a part, induce yet the responsibility of the whole. Consistently with which, we find that national sins are visited by national judgments. Why, for instance, was cruel Saul given to the Jews? As a national curse, because they were dissatisfied with the government of God, and so committed a national sin. Why came a famine for three years in the land of Israel during the time of David? Because of Saul's cruelty to the Gibeonites, as the Lord said when David inquired of him—"It is for Saul, and for his bloody house, because he slew the Gibeonites" (2 Sam. xxi. 1). Why came three days of pestilence in the reign of David? Because of the sins of Israel; for "the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah" (2 Sam. xxiv. 1). Nor is there any thing to be wondered at in this treatment. God is pleased to regard a nation in the light

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of an individual moral agent, having responsibilities of its own, which, if not religiously discharged, need some corresponding punishment: and this punishment can only be inflicted in the present world, because in the world to come, unlike any other moral agent, it has ceased to exist. All this is sadly overlooked, and needs to be frequently enforced. But truly it is enforced daily. If we would but attend, there are more pathetic and powerful appeals to every one of us than any which paper can set forth. There is that which affects our own welfare—poverty, discontent, licentiousness, divisions—all that can speak to us through the organs of flesh and blood, and in letters of the most darkening reality.

These remarks have been occasioned by the late solemnity at St. George's chapel, Windsor, where the infant, who is at present heir to a mighty kingdom on earth, has been made the probationary heir of a far mightier one in heaven. It is that the blessings of this solemnity may be duly realized, which demands our national intercession. And herein we may remember for our comfort that baptism is the Lord's ordinance, and therefore always has his approbation and good-will, his presence ever attending it. We need prayer for faith to apprehend more fully and rely more firmly upon this truth, that it may strengthen us in the future, when hope may else seem dark, and give us fresh zeal in continuing to offer up our incense to the Most High. We may depend upon it, a great deal of our spiritual weakness results from not sufficiently taking hold of our covenant promises. Let us endeavour to get rid of such faintness on the present occasion, for it is no ordinary privilege we enjoy. How much of our own happiness as a nation depends upon the spiritual welfare of this infant! Shortly he will have risen into manhood, if the Lord spare him to us; and then on the throne will he not be either a curse or a blessing? There can be no neutrality of influence in any station of life or sphere of action; much more there, where the former is so exalted and the latter so extensive. How great, then, should be our national exertions in the unseen agency of spiritual supplication, that this influence may be directed in the right way. The events of the times point most significantly to the future as pregnant with many trials. He will need much support from on high. O how delightful if but one pulse would beat through the people, warm with a burning emotion of true Christian loyalty! How imposing the thought of their acting, as it were, a sponsor to this child! Without doubt we ought to do so. Let us act up to our duty then, remembering the importance of our own responsibilities, and the blessed-

ness of knowing that the "shields of the earth belong unto God," and therefore are subjects of his especial care.

J. H. T.

SCHISM.

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No. III.

It is often said, "it is an easy matter to talk of unity, but it is what never was or can be in the Christian church." This is not true; for there was a time when a real and solid union existed among the apostles and other believers of the early Christian church. The apostles "were continually in the temple, praising and blessing God" (Luke xxiv. 53). Here was no disunion, but sweet and joint fellowship and communion with Christ their Lord and Saviour, and with one another; and their peaceful temper and heavenly disposition we should imitate. Again, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts i. 14). "And, when the day of pentecost was fully come, they were all with one accord in one place" (Acts ii. 1). When their numbers had increased to 3,120, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts ii. 42). And, when they had increased 5,000, "the multitude of them that believed were of one heart and of one soul" (Acts iv. 32). Here they were all of one mind and one practice; here was nothing like the scheme called comprehension, so much talked of by dissenters, which is an agreement to unite, yet allowing every one to follow his own ways. This would indeed be unity without uniformity, essence without existence, mere words and notions, and nowhere to be found in nature. This would be to exalt humour and caprice above God's law and reason and justice, to follow our own will rather than the commands of Jehovah, and to make religion consist wholly in interest. Because it leaves men to act as they please, it must necessarily form a system or systems exclusive of certain parts, and in some instances of the whole, of scripture. Sectarianism seldom embraces the whole truth; it almost always makes a dead letter of some part of living inspiration; it forms a kind of apocrypha within the inspired canon; and it always looks with suspicion and dismay on those parts of God's word which thwart its plans and its fancy. Well might the primitive Christians and early fathers of the church abhor and detest the awful sin of schism, which they declared excludes from the kingdom of heaven: "They that do such things shall not inherit the kingdom of God" (Gal. v. 21). St. Augustine, in his eleventh sermon on Matt. xii. 32, makes schism the sin against the Holy Ghost, which shows how heinous it was considered in his time. Scriptural unity then is more than comprehension, or mere assent to unite: it is unity in the faith; it is unity in action, affection, discipline, worship, and communion. Otherwise the Novations and Donatists would have been one, as they professed the same faith, while they differed in discipline. The Christian church is a communion (1 John i. 3, 6, 7); and is shown to be so from her eucharistic communion (1 Cor. x. 17). To preserve this communion inviolate, prayer must be made to the Holy Spirit for purification of heart, and the extinction of all pride and self-will. It was a principle among the Romans, a brave and wise people—*donare inimicitias reipublice*—to give up and sacrifice their private enmities and quarrels to the public good, and the safety of the commonwealth.

And nothing can maintain the church of God amongst us, but such conduct among ourselves (see abp. Tillotson's works, fol. ed., vol. i., p. 175).

Now, taking the divine scriptures for our guide, do they teach us to consider schism as a good or an evil? Certainly as an evil; and it may be safely considered an exotic, for Christ said, "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matt. xv. 18). The propagators of schism and false doctrine are "withered branches" (John xv. 6); "false apostles, deceitful workers, transforming themselves into the apostles of Christ;" they are "false brethren" (2 Cor. xi. 13, 26); "false prophets" (Matt. vii. 15); "false brethren unawares brought in" (Gal. ii. 4); and "grievous" and "ravelling wolves" (Acts xx. 29; Matt. vii. 15). Sects are pieces cut off, and, like rays of light separated from the sun, they soon become extinct. As a stream cut off from any connexion with its source, they at last fail. The history of the Christian church teaches us this lesson. The numerous sects that existed in former times have passed away, and many have scarcely left their name behind them. And the present state of dissent in this country affords a powerful and instructive warning to every reflecting Christian. The state also of the churches abroad, which at the reformation overlooked scriptural truth, and disregarded that apostolicity to which our national church so wisely adhered, reminds us of the same fact. "At first they looked flourishing and green, but how are they now? Are they not withered and dead? And is not the poison of Socinianism, or semi-infidelity, corroding even their withered substance? And what is the state of dissent in this country? Where are all the old nonconformist churches which once looked so flourishing and green? The 'Eclectic Review' (Feb. 1832, p. 109) tells us, that out of 258 old nonconformist churches, no less than 235 of them are now withered and dead—now unitarian or Socinian. And what are the remaining twenty-three, but mere 'fossils of society?' And look at the state of the independent societies at the present moment; are they not, as a dissenter justly remarks, 'in a position the most undesirable to a well-ordered mind?' (Remarks, &c. p. 9). There are, to be sure, some exceptions, but then what guarantee is there for their continuing in their present state?" (Letters by L. S. E., p. 124.)

Schism, which is a great sign of carnality (1 Cor. iii. 3) is excused in some measure by certain dissenters, who say it does not mean actual separation into distinct communions. Dr. Owen earnestly contends that it signifies no more than division and contention among the members of the same church, without the breach of church communion; and therefore separatists are not properly schismatics. But I do not know what he gains by this, when separation in the apostles' days was looked upon as a much greater evil than schism, and that none but heretics, or apostates from the truth of Christian doctrine, were in those days guilty of it. That there were divisions from the church in the apostles' days we learn from St. Paul's epistle to Timothy: "For of this sort are they which creep into houses (no doubt to hold secret and illegal meetings), and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith" (2 Tim. iii. 6, 7, 8). They opposed themselves against the apostles of Christ, who were the only teachers, with those they appointed, of the true religion; and were that to the Christian church which Moses was to the Jews; which plainly signifies that they set themselves up against the apostles, and gathered churches in opposition to them. Of such separatists St. John speaks, whom he calls antichrists. "Little children, it is the last time (the

last hour of the Jewish church, or it is the last dispensation); and, as ye have heard that antichrist shall come, even now are there many antichrists (persons in opposition to Christ); whereby we know that it is the last time. They went out from us, but they were not of us; for, if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (1 John ii. 18, 19). Where the apostle expressly affirms that they went out from them, i. e., forsook the Christian assemblies; by which he proves that they were not of them, i. e., that they did not belong to the same body and society, but had entertained such doctrines as were destructive to the Christian faith; for otherwise they would not have separated from the Christian church. Now this necessarily supposes that Christian communion is so indispensable a duty, that no man can carelessly separate from the Christian church, without at least bringing his Christianity into question; that nothing can reasonably tempt men to a separation, but their renouncing some great article of the Christian faith; nor can any thing justify a separation, but such corruptions as destroy the faith once delivered to the saints: for otherwise there had been no force in the apostle's argument to prove that they were corrupt in the faith from their separation (see the Introduction to Dr. Sherlock's practical discourse of religious assemblies.)

If dissenters say they are not schismatics, which they do (see T. Binney's "Dissent not Schism"), on what scriptural grounds do they justify their being separatists? Truly they are in a dilemma, as well as the Romish separatists. Only error in fundamentals, gross superstition and idolatry, can justify separation. But our church is free from these evils, which, as the "Eclectic Review" says, "it cannot be denied, professes the life-giving doctrines of the gospel, favours every great principle rescued from Rome by the reformers, and puts into the lips of the people a language of devotion unrivalled in majesty, beauty, propriety, and comprehension" (Dec. 1829). Lack of ministers, deficiency of the means of grace, and the abuse of the ministration of holy things, and the scandal occasioned thereby, do not justify division; for faithful and pious adherence to the church would rectify these and all other evils: it would enforce discipline, discipline would correct abuses, and correction would effect reform. But carry out dissent, of whatever kind it may be, into practice: it issues in endless divisions, creates confusions, and makes men infidels! "Dissent is a sort of outlet from the fertilizing river of Christianity into the dead sea of infidelity" (Preface to Letters by L. S. E.). "Our dissent," says the "Eclectic Review," "is itself fraught with dissent, and breaks and breaks again into distinct masses, as often as any excitement, local or general, puts the body in motion" (Sept. 1831, p. 192). Had Phineas retired from the church, the plague would not have ceased. Had our blessed Lord retired from the temple service, because the place was polluted by selling doves and changing money, he would have allowed imperfections and abuses to have remained. But, elevating his zeal to the occasion, he made "a whip of small cords," and corrected their desecrations (see Budd's Exposition of the Thirty-nine Articles, pp. 205-207). It would be well to follow the advice of Ignatius to the Philadelphians: "As becomes children of light and of truth, flee divisions and false doctrines; for, where the shepherd is, there do ye as sheep follow him."

Now it would appear that the different sects among the Jews did not separate into distinct assemblies for worship, but all worshipped at the temple; as even the Christian Jews did while the temple stood, as it appears from what happened to St. Paul at Jerusalem, the last time he went thither (Acts xxi. 20, 24); yet they were distinguished by different opinions, rights, usages, and schools; and, which is usually the effect

of such distinctions, by different interests and affections (Dr. Sherlock, p. 10). But we are in a far worse condition; we have endless sects, with endless conventicles. The primitive Christians allowed no separate assemblies, no congregations but what met in the public church. "If any man took upon him to make a breach, and to draw people into corners, he was presently condemned, and a suitable penalty put upon him. When Eustathius, bishop of Sebastria (a man pretending to great strictness and austerity of life) began to cast off the discipline of the church, and to introduce many odd observations of his own—amongst others, to condemn priests that were married to fast on the Lord's day, and to keep meetings in private houses, drawing away many, but especially women (as the historian observes) who, leaving their husbands, were led away with error, and from that into great filthiness and impurity: no sooner did the bishops of those parts discover it, but, meeting in council at Gangra, the metropolis of Paphlagonia, about the year 340, they condemned and cast them out of the church, passing these two canons among the rest: 'If any one shall teach that the house of God is to be despised, and the assemblies that are held in it, let him be accursed: If any man shall take upon him out of the church privately to preach at home, and, making light of the church, shall do those things that belong only to the church, without the presence of the priests, and the leave and allowance of the bishop, let him be accursed.' Correspondent to which the canons called apostolical, and the council of Antioch ordain, that if any presbyter, setting light by his own bishop, shall withdraw and set up separate meetings, and erect another altar (i. e., says Zonaras, keep unlawful conventicles, preach privately, and administer the sacrament) that in such a case he shall be deposed, as ambitious and tyrannical, and the people communicating with him be excommunicated, as being factious and schismatical; only this not to be done till after the third admonition" (Dr. Cave's Prim. Chris., part i., chap. 7, p. 110). There are many at present who go either to the church or the meeting house, as their fancy suggests. Now it is quite clear when they communicate with us occasionally, they might do so easily always, and escape the sin of schism. It was never thought lawful till these late days to separate from a lawful communion, though there might be acknowledged defects in it; and in what communion is it not the case? The Brownists separated from us, calling our worship and government unlawful, idolatrous, and anti-christian—things more easily said than proved. They objected to forms of prayer; yet it appears they had them in the apostles' days, although St. Chrysostom says there were then gifts of prayers, and hence not so great a necessity for forms. They objected to what they called carnal ceremonies, but these afforded not just cause for division. The church in St. Augustine's time almost groaned under ceremonies, yet he did not separate (epistle to Januarius, p. 213), nor should they; they charged the church with injustice, but, as this is an infringement on the rules of natural or civil right, it cannot be so easily proved. But the old nonconformists, who thought they could not conform as ministers, conformed as laymen, both in prayers and sacraments; they condemned schism, and proved that communion with the church of England was lawful, and therefore that separation was sinful. "And I dare challenge (says Dr. Sherlock) any man to show me, from the first beginnings of Christianity, that ever it was thought lawful to separate from a church where we might communicate without sin," p. 161 (see also pp. 181, 185, 243). How is it then that, schism being carnal, so many are disposed to look for the best men among schismatics? We see in what esteem our church was held by the nonconformists, as it appears from the following extract

from Howe. "We, for our parts, who, because in some things we conform not, are called nonconformists—whereas no man conforms in every thing—are not allowed to be counted members of this church by those that take denominations, not from the intimate essentials of things (as sameness of doctrine, and the institutions of Christian worship), but from loose and very separable accidents. Yet, thanks be to God, we are not so stupid as not to apprehend we are under stricter and much more sacred obligation than can be carried under the sound of a name, to adhere to those our reverend fathers and brethren of the established church, who are most united among themselves, in duty to God and our Redeemer, in loyalty to our sovereign, and in fidelity to the protestant religion; as with whom, in this dubious state of things, we are to run all hazards, and to live and die together. And we cannot disallow ourselves to hope that our reverend fathers and brethren will conceive of us, as humbly dissenting from them without diminution of that great reverence which their real worth claims from us, and without arrogating any thing unduly to ourselves on that account. For, though we cannot avoid thinking we are in the right in those particular things wherein we differ, yet at the same time we know ourselves to be far excelled by them in much greater and more important things" (Portfolio, p. 343).

If we look at scripture we see the sad effects of disunion. Satan first broke the unity of heaven, and was cast down to hell. Cain, being of that wicked one, fell into envy, and slew his brother in a quarrel which was altogether of a religious kind; he went out from the presence of God, i. e., from the church as it then was, a fugitive and a vagabond in the earth; and built a city (because, as Dr. South wittily observes, there was not yet a city built for him to pull down), in a state of separation from that part of his family in which the church was continued in the line of Seth. The schism of Cain was continued till the flood came and destroyed them all; corruption having become general through the intermixture of the members of the church with the posterity of Cain, the people of the schism. The crime of Korah and his company, of Jeroboam and the ten tribes, was wholly that of schism. The man of God (1 Kings xiii. 8-9) was sent to Bethel, the conventicle of the calf, and because he ate and drank there, contrary to the command given him, he was slain for it (ver. 23). The Samaritan schismatics were reckoned among the heathen by our Saviour—"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. x. 5). Uzziah, though king, was struck with leprosy for intruding into the priest's office, and cut off from the house of the Lord (1 Chron. xxvi. 21). Schism, it is clear, partakes of the nature of spiritual adultery. The ark of Noah was a figure of the church: there can be no salvation out of the church, in the same way that there could be none out of the ark. Christ's seamless coat was not divided, which signified the unity that should exist in the church. Ahijah (1 Kings ii. 30-31) rent his new garment into twelve parts to show that there should be a schism among the tribes. Rahab was ordered to gather all her friends into her house, that they might be saved; if any were found without, they were to perish (Josh. ii. 18). The paschal lamb was to be eaten in one house; none was to be cast out. The old Jerusalem was a pattern of the new; there was one temple and one altar: all the rest of the world were without. The church of Christ is a fold of sheep under the protection of the Great Shepherd of men's souls; if a sheep strays, it is in the way of the wolf. The word "disorderly," in Greek, *draxaroc*, is found four times in the New Testament, viz., 1 Thes. v. 14, 2 Thes. iii. 6, 7, 11. It is a military term, signifying out of the ranks, and appears in every instance to have reference to schism. "We exhort you, brethren, warn them that are un-

ruy"—that are out of the ranks, and have ceded to schism and disorder. "Withdraw yourselves from every brother that walketh disorderly" (*ἀράκτως*), out of the ranks. "Yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you"—we created no schisms. "We hear that there are some which walk among you disorderly" (*ἀράκτως*), who do actually form schisms, "working not at all, but are busy bodies." "Schism (says Bacon) in the spiritual body of the church, is a greater scandal than a corruption in manners; as in the natural body a wound, or solution of continuity, is worse than a corrupt humour" (Sentences V. iii. p. 295), (see Dr. Horne as in Scholar Armed, vol. ii. pp. 320, 326). Cecil says—"To divide for truth is martyrdom, but to divide for straws is schism." Ridley said, "I know that the unity of the church is to be retained by all means, and the same to be necessary to salvation" (Works by Parker Society, p. 120). Abp. Sandys said—"It is lamentable that the gospel of peace should bring forth schism. This is both slanderous and undoubtedly perilous to our profession" (Works by Parker Society, p. 381).

Let us pursue the same course with modern dissenters in all subjects where we have God, and right, and the verities of our holy religion on our side, as St. Paul did with the erroneous Judaizing teachers in the church of Galatia—"To whom (says he) we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you" (Gal. ii. 5). Our duty it is to show the superiority of our church by a more uniform and steadfast reliance on the Redeemer, by cultivating more assiduously every good word and work, by praying more constantly for the directing and purifying influences of the Holy Spirit, and by showing a more unreserved devotedness to God. We must not give place to them at all, either in the doctrines or polity of our church. In kindness and love let us never be inferior. The best, most prudent, and safest way of acting towards them is never to conceal or yield an essential point, but in all humility and pious firmness to make an honest and open declaration of our principles. Because to yield to them, or to favour in any way their errors, is but to encourage them, and affords us no rational ground for concluding that we shall gain them. Concession encourages encroachment by further demands. By yielding, we make duty, reason, religion, and established laws bend and give way to men in matters where no injustice or inexpedience can be shown, but where they should submit and obey. By yielding we encourage pernicious incurable schisms to satisfy persons who could never yet agree among themselves about any one thing or constitution so as to rest satisfied.

And now what remains but that we pray for our church, that she may be long preserved among us, that her pious and faithful children may increase in every quarter, and that she may be settled upon the best and surest foundations of purity, peace, godliness, and order, that neither the evil designs of those within or without her, nor the gates of hell, nor all within them, may ever prevail against her (See Dr. South's Sermon on Gal. ii. 5). "Now the God of patience and consolation grant us to be like-minded one toward another according to Christ Jesus, that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. xv. 5, 6).

WHAT DO THE PARSONS DO?

No. VII.

THE BISHOPS.

In a day or two after our former conversation, my dissenting friend and myself had an opportunity of returning to the subject of "the working clergy."

He confessed he had been led, on consideration, to see that my former statements were not without foundation. "But," says he, "as to the bishops, surely you cannot rank them among the working clergy? and, without wishing at all to enter on the subject of episcopacy, to which, from conviction, I am opposed, I often wonder why the government has not interfered to reduce their enormous salaries, and consequently their princely mode of living. I think they would be of greater service to the church if they were not so well paid, were fewer in number, and were required to undertake some portion of parochial duty*."

"Well then," I answered, "the legislature has interfered in some cases to lower, and in other cases to raise, the emoluments of the bishops. There was unquestionably a great disparity in their incomes, which was necessarily productive of many evils, and the income was by no means proportionate to the duty. This led to frequent translations—in itself a mischief. It rendered it necessary that other preferments should be held in *commendam* with the emoluments of the see, also an evil. There is no doubt a person will be more likely to set about the duties of his situation, if he conceives it is permanent, and if his mind is not distracted with other business. On this ground, as well as others, I conceive the new arrangement will be beneficial."

The following statement from Mr. Harford's life of Bishop Burgess, strikingly illustrate the truth of these remarks:—"The revenues of the see (St. David's) had, in the course of time, become so much straitened by alienations, encroachments, and spoliation, more especially at the period of the reformation, that their average produce in 1804 amounted only to 1200*l*. Without the retention therefore of his stall at Durham, bishop Burgess could neither have met the needful expences of such an extensive diocese, nor have exercised that enlarged charity and that kind hospitality for which he was so distinguished. He found the see, in all important particulars, in a neglected condition. Too generally, indeed, it had been regarded as a stepping-stone to preferment—a prospect fatal to the conception, and still more to the prosecution, of any continuous and well organized system of improvement. 'If I had looked for translation,' said the bishop, 'after I was appointed to St. David's, I should have done nothing.' So far was any such wish from his thoughts, that he was known again and again to say, in the course of the twenty-two years during which he held the bishopric, that he should be content and happy to live and die there." And after all, the income of the majority of the members of the episcopal bench, even when it is raised to the average, cannot be esteemed very exorbitant; and "I think," added I, "there is much good sense in the remark of your friend Mr. Angel James, of Birmingham, in his 'Christian Fellowship,' though, to judge from his writings, he is an implacable enemy to the church, when he justly says, 'After all the sneers of profanity and infidelity on the subject of a well-paid, well-fed clergy, the authors of the sarcasm would be very loath to exchange situations with the greater number of those who are the objects.' And I think this applies in some degree to the case of the bishops. Many a temporal peer and many a wealthy commoner, whose income, not life-rent, may have been six-fold that of the average of the episcopal bench, and who seldom gave out of their abundance to any good work, have been ever ready to cry out against the wealth of the heads of the church."

"Angel James," answered my friend, rather

* As matters now stand, not a few of the bishops have parochial responsibilities—the very thing here desired; and yet it is notorious that this very circumstance has repeatedly called forth abuse.

gruffly; "why I hope you do not intend to mix me with"—

"Pardon my remark, my good sir," was my reply, "and my somewhat rude interruption:—I know your feelings well. Now consider among other necessary expences of a bishop—I say necessary—the journeys he has to take, the attendance in the house of peers, of residence in London in a way not unsuitable to the rank of a member of the upper house, the repairs he must keep up; consider what is almost necessary—hospitality of living, however plain, still expensive even with the greatest economy; unceasing calls upon his purse. Is there a public charity, I would ask, set on foot in a diocese? is there a new church to be built? is there a school to be founded?—the bishop's donation is expected as a matter of course—that of others is uncertain, the bishop's is sure. And why sure? Because experience has shown the bishop's liberality; and this from his own diocese alone. But then a bishop is somewhat of universal property. Look at the subscription lists of national charities, of the great religious societies, at the perpetual subscriptions for casual emergencies; and verily he must be a cavalier indeed who could have the effrontery to say that episcopal wealth is lavished on self-gratification, or all directed in a channel for the enrichment of the bishop's family. Much of course will depend on the disposition of each individual, on his peculiar circumstances: he may be a bachelor, he may be married, or a widower without a family. What the last can do with ease, a man with a family cannot do; and, though it would be most unjust for him to board up with niggard hand the whole of his income, still is he bound to provide for those of his own house. It should never be forgotten by laity as well as clergy, that all clerical income is life-rent; that the incumbent of a living, say of 500*l.* a year, without private fortune, stands on a very different footing from the man whose property yields him an annual revenue to the same amount. The laity should make allowance for this, and the clergy should bear it in mind; many of whom are too apt to live up to the full value of their livings, regardless of the consequences of leaving a family unprovided for, without those precautionary measures of life insurance which are not only prudent, but which are a positive and imperative duty. I know no more melancholy scene than that of a clergyman's widow and family compelled to leave the parsonage house, with all its pleasant comforts and endearing remembrances, with perhaps scarcely enough to enable them to take up their quarters elsewhere, and with a load of dilapidations to pay". Much also must depend on the value of the see; for it would be gross unfairness as matters now stand, to expect that all bishops can contribute to any charity the same amount. It was a princely act of bp. Barrington, in 1809, to apply the immense sum of 60,000*l.* received as a fine, to the fartherance of religious institutions in his diocese. What other bishop could have done the same?"

"Well," said my dissenting friend, "I am willing to allow to the full what you say as to the contributions of the bishops; I am convinced that in this way they do a great deal, but I am talking of their actual work. They do not preach enough—I mean the most of them. Some certainly do."

"Why," was my answer, "a bishop may do a great deal, though he may not preach a great deal; you can have no notion of the labour of some of them, espe-

cially those who have the superintendence of the larger sees. Only conceive what must be the daily morning business in the way of answering letters alone, and many of them very frivolous, in such a diocese as that of London, or Chester, or York, or Lincoln. The innumerable subjects to which a bishop's mind must be directed in the space of a few hours—the very thought of it is enough to distract the brain; and it is generally expected that the answers shall be written by the bishop himself. And then are there not incessant calls on business strictly ecclesiastical?—plans and specifications of churches, tithe commutations, ordinations, confirmations, consecrations, parliamentary attendance, attendance at public meetings, and a mass of other business. The marvel to me is, how many of the bishops—and some at an advanced period of life—ever get through their work at all; how they ever have a moment for relaxation, for private meditation and devotion, for reading, for reflection, for requisite attention to their domestic concerns; and yet we know that in addition to all this, many are most indefatigable in pulpit ministrations, and fall not far short in this respect of the celebrated Toby Matthew; that many are at the same time adding materially to the theological literature of the country. It would be invidious to mention names of living prelates, but it should be known that, during twenty years immediately following the late bishop Burgess's elevation to the see of St. David's, he published no less than 72 treatises, having published 25 before; and that subsequently to that period, while at St. David's and at Salisbury, a vast number. How will any man say that he was not a working, though not precisely a preaching bishop? I refer to his case particularly, because I have heard it unblushingly affirmed that he was not often enough in the pulpit. Whether he was a working bishop or not, let the clergy of Sarum and St. David's tell; let Lampeter college speak to the fact. I would have you ransack all the annals of nonconformity for one instance approaching to this."

"Do not be severe, my good sir," said my worthy friend; "I am more and more convinced that there are working bishops as well as working clergy."

The increase of energy in the church—admitted by its opponents, but a source of unfeigned joy and matter of much thankfulness not only to its members, but to many conscientious nonconformists without its pale—has necessarily brought with it a vast addition of labour. Surely the unmeaning cry, "Ye are idle, ye are idle," should no more be heard. The episcopal

* I cannot but urge upon the clergy the propriety of troubling their bishop as little as possible; to apply to him of course on all matters of importance, but not unnecessarily to add to his overwhelming business. This is a point to be attended to. Clergymen often write on the most trivial occasions. They are out of temper with some petty occurrence—off goes a letter to the bishop. Some neighbouring minister has inadvertently visited the sick in their parish, the bishop of course must be informed of it. Some poor child has entered a school in a neighbouring parish; the church is consequently in danger—the diocesan should not remain ignorant of the alarming fact. Some itinerant Wesleyan has expounded the scriptures, and then it will seem energetic and active to inform his lordship of the fearful inroads of *Calvinism*? The churchwardens won't agree to some repairs; the rural dean lives in the next parish, and the archdeacon's visitation is the following week, but there are some fidgety minds that won't be satisfied with this—the bishop must be written to: like the clergyman who, in the time of franks, wrote to his bishop on the most trivial occasions, for two reasons—the one that the franks received gave him importance at the post-office, and also the cover, carefully preserved, were stuck all round an old portrait of bishop Laud over the fire-place in his dining-room.

+ Toby Matthew, archbishop of York, who died 1698, kept an account of all the sermons he preached; by which it appears that while dean of Durham he preached 721 sermons, when bishop of Durham 550, and when archbishop of York 721, in all 1,992 sermons. Preferment never once induced him to desert from his duty, and there was scarcely a pulpit in the dioceses of Durham or York in which he had not preached. Notwithstanding he was so industrious, it is rather singular there are none of them in print.

* With reference to the subject of the law of dilapidations, it is to be desired that some change should take place. It is often a very heavy tax upon the clergy to keep up their parsonages in thorough repair, especially when those houses are built in a style far beyond the value of the living, as is not infrequently the case. A clergyman of private fortune builds a house suitable to that fortune; his successor may depend entirely on his clerical income, and I am not aware that, as in the case of rebuilding, he is enabled under Gilbert's act to borrow money for simple repairs.

charges of the last few years have been not only cheering, as indicative of a vast increase of spirituality in the church—as conveying much wholesome instruction, and energetic and needful admonition, but in many cases as affording much most valuable statistical information; both with respect to the formation of schools, the increase of attendance at public worship and at the table of the Lord, and the erection of churches: to this latter point I shall now confine myself, as I intend it shall form the subject of another paper. Now there have been erected in the diocese of Chester alone, since the appointment of the present bishop in 1827 to the period of his recent charge during the last year, 170 additional churches; previous to which many had been consecrated by his lordship's predecessor, the present bishop of London, who, since his translation, has consecrated a number rapidly advancing to that stated. In the diocese of Winchester 59. In these dioceses numerous churches are at the present time in progress of erection. Now here is one little item of the labours to which a bishop is exposed. I grant I have taken the cases of a large amount of church erection; I hope hereafter to give a more minute detail of the subject as concerns other dioceses.

"Well then, after all," says some caviller, some vehement nonconformist, or, what is worse still, some radical churchman—"after all, surely it is no great fatigue to consecrate a church, and to preach a sermon. If the bishop is doing this, he is doing nothing else; and besides, consider the enormous fees paid to him for consecration." Now this about the fees is all mere fiction, as it has been proved over and over again; and, even supposing this were not the case, would there be any thing out of place in allowing a bishop all necessary travelling and other expenses in consecrating a church? In such a diocese as that of Lincoln, or that of Chester, even supposing the portion attached to Ripon were taken out of it, how long a distance may the bishop be required to travel even to consecrate one church. But the business part of it is not the consecration—it is the multiplicity of letters, and plans, and estimates, hindrances, and difficulties; all which the bishop must consider and re-consider, and about which he must write and re-write. I was once connected with the erection of a new church, in a populous district, and felt ashamed at the multiplicity of correspondence that took place with the bishop, owing to the inconsistent conduct of a captious committee.

I believe that there is sometimes transacted, in one morning in the week, that on which the clergy attend for consultation and advice, more business, real practical definite business, in the house of the bishop of London, than by the three denominations of dissenters in three years.

I would conclude this paper with the following remarks:—"First, then, as regards the highest order of clergy—the bishops. Is the present number sufficient to oversee the population of this nation? The inquiry on this head might be carried into the field of historical research, and might begin by a comparison of the number of souls placed under the spiritual superintendence of English bishops in the present century, with the population of the same dioceses in earlier periods, or with the average extent of dioceses in other parts of Christendom. Some light might be obtained from the example of the apostles. The well-known opinion of the reformers of the sixteenth century, as to the necessity of an increased number of bishops, even in their time, might also be considered.

"Respecting the comparative state of other countries with our own in this respect, I have been favoured by a friend, on whom I have perfect reliance, with the following statement:—

"Italy, Sicily, Corsica, and Sardinia, with a

population of at least 24 millions, have in round numbers 270 sees.

"We, with 16 millions in England and Wales, have only 36.

"Greece, with less than a million population, has 36 sees.

"France, before the revolution, had 145 sees, and 28 millions.

"Spain, 60 bishops, and 10 or 12 millions.

"Romanists in Ireland, 6½ or 7 millions, and 30 bishops.

"American church (less than a million) has 20 bishops.

"Ancient Asia Minor, about twice as large as England, had 400 sees."

"From which statement it will appear that a single bishop in these several countries has had the following numbers committed to his spiritual charge:—

In Italy, Sicily, Corsica, and Sardinia..	88,000
In Greece	27,000
In France, before the revolution	193,000
In Spain	183,000
In America	50,000
In Ancient Asia Minor ..	80,000
In England	666,000

"Now can any good reason be assigned why the richest nation in the world should be so ill provided in this respect? Why should we stand thus in contrast with other churches? Will it be said that our bishops are sufficient for our population, and that other nations have had too many? Then let us consider what are the duties of bishops. Surely a bishop ought to have the opportunity of making himself acquainted with every clergyman and every parish in his diocese, and not be known to his flock only in a hasty triennial visitation. It might be well, therefore, to compute how many times in their lives the bishops in some of our larger dioceses could by possibility visit and preach in each parish of their dioceses. It might also reasonably be considered whether the prevalence of schism, and the ignorance of the true character of the church, and spathy as to its interest, may not be in a great measure traced to the want of personal intercourse between the people and their bishops, in consequence of the overwhelming extent of their dioceses; and perhaps it might be found, on investigation, that no more effectual step could be taken in church restoration than to assign to each bishop a diocese of manageable size, so that he might reasonably hope, with God's blessing on his labour, to 'set in order' all that was wanting in it."

THE FAITH ONCE DELIVERED TO THE SAINTS *.

It is the talisman of our ministry. God does not bless an adulterated gospel. It is when his word has free course that he is glorified in the healing of the nations.

Nothing can be more explicit than the witness borne by our church to the primary importance of this truth. From first to last, in all her offices, she contends for the liberty of calling no man master but Christ. She loses no opportunity of magnifying holy writ. In the coronation of our princes, when the church presents the sovereign with the book of life, it is characterized as the most valuable thing which this world affords. And then follows that noble commendation—"Here is wisdom. This is the royal law.

* "Remarks on the necessity of attempting a restoration of the National Church. By the rev. W. Greeley, prebendary of Lichfield. London: Rivingtons. 1841.

† From the "Charge delivered to the Clergy of the Diocese of Winchester, in the Autumn of last year." London: Hatchards.

These are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this book, that keep and do the things contained it; for these are the words of eternal life, able to make men wise and happy in this world, nay, wise unto salvation, and so happy for evermore, through faith that is in Christ Jesus."

In the consecration of her bishops, on the delivery of the bible, she addresses them almost in the very words of St. Paul to Timothy: "Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book." And, when she ordains her ministers to the holy functions of their office, she sends them out on their sacred mission with a special and significant injunction as to the matter of their doctrine—"Take thou authority to preach the word of God." For other preaching they have no licence. If they lay other foundation than that is laid, it is in contravention of their credentials. The church's commission is express and exclusive—"Take thou authority to preach the word of God."

And, when this word goes forth in all its freedom and integrity, building up the members of the flock in the principles of our most holy faith, and shielding them with the doctrine and discipline of the church, can any one mistake the blessing which attends it? Can there be any question of the propriety—any doubt whether the gracious dew has descended from heaven, and moistened the whole fleece? Mark the results: dissent stayed; the churches filled; apathy roused; formality shaken; inquiry awakened; a spirit of intelligence engendered in the congregation; the Lord's day observed more decently; the liturgy more highly appreciated; respect for the ordinances increasingly cultivated; the sacraments duly estimated; baptism honoured in the presence of the church, and the pleading for the mercies of the covenant, promised by our Lord Jesus Christ in his gospel; more frequent biddings to the holy communion; fewer refusals, a less chilling negligence, and a return to a better mind on the part of them that are bidden; domestic prayer more prevalent; an approach to something of godly discipline in the Christian family and the Christian community; catechetical teaching rendered interesting, and appreciated by parents and children; the rite of confirmation rescued from the disgrace of unmeaning profession or formal ignorance, and elevated into a season of profitable instruction; churches and schools planted, and flourishing, as the need of an increasing population may demand; resort to the pastor as the spiritual and temporal adviser, the friend and physician of soul and body, consistent in his walk, wise in his counsels, cheerful and accessible in manner; the recognition of a purer standard of holiness of the details of Christian duty, of the obligations of the divine law, of the doctrine of love to God and man in all its enlarged bearings; an increase of zeal for the dissemination of scriptural knowledge; the inculcation of the word of God; the planting of missions; the abolition of many old unchristian usages; the gospel, however imperfectly obeyed, recognised as authoritative; Christian sympathy and Christian forbearance called into action; a spirit of charity more deeply cherished; the highway of our God marked out, a way of holiness opened, of holy worship and of holy conversation. These, we think, are among the visible and obvious effects of the ministrations of our church, which exhibit in their doctrine, simply and prominently, free justification through the grace which is by Jesus Christ. These, we think, are the fruits of the good tree, the products of the branch which draws life from Christ the true vine. These are the seeds of a ministry which divine grace has made effectual for nourishing them in the church of the redeemed to the full measure of unity, strength, and holiness. Therefore I repeat—"Content earnestly for the faith once delivered to the saints."

POPEY IN PARIS*.

How differently are the hearts of those who cast their eyes on this article affected on reading the words which serve as its title! To some, perhaps, Paris has been a scene of what is commonly called pleasure. It reminds them of the festive table, the merry dance, the thrill of music, or the excitement of the gambling table. But to others, whose minds are at all impressed with a love of religion, who believe that the doctrines of Christianity are something more than sounding words, and who would wish to see those doctrines adopted by the world at large, how painful are the feelings excited by a sojourn at Paris!

'Tis the sabbath of the Lord—the day which he hath appointed to be kept holy, and during which he has commanded us to abstain from all manner of work. But where are the visible signs of such observance? I look around me on all sides and I see the shops open, the workmen busily plying their daily avocations, the market-women engaged disposing their merchandise; nothing is seen, on the first view, to distinguish the day from any other. But hark! from yonder church comes the swelling peal of the organ. There is some sign of sabbath observance even here. I enter, and on looking round I see the walls covered with pictures, which, whatever may be their value as works of art, answer no other purpose in that place, but to divert the attention from the Creator to the thing created. At half a dozen different altars the priests are mumbling their Latin prayers, which they appear to get through in a sort of sing-song recitativo, which, with the ringing of little bells, repeated genuflections, and unmeaning ceremonies, must produce a most painful effect on him who for the first time beholds them. The building is about half filled; and, of those present, the great majority are women. It is easy to perceive, from the demeanour of the few men who are to be found among them, that they consider the church rather as a pleasant lounge for passing an hour with their female friends, than as a locality set apart for the worship of their Creator.

On every spot around the church where a bill can be stuck, are printed placards, announcing the different theatrical representations and public balls which are to take place that same night; and, though the church in the morning was but badly filled, these latter are crammed to repletion. I believe I speak within bounds when I state that there are about thirty theatres in Paris, and it is a matter of notoriety that Sunday is the most profitable day with them all.

As the day wears on, those who worked in the morning work no longer, but each, dressed in his gayest clothing, goes to take his share in amusements at no time profitable, but never so little profitable or allowable as on the sabbath day.

The untravelled Englishmen and women who are accustomed to the quiet still repose of their own sabbath—whose day is spent at the house of God, at the Sunday school, and in the communion of family worship—very naturally shudder at the contemplation of such a picture as this. And yet, here and there, we see the working of a better principle. One shop on the Boulevard has its shutters closed, and you perceive painted in large letters on the exterior the following words:—

"Le Dimanche on ne travaille point en ce lieu.
Par respect pour le commandement de Dieu."

That is to say, "On Sunday we abstain from labour in this house, through respect for the commands of

* From "The Midland Monitor" of Jan. 28. A stamped weekly newspaper, published at a very cheap rate, by Mr. Ragg of Birmingham. We have been much pleased with the tone and spirit of many of its original articles, and the judiciousness of its extracts. We wish it much success.—Ed.

God." Such an announcement in England would seem the very perfection of pharisaical canting hypocrisy. But to me, I confess, there appeared something noble in thus boldly daring to make a profession of adhering to God's commands, even though surrounded on all sides by infidelity and superstition. On inquiry, I found that the mind of the proprietor (to whom I was afterwards introduced by a mutual friend), had been turned to religious views for some time past, and that he dated his first impression from the perusal of a bible, received gratuitously or purchased (I forget which), from one of the agents of the "Société Biblique Française;" and which society, I may mention, has, with very limited means, done incalculable good.

But, running parallel with the frivolity to which I have alluded, as being so prevalent in Paris, is to be found a mighty current of the darkest infidelity. This monster dared to raise his head some time since in England, and, seeking for proselytes among the humbler classes, was for a while successful in procuring them. But the people of England are, as a nation, too deeply imbued with religious principle ever to allow infidelity to attain to any degree of growth in their land. In France, however, the case is far different; and this is in the nature of things. The glaring absurdities and trivialities which Rome calls upon its adherents to believe; the utter prostration of anything like mental independence, the result of that awful blasphemy, the forgiveness of sins by the priest on auricular confession, very naturally produce a rebound in the mind, and men first hesitate, then boldly avow disbelief; and, if their hearts be not imbued with a strong feeling of natural religion, if, in addition to that, their minds be not turned and directed to revealed truth, there is but too much reason to apprehend that they will seek a refuge from all doubts and all fears in gloomy scepticism.

CHRISTIANS EXHORTED TO PATIENCE AND PERSEVERANCE:

A Sermon,

BY REV. JOSEPH KETLEY, B.A.,

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HEBREWS xii. 1. 2.

"Wherefore, seeing we also are encompassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith."

VARIOUS are the similitudes under which the life of the believer is represented in the word of God. In the language of different but easily understood metaphors, his duties, his trials, and his encouragements, are set forth. In the passage before us it is likened to a race; and on more than one occasion the apostle uses this similitude in order to portray, in vivid language, the nature of the contest in which he is engaged, the difficulties which beset him while maintaining the struggle, and the animating motives which, with God's blessing, give vigour to his efforts, and enable him to "come off more than conqueror through him who hath loved him."

All the instructions of revelation terminate

in this great truth—that the believer, in the struggle which he has to maintain with sin and Satan, with the world and his own heart, must use vigilance and caution, and, among other appointed means of grace, daily and persevering prayer.

The allusion to a race, in the words of our text, is made in other parts of the apostle's writings to describe the Christian life. "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." And, that he might enforce by the weight of personal character what he taught, he thus refers to his own practice—"I therefore so run, not as uncertainly: so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

The great sin to which the first converts were exposed, was that of apostacy; since persecution was the inevitable lot of all, and martyrdom the price which many had to pay for their profession of the Christian faith.

Besides the sinfulness of a corrupt nature, the force of habit, the influence of evil example, the temptations of Satan, the infirmities of the flesh, the allurements of the world, and the deceitful nature of sin, the first believers had to contend with the intolerance of the Jew and the idolatry of the pagan. The Jewish ruler and the pagan magistrate employed their authority to crush the followers of Christ; and, while the philosophic unbeliever treated them with the bitterest scorn, the superstitious multitude were easily excited against them, and inflicted on them insults and wrongs of the worst description. These were not the palmy days of the believer. The storm rather than the sunshine, persecution rather than protection, was that to which he was exposed; and nothing, save a firm belief in the truths of the gospel, with their supporting influence, could sustain him amidst the accumulated trials and sufferings which everywhere assailed him—trials and sufferings which in our times, as far as we are concerned, have no parallel. But there are common dangers and common trials, from which no believer is exempt. Each age has its own peculiar dangers and trials. We are exposed to less fiery ones than they experienced. Our dangers are not those of the storm, but of the sunshine; and if, instead of the uplifted arm of persecution, we have the broad shield of protection thrown around us, it becomes us to be on our guard, lest our faith be counter-

feit; lest while we have a name to live, we be dead in trespasses and sins, and lest, having the form of godliness, we be destitute of its power.

If the view which we have taken be a correct one, we can see at a glance why the apostle resembled the course of the Christian to a race; and why he recalled to their recollection the distinguished believers of the Old Testament.

The Hebrew converts, no less than the pagan ones, were in great danger of growing weary and faint in their minds, and of not "resisting unto blood." Among them were those concerning whom the apostle gave this charge—"Wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way." There were, too, others of a less hopeful character. Hence it was necessary to exhort them to look "diligently lest any man fail of the grace of God (in the margin *fall from*); lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right; for ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place for repentance, though he sought it carefully with tears."

Knowing these things, that the Hebrew converts were in danger from the common sources of evil inherent in our fallen nature, from the common temptations of Satan, from the common allurements of this sinful world; and that besides these they had to contend with others of a peculiar character, such as arose out of the times in which they lived, and the dreadful persecutions to which they were exposed, we see how weighty those motives were likely to be which were drawn from the rehearsal of the patience and perseverance of the Old Testament saints. For if, exposed to like temptations, sufferings, and death, the former had submitted without a murmur, surely the latter might be expected to submit with equal fortitude: for the one had endured with the prospect of a Messiah not yet come, but the other lived in Messiah's day. What prophets and kings had in vain desired to see, they saw. Hence the superiority of their motives to a patient endurance of the will of God. They had Jesus as the Author and Finisher of faith; he had resisted to blood; and they were required to take up the cross and follow him. Moreover, he had told them what to expect—that they must suffer the loss of all things; but then he fortified them by example and by precept. He taught them that the soul is of more value than all the enjoyments of this life, yea, than

life itself—"for what shall a man be profited if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The main object of the apostle then, in the words of our text, is to exhort the Hebrew Christians to constancy in the faith and confession of the gospel of Christ. And, as their course was likened to an arduous race, such as was frequently celebrated at the Olympic games, he suggests to their minds this great truth—that, parallel to the animating crowds which attended them, was the great cloud of witnesses of the Old Testament saints who were then inclosing them within the circle of their observation, and were looking to see how they acquitted themselves in a race in which themselves had obtained a crown of imperishable glory. And that the eye of one especially was upon them—of the Author and Finisher of their faith—who, for the joy that was set before him, endured agonies far surpassing any that had been endured by any other human sufferer; for, besides the sufferings which man could inflict, the arm of Jehovah was uplifted against him, and laid upon him the burden of our iniquities. For what saith Jehovah?—"Awake, O sword, against my shepherd, and the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered." And again—"For it pleased the Lord to bruise him, and to put him to grief, and to make his soul an offering for sin: surely he hath borne our griefs and carried our sorrows."

Let us pause, my brethren, and dwell for a brief space on the parallel here drawn between the witnesses of the contesting parties in the celebrated Grecian games, and those which surrounded the first believers.

Among the crowds which thronged the plains of Olympia to witness the struggle for the fading chaplet which adorned the brow of the victor, we see the most revered and the most distinguished of their countrymen. In that universal gathering we see the warrior, the statesman, the philosopher, the poet, the man of letters gazing with intent eye on the progress and the issue of the race; now watching in breathless suspense the strenuous efforts for victory made by those engaged in it; and now mingling their approbation with the deafening plaudits which rang throughout the assembled crowds, as the successful candidate reached the goal.

Such, brethren, is one side of the parallel; and the other is found in the noble army of martyrs, who died in faith before Messiah's advent. Among the less distinguished of that heavenly concourse were the myriads which no man can number, assembled from the four quarters of the globe, and gathered out

of all nations—the saints of patriarchal and of Jewish times. Some of these the apostle singles out, and details, in brief, the characters by which they were distinguished. Others, whose deeds are bright with glory, he merely mentions; recording with their names those general acts of faith for which those names stand out in bold relief in the page of sacred history. There we see Abel, the first of that glorious throng whose names are mentioned to animate the zeal of the Hebrew Christians—the first that presented an acceptable sacrifice to God, and fell a victim to his faith and obedience. Next to him Enoch, who, having the testimony that he pleased God, was translated to heaven—the single exception to that law which brings all beneath the sceptre of the king of terrors, and consigns all to the regions of the dead. Then Noah, one of the eight persons that was saved amidst the fury of the deluge, when a whole world was drowned for its ungodliness. Abraham stands next, the pattern of the faithful and the friend of God. And then, passing with rapid strides over the long period of three thousand years, and naming some others distinguishable for their faith and obedience, as if fearing to exhaust their patience, the apostle suddenly breaks off with this interrogation—“What shall I more say? for the time would fail me to tell of Gideon and of Barak, and of Sampson, and of Jephthæ, of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection.”

These then are the spectators of the Christian's course; this the cloud of witnesses to see how he acquits himself in the race set before him. And surely this may suffice to illustrate the motives which the Christian has to animate him. Brethren, the same eyes are fixed upon you to see how you acquit yourselves. And what does the apostle urge as a consequence of this? “Lay aside every weight, and the sin which doth so easily beset you, that you may run with patience the race set before you.” And what weight has the Christian to lay aside? Inordinate affection for things temporal; concern for the body, while the soul excites no anxious thought. And what is the besetting sin which requires such attention? That to which they are most exposed from circumstances, constitution, or company; these re-

tard men's progress in the Christian race, if they do not cause them to relinquish it altogether. Hence the necessity for the exhortation—“Set your affections upon things above, and not on things of the earth.” And with regard to the other injunction—“Run with patience”—this implies that Christians have a race of service, and a race of sufferings, which must be run with patience to encounter the difficulties of the way, and with perseverance that the goal may be reached.

But there is one witness of this race whose eye is constantly fixed upon all who enter upon it. If no other eye saw the Christian struggling in his onward course—feeling the power of inbred corruption, groaning under the sin that easily besets, entangled by inordinate affections for this world, fearing lest the contest against the world, the flesh, and the devil, should not be maintained by him—that eye might suffice as a witness to animate with vigour: for it is the eye of him who died for their sins; it is the eye of him who rose for their justification; it is the eye of him who ascended up on high, that he might enter into heaven, like the great high-priest into the holy of holies, and with his own blood expiate their sins.

Brethren, attend, in conclusion, to the practical application of this subject. Let me exhort you to follow the advice of the apostle in these gracious words; let me urge you to do this more simply and perseveringly than you have ever done. Is not your Saviour entitled to your highest confidence? Did he not give himself for you, and suffer for you? Has he not ascended as your advocate and intercessor at God's right hand, in your own nature? Does not his omniscient eye watch you continually? Yes, he notices all: he marks the efforts which you make to obtain pardon and peace. The sigh for penitence, though whispered in secret, and audible by no mortal ear, is heard by him. The prayer of faith, though mingled with doubts and fears lest you should be unworthy and should not find grace and acceptance, rises to his ear, and is presented before the throne, perfumed with the incense of his all-prevailing intercession. Such is his grace and compassion, that “the bruised reed he breaketh not, and the smoking flax he quenches not.” Doubt not his ability, doubt not his willingness to save. “He is able to save to the uttermost all them that come unto God by him, seeing he ever liveth to make intercession.” “Him that cometh to me I will in no wise cast out,” is the encouraging word of his grace. “Come unto me, all ye that are weary and heavy laden, and I will give you rest.”

Such are his gracious words to you; whe-

ther you have entered upon the course, or only resolve to enter. Remember that your power and your sufficiency is in him. He is the "Author and Finisher of faith:" he purchased for you the spirit of faith; he made known the rule of faith, and he is the efficient cause of the gracious effects produced by faith. Look, then, simply to him; turn your thoughts from self and its unworthiness, and behold in him the Lord your righteousness. You are permitted just to glance at those eminent believers who lived before his day, and you may catch a portion of their animation; but look especially to him who submitted to the shame and cruel death of the cross, enduring the contradiction and scorn and reproaches of sinful men, and who was sustained by the prospect of foreseen joy which he should have when seated at the right hand of God. He could look back with pleasure to those sufferings which he endured for man by his expiatory sacrifice, to the security which he thus gave to the divine honour and government, to the seal which he thus affixed to that covenant of which he is a Mediator, to the salvation which he provided for the chief of sinners, and to the reward which crowned all his sufferings.

As Mediator he is exalted to a station of the highest honour, of the greatest power, and of the most commanding influence. Nothing passes between heaven and earth but what is under his control. As he was the procurer of all grace, so is he the channel through which it flows. He is the daysman who lays his hand upon both parties—upon the holy God, and upon offending and sinful man. Your duty, brethren, is to look to him; to set him continually before you as the object of your faith, trust, confidence, and hope, and of your eternal enjoyment. Unto him, with the Father and the Holy Ghost, the one ever-living Jehovah, be ascribed all praise and dominion, for ever and ever. Amen.

CHURCH MUSIC.

BY EDWARD HODGES, MUS. DOC.

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No. II.

LEAVING the consideration of the style of musical composition adopted, for that of the character of the parties principally concerned in its performance, another grand cause of the decline of congregational music cannot fail to become manifest.

In too many instances has it happened, both in Europe and in America, that a church in the selection of its musical officers has paid no regard whatever to any but the technical qualifications of the candidates. To be a good singer or player was (and is!) a sufficient passport to a professional engagement to take a lead-

ing part in some of the most solemn devotional exercises of Christian worship, no matter whether the party thus engaged were imbued with religious feeling or not. In such cases, it has sometimes chanced that the choice has fallen upon a worthy object. But put the reverse. Suppose the choice to fall upon a man who has not the fear of God before his eyes, or upon one who hath said in his heart, "There is no God," but one who yet possesses abundance of musical talent; what will be, what must be, the issue? Music may continue, and from the place in which it is performed it may be called church music, but devotional music there will be—there can be—none. Under the administration of such a man, congregational singing will soon become extinct; for nothing is more exquisitely sensitive than is the popular feeling concerning the manner in which every branch of divine service is conducted. Devotion may be excited or repressed, warmed or chilled, by differences of manner which, technically considered, are so minute as to escape particular observation. The proximate effect, the precise mode in which this want of religious feeling on the part of the organist or conductor operates on the congregation, may not be distinctly appreciated; yet this does not diminish the force of the fact. There are many who never studied music, who yet can understand and adopt the remark once made by a good old lady—"I can always tell when the organ is played with an unction."

It will be perceived that I am not adverting to the introduction of men of flagrantly immoral and infamous character, nor to the ill effect of gross and palpable irreverence of manner in the performance of holy offices; they need no remark: but I refer to the baleful consequences which must ever attend the total absence of religious feeling on the part of those who conduct the devotions of a congregation, whether in the reading-desk, the pulpit, or the organ-gallery. In other instances men appreciate fitness or unfitness quickly enough. It is passing strange that they perceive it not in what relates to our subject. Were a person to put himself forward as a singer of comic songs, who yet was quite incapable of entering into the humour of the pieces he professed to perform, he would be very soon admonished that he had mistaken his vocation. But in the church it is not always so; and many an ungodly man has vexed the ears of the devout members of a Christian congregation by the exhibition of his skill in the performance of music, in which, although his "understanding" was employed, his "spirit" bore no part.

Candour however here requires the admission, that a deep religious feeling is sometimes to be found in men whose ordinary avocations would, in the estimation of many, seem to preclude its cultivation. I remember an instance of a very worthy and every way respectable musician, who was not more regularly in his place as a member of the orchestral band at a theatre, than punctual and devout in his attendance and behaviour at chapel, and that for twenty successive years. Who shall venture to condemn such a man, in that the nature of his vocation and the temporal interests of his large family, induced him, without violating his own conscience, to "bow himself in the house of Rimmon?" "Judge not, that ye be not judged." On the contrary, I have known men of great religious pretensions, who, by their conduct in the moral relations of life, have too foully disgraced both their professional character and their assumed

* We cannot agree with the author on this point. It is always painful for us to read advertisements of charity-sermons where it is stated that Mr. So-and-so will preside at the organ, and that the anthems will be sung by persons who figure on the boards of a theatre six nights out of seven. We know that in the popish chapels of the metropolis this is very common, and is all in full keeping with the mummery of the mass; but it ought never to be allowed in the established church. We rejoice to know that many of our bishops have, to their credit, sought to quash the evil.—Ed.

zeal in the cause of Christ. "By their fruits ye shall know them."

For the employment of ungodly men, perhaps the plea of necessity will be set up; and in truth it is apparently a strong one. The demand for religious musicians exceeds the supply: and so, as the church cannot obtain wheat, she contents herself with tares. But why should this be? It is to be feared that the church will have much to answer for on the score of a culpable parsimony with reference to the support of her musical officers. Among settled congregations, instances are rare where an adequate provision is not made for the comfortable support of the clergy; but the instances are yet more rare in which any thing approaching to a bare competency for the subsistence of a family is allotted even to the "chief musician" of a flourishing Christian congregation. Probably upon the entire continent of North America there is not even one such instance. How then can an ecclesiastical musician be expected to devote himself to his work? And if, here and there, one should do so, upon what rational ground can a succession of such men be looked for? "Who goes a warfare at his own charges?" What religious young men, although possessed of the requisite tact and talent, will expend their early years in study for a profession which, sacred though it be, after all, in the present state of society, will bring them neither honour or emolument; nay, which will not reimburse them for their time and money so expended? Assuredly few, or none.

St. Paul asks his Corinthian converts, "Do ye not know that they, which minister about holy things, live of the things of the temple?" Such is the rule, and the parties concerned in the direction of church music do certainly "minister about holy things;" but alas! that upon which they are to "live" must be sought elsewhere. Hence it unfortunately happens that the profession is generally followed by worldly men, with worldly views, principles, and motives; and, although the church makes use of them, she sends them to the world for their subsistence. And the penalty of this niggardliness is righteously exacted, in the quenching of all spirituality in the music of the church, and in its conversion into a mere exhibition of artistical skill.

What but this dismal result can be expected? When a man must devote all his energies, during six days out of seven, to the diligent instruction of pupils in the art of performing quadrilles and waltzes and all the lighter music of the age, or in teaching them to sing sentimental songs and flippant ballads, or in composing or adapting music of a like character, calculated to meet a ready sale in the fashionable circles of society, how can he be supposed likely to come properly prepared upon the Lord's day to take a leading part in the deep solemnities of Christian worship? It is perhaps just within the scope of possibility, but it is certainly far out of the range of likelihood. The spirit of the week-day business will too generally and too surely pervade and tincture the Sunday employment: the melodious ballad of the concert-room will issue from the loft under the holy garb of a "pretty" psalm tune, and the brilliant fantasia or operatic overture will enter the church under the disguise of a voluntary. These atrocities are not the mere imaginings of a suspicious fancy; they are lamentable matters of fact. Such things have been, and unless better order be taken, such things will be again. Is it any cause of wonderment that church music does not flourish*?

But, not to dwell too long upon this unpleasant, and, to a professional musician, peculiarly delicate topic, let us pass on to the consideration of some of the remaining causes of the declension of congregational singing; of which, however, I purpose mentioning but two or three more.

One of these is the prevalence of a silly fashion

which deems it ungenteel to sing in church. To suffer the voice to be heard swelling the praises of God in the great congregation, would be accounted decidedly vulgar; and, in some cases, to join the choir, and bear the reproach of a "psalm-grinder" (that is the contumelious epithet), were to lose caste entirely. A spurious diffidence and mock modesty may restrain a few, but the "fear of man" actuates far more: such is the tyranny of vicious custom. Many a young lady, who, with slight but not unaffected bashfulness, can stand up bare-faced, and it may be bare-necked, in all the glare of a modern gorgeous drawing-room, and sing a mawkish love-ditty before an admiring throng of the well-dressed votaries of dissipation, will yet feel ashamed; yes, although bonneted and veiled, will feel positively ashamed to open her mouth in the house of God. What hope can be entertained for the restoration of congregational singing, whilst so deadly a feeling as this prevails among a large portion of those who profess and call themselves Christians? O that they would ponder upon the awful words of our Saviour Christ, "Who-soever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels" (Mark viii. 38)!

It is true that sometimes there may be just cause for silence, even where there is the disposition to sing. If the tune is unknown by the congregation, they cannot sing it. And this leads to the remark that the constant introduction of new melodies operates very injuriously upon congregational music; as also does the great number of metres now to be found in almost every collection of psalms and hymns, each metre requiring not simply a tune but a collection of tunes adapted to the varying sentiments of the poetry. To set a cheerful tune to a penitential psalm, or a lugubrious melody to a rapturous poem, would be alike incongruous and indecent. Hence the necessity of perhaps considerably more than a hundred different melodies; for the number of metres rarely falls far short of thirty. How can those persons who visit a church but once or twice a week acquire or maintain an acquaintance with so many tunes? They must be apt learners indeed if they do. But to pass on.

Another cause of the decay of congregational music is to be found in the technical inefficiency of the means and agents sometimes employed to conduct it. Where the organ is used, an instrument of inadequate dimensions and power, or of bungling workmanship and defective mechanism, or harsh and disagreeable in the quality of its intonation, or one which is totally unfitted for any kind of musical expression, will do a great deal towards rendering good psalmody impossible. A very small organ accompanying a large congregation, on the supposition that the people actually sing, is worse than useless; as, not having authority enough to restrain the unavoidable tendency of the multitude to go astray from the original pitch, unlicensed discord and confusion must inevitably ensue. Defective mechanism also must occasion perplexing irregularities, which, even under the hands of an able organist, will be sufficient to check the current of harmony and disturb the devotions of the whole assembly. A harsh, squeaking, grating instrument, giving forth sounds to be excelled in repulsive roughness only by a cannon-borer or by a razor-grinder's wheel, will be still more efficacious in driving music entirely out of the church. And, lastly, a machine or barrel-organ, as being incapable of expression, or of conveying the impulse of mind and feeling, is open to all the objections already urged against a non-religious performer*.

* We recollect, in officiating for some months for an invalid friend, being compelled to listen, Sunday after Sunday, to the

* We entirely agree with this.—ED.

Then, again, whether the organ be good or bad, if the organist is unequal to its skilful management, and that too with sufficient ease to allow him to devote his attention principally to the subject matter, the religious usefulness of his accompaniment becomes very problematical.

The worst conceivable case is that of a vile, discordant, and crazy instrument, in the hands of a contemptible and unskilful organist, accompanying a graceless band of ignorant and vain-glorious singers, in the attempted execution of music beyond the ability of one or the other to perform with decent propriety. In such a case, no matter what the style of music adopted, devotion is out of the question.

The last circumstance which I shall mention, as militating against the prosperousness of legitimate church music, is one which must be touched with much tenderness: I mean the frequent meddling and painful interference with the musical department, on the part of men who yet frequently avow their entire unacquaintance with even the rudiments of the science, and who, notwithstanding, would fain exercise the same control over the music of the church as they claim over the details of their own dining-tables. If a man involved in an important law-suit were to call in the aid of counsel, would he dream of dictating to him the steps to be taken, or the pleas to be urged? Or if a sick man were to call in the aid of a physician, would he insist upon prescribing his own medicine? If he were so to act, the general sense of mankind would condemn him. And why does it not in the case of church music? Simply because the interests involved are not so obviously direct and tangible.

Sometimes the dictatorial interference complained of is exercised by men "clothed in a little brief authority," and sometimes by officious but non-official members of a congregation. In any case it is vexatious and mischievous in its operation. The performance of public duty with that degree of tranquillity and self-possession which it demands, is under such circumstances impracticable. The querulous and snarling censures of perhaps half a dozen ill-conditioned members of a congregation, and more especially the occasional preposterous exhibition of authority on the part of a clergyman, a vestryman, or an elder, must disturb and unsettle the mind of any man composed of materials less susceptible of impression than flint or granite. Organists and musical conductors have feelings as well as other men, a fact sometimes overlooked: nay, it may be that, from the very nature of their pursuits, keeping the nervous system in a state of continual excitement, they are peculiarly sensitive. Let it be remembered that, although they are the servants of the church, they are not the servants of every individual member of that body; that, in attempting to carry out the views of one, they will almost certainly incur the censure of another portion; and that nothing will more infallibly tend to offend all in turn, than a plastic, time-serving, men-pleasing disposition, yielding to every breath of popular opinion, and acting upon no settled principle. If a charge be committed to them, therefore, let them execute it in peace, to the extent of their respective abilities, so long as they may be retained in office; but, for pity's sake, torment them not. They are confessedly a "genus irritabile," an excitable race; and if he who was "meek and lowly of heart" could speak of king Herod, "Go, tell that fox," it ought not to occasion surprise if a musician, worried and provoked beyond ordinary endurance, should at length exclaim, "Go, grating grinding of a trumpety (so called) organ; the compass of which extended to ten what were once tunes, but all more or less dilapidated. The effect on our nervous system was most painfully distressing, but it was the gift of some grandees of the congregation, and its removal, poor groaning creature, would have been an insult.—Ed.

tell that bear that I serve no longer." This leads to change, and change is itself an evil. New men, new measures; and although the change may be eventually for the better, yet, for a while at least, congregational singing will be put back. Nevertheless, in some instances, change cannot be too sweeping ere any improvement be attempted.

Here let us close the catalogue of depressing influences; for, although still more might have been mentioned, more than enough have been adduced to account most satisfactorily for the present miserable condition of church music generally.

The main question now naturally comes before us. What shall be done to produce amendment? The answer is obvious. As far as practicable, remove the causes of the evil.

Secure judicious and efficient men to take the lead in this important department—men of religious principle as well as scientific attainments; and grudge not an adequate compensation for their services. Numbers of such men will gradually be raised up, if but the proper opening and call be made for them. Where the possession of both these qualifications, religious character and artificial skill, is so essential to the proper discharge of the duty, it is difficult to decide which is the most necessary. Certain it is that piety will not make a man a scientific musician, and equally so that proficiency in music does not necessarily imply devout affections. Happy would it be for us, were these attributes more commonly combined. But perfection is not to be attained in this sublunary world. The tares will continue to grow with the wheat until the time of harvest.

Some good, however, may perhaps be done by the adoption of a more solemn mode of investing the musical officers of a church, than the undignified process of a simple hiring. Of old, there appears to have been a form when the chaunter of any place was chosen, almost approaching to the solemnity of an ordination. The charge prescribed for such occasions by the fourth council of Carthage ran thus, "*Vide ut quod ore cantas, corde credas; et quod corde credas, opere comprobas.*" See that thou believe with thine heart what thou singest with thy mouth; and that what thou believest in thine heart, thou carry out in thy walk and conversation." It will be well if this can be rendered the prevailing sentiment of those who undertake the management of church music, although no such solemn charge have been administered to them on their induction to office. This point gained, or something as near to it as circumstances will permit, the other details to be attended to, are the number and the kind of tunes employed, and the quality of the accompaniment. As to the latter, if an organ be admitted, let it be a good one, capable of conveying the impress of mind and feeling, and of guiding and governing the voices of a multitude. Such an instrument, in good hands, will do much towards exciting the musical affections and sensibilities of the people, and directing them into proper channels.

With respect to the tunes, and to the metres also, they should be, in the present state of society, comparatively few, and carrying a full harmony throughout, so as to encourage all the people to sing at all times during the psalmody. The number of tunes in the Moravian church is very considerable; but that circumstance cannot be drawn into example for us, unless we adopt their habits as a frequent church-going people. In their settlements I believe they attend services in the chapel (some of which consist entirely of liturgical singing) once or twice every day throughout the year, and on Sundays and festivals much more frequently. Thus their tunes are, as it were, ever on their lips.

It is no part of my present plan to write technically upon the proper structure of psalm and hymn

tunes; but I will observe thus much, that all duett or solo passages are out of keeping with the legitimate character and design of congregational singing. Let the melody be simple (the tune of the old hundredth psalm is a fair type) and the harmony be studiously correct, so that no offence be given even to a fastidious critic.

At the same time, in order to foster and keep alive music of a higher order, let the choir be encouraged to cultivate and to exhibit their gifts in the performance of anthems and set pieces, praising the Lord "in the beauty of holiness," and seeking to excel that they may edify the church. Thus may the highest talent be again consecrated to its legitimate use, and "make his praise to be glorious."

Further, let the people be instructed in their duty. I do not mean by this that they should be assembled for musical practice. In the machinery and working of so-called singing schools, I see little or no utility whatever. They are at all events perfectly unnecessary. Under favouring auspices, if the people would but make the attempt, the advancement of congregational singing, though gradual, would be certain, without having any recourse to such fatiguing exercises. Where there is a good organ, every man, woman, and child should be encouraged to try to sing. No particular voice would or could be distinguished, and the full tide of harmony would force into its current those few who might otherwise find themselves unable to sing the tune steadily. The effect would be inconceivably grand, impressive, and sublime; and would more than amply repay the effort. Let false pride and delicacy then be cast aside, and let us unite in loudly celebrating the praises of our crucified Redeemer.

"Let the people praise thee, O God! yea, let all the people praise thee."

How else can we expect the fulfilment of the promise?—"Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing."

The Cabinet.

THE LUSTRE OF THE CHURCH.—What is meant when the church is commanded to "shine," or "be enlightened?" These two readings give the entire sense of the word; for first, having no light of herself, she must receive light, and then show it—first be enlightened, and then shine. She is enlightened by Christ the Sun of righteousness shining in the sphere of the gospel. This is that light that comes to her, and the glory of the Lord that arises upon her. Hence she receives her laws and forms of government; and her shining is, briefly, the pure exercise of those and conformity to them. And the personal shining of the several members of a church is a comely congruity with pure worship and discipline, and it is that which now is most needful to be urged. Every Christian soul is personally engaged first to be enlightened, and then to shine; and we must draw our light for ourselves from that same source that furnishes the church with her public light. There is a word in the civil law, "the wife shines by the rays of her husband's light." Now every faithful soul is espoused to Christ, and therefore may well shine, seeing the Sun himself is their husband. He adorns them with a double beauty of justification and sanctification; by *that* they shine more especially to God—by *this* to men. And may not these too be signified by a double character given to the spouse in Cant. vi. 20?—"she is fair as the morn, and clear as the sun." The lesser light is that of sanctification, "fair as the morn"; that of justification the greater, by which she is "clear as the sun." The sun is perfectly luminous, but the moon is but

half enlightened; so the believer is perfectly justified, but sanctified only in part; his one half, his flesh, is dark: and, as the partial illumination is the reason of so many changes in the moon, to which changes the sun is not subject at all, so the imperfection of a Christian's holiness is the cause of so many waxings and wanings, and of the great inequality in his performances, whereas in the meanwhile his justification remains constantly like itself. *This* is imputed—*that* inherent. The light of sanctification must begin in the understanding, and from thence be transferred to the affections, the inferior parts of the soul, and from thence break forth and shine into action. This then is the nature of the duties "arise and shine."—*Archbishop Leighton, Sermon on Christ the Light and Lustre of the Church.*

Poetry.

A FRIEND BURIED AT SEA.

BY MRS. WOOLLEY.

(For the Church of England Magazine.)

AT sea, beneath the rolling wave,
Far from thine own once happy home,
Thou sleepest in thy watery grave,
Amid the storm and billow's foam.

The green turf covers not thy breast;
No friends convey'd thee to the tomb;
Yet dost thou sweetly take thy rest
In the vast ocean's cavern'd gloom.

Asleep in Jesus—'tis as well
In the unfathom'd deep to lie,
As where thy dearest kindred dwell,
Beneath thy much lov'd native sky.

Soon shall the mandate from the skies
Command the sea to yield its dead;
Immortal, thou shalt then arise
From thy low, cheerless, liquid bed.

8, Brompton Row.

THE MARINER'S HYMN.

BY MRS. SOUTHEY.

LAUNCH thy bark, mariner!
Christian, God speed thee!
Let loose the rudder-bands—
Good angels lead thee!
Set thy sails warily,
Tempests will come;
Steer thy course steadily,
Christian, steer home.

Look to the weather-bow,
Breakers are round thee;
Let fall the plummet now,
Shallows may ground thee.
Reef in the foresail, there!
Hold the helm fast!
So—let the vessel wear—
There swept the blast.

"What of the night, watchman?

What of the night?"

"Cloudy—all quiet—

No land yet—all's right."

Be wakeful, be vigilant;

Danger may be

At an hour when all seemeth

Securest to thee.

How gains the leak so fast?

Clean out the hold—

Holst up thy merchandize,

Heave out thy gold;—

There—let the ingots go—

Now the ship rights:

Hurra! the harbour's near—

Lo, the red lights!

Slacken not sail yet

At inlet or island;

Straight for the beacon steer,

Straight for the high land;

Crowd all thy canvass on,

Cut through the foam—

Christian, cast anchor now—

Heaven is thy home!

Miscellaneous.

THE WORLD AND THE VOLUPTUARIES THEREOF.—"The end of these things is death."—In the year 1792, Sheridan lost his wife, whom we can never help fancying to have been of a nature too truly refined for him; and in 1796, being then in his forty-fourth year, he married his second, Miss Ogle, daughter of a dean of Winchester, a lady "young and accomplished, and ardently devoted to him"—so fascinating is the fame and wit, and the power of enlivening the present moment. Miss Ogle brought him a fortune also of five thousand pounds; and with this sum, and fifteen thousand more, "which he contrived," says his biographer, "to raise by the sale of Drury Lane shares," an estate was bought in Surrey, where he was to live in love and happiness, till drink and his duns could endure it no longer; for, alas! he had long been in difficulties, but knew not how to retreat. A certain show of prosperity seemed to be necessary to him, to convince his unspiritual soul of the presence of any kind of happiness; and thus, through perpetual show and struggle, and every species of ingenious, eloquent, and, it is feared, degrading shift—helping his party occasionally with a promising effort, but gradually degenerating into a useless, though amusing speaker; familiarly joked at by the public, admired but disesteemed by his friends, seeing his theatrical property come to worse than nothing in his hands, without energy or perhaps power to retrieve himself by his pen, secretly assailed by disease, and at last threatened by every kind of domestic discomfort—this unhappy and brilliant man dragged out a heavy remainder of existence, between solaces that made him worse, and a loyalty to his prince which did him no good. He died near a dying wife, amidst the threats of bailiffs, and forsaken by that prince, and by all but his physician and a few poet friends (God bless the imagination that leaves men in possession of their hearts!), on Sunday, the 7th July, 1816, in Saville-row, Burlington Gardens, and in the sixty-fifth year of his age. When his accounts were settled, it was a surprise to every body to find for how comparatively small a sum improvidence had rendered him insolvent. His death should never be mentioned without adding the name

of his physician (Dr. Bain), Mr. Rogers, Mr. Thomas Moore, and Lord Holland, as those of his last and, we believe, only comforters. It is a remarkable and painful instance of the predominance of the conventional and superficial in his feelings, even when they were most strongly and deeply excited, that, after going through life with apparently a laughing carelessness as to troubles far from humiliating, he bursts into tears, and complained of his "person" being "degraded," because a bailiff had touched him. That word "person" expresses all.—*Leigh Hunt's Biographical Sketch.*

THE LAMAS OF SIBERIA.—(*Scene—The principal temple.*)—Andantes alternated with Allegros; and, during a transient pause, one of the lamas, from the upper end of the temple, descended its whole length with a hurried step, and, dipping his hand in a plate, presented each of the numerous priests who assisted, with a handful of corn, which they afterwards threw up into the air, as soon as the music and singing recommenced. The chief altar at the upper end was decorated with candles made of butter (which are a votive offering from the faithful), as well as with flowers and other objects formed of the same substance. The idol, Tschegelmuneh, with other deities, is suspended in the midst of these candles. Besides the usual basin of holy water at the foot of the altar, there was a larger one filled with corn, which has no virtue in it unless a plantain-seed be introduced. The priests, as they passed before this altar in long procession, made a low bow to it, touched the basin last-mentioned with their foreheads, and were presented by the high priest, who was seated, with a second handful of corn. The people stood, during the service, at the lower end of the temple along the wall; the females being attired in robes of blue silk, and decorated with handsome beads of malachite, and mother-of-pearl across the forehead. Both sexes kept their hands clasped. Behind the altar hangs a curtain, which conceals a closet, where the sacred books, manuscripts, and single leaves are preserved between two boards, and folded up in variegated cloth. The interior of the temple is adorned with an immense profusion of peacocks' feathers, tigers' and leopards' skins, elephants' teeth, and hundreds of boards: these last are suspended from the ceiling, and are carved and rudely painted in imitation of the human face, with a single round eye in the forehead, and a quantity of ribbons streaming down from the chin. A large paper cylinder, decorated with ribbons, inscribed with Tungusian prayers, and turning round on a shaft, stands in the vestibule at the entrance into the temple. Those who cannot read, when they quit the sacred edifice, turn the cylinder round, and occasion it to strike certain bells—a ceremony which is equivalent to the recital of a prayer. In one of the numerous chapels which surround the temple, the travellers saw a large car, in which Tschegelmuneh's mother may take an airing round the building. Seven wooden horses, of a green colour and of very superior workmanship, are yoked in a single row to this vehicle. The centre steed is of the size of life; but the others decrease gradually on either side, and the outermost are not more than a fourth of that size. Dr. E. describes the Tibetan rites as being extremely impressive. On taking leave of the chamba-lama, the pontiff desired him to convey his greeting to the emperor of the Russias, and to assure him that the Baracts fervently prayed for him, to the utmost extent of their capabilities.—*Professor Erman's Travels.*

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OF
CLERGYMEN

OF THE UNITED
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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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SELF-EXAMINATION.

Of the various duties incumbent upon each of us as individuals who must hereafter give an account of our stewardship, there is none of greater importance than that of self-examination. At the same time it is too obvious that this duty is the one of all others from which the mind of most men either shrinks altogether, or, if entertained, it is but as a single ray which only renders the surrounding darkness visible. By self-examination, however, I would be understood to mean an enquiry entered upon with deep humility, and with an earnest desire to be conformed to the will of God, under the guidance and teaching of his Holy Spirit. Actuated by other motives, we may indeed, after the example of the pharisee, reflect with a degree of complacency upon ourselves when compared with others, or upon our works when viewed in our own light; but we should do well to remember that "the light of the body is the eye; if therefore our eye be single, our whole body shall be full of light, but, if our eye be evil, our whole body shall be full of darkness." The question then naturally arises, why is it that we are thus averse to hold communion with ourselves? Either we do not admit its necessity, or, if we do, we know that the result would only bring a cloud across our path—a cloud which we fear to look upon, and will not use the proffered means to dispel. Thus we slumber and sleep, our affections given up to this world, and we close our ears to the voice that would warn us of our danger, and foretell a happy change: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

We may for a short season, in the bright sunshine of life, when health beams in the countenance—when the endeared ties of affection remain unbroken, and all around presents a summer's sky—we may then feel a kindred spirit animate us, and, in the full enjoyment of the present, a thought of the future, nay, even the voice of gratitude to the Giver of all these good gifts, is often a stranger to us. But a change is soon visible in the landscape: the sun withdraws his beams, the evening closes in, the chill of night is felt, and we are alone amid the darkness. Then it is the heart looks within for relief, but no solace is there; it is a stranger to itself: we desire to shut out reflection, but past scenes are in review before us; the future inspires but terror, as we shrink from the handwriting that flashes across our path; and thus "the heart feels its own bitterness" until our very weariness in broken slumber finds a friend. This too is over; but does the dawn arise with healing in his wings? Can we enter upon another day without a thought of the past? Let the heart of each answer the inquiry. Such, reader, is the melancholy position of every unrenewed mind, for "the natural man receiveth not the things of the Spirit of God (the Comforter), neither can he know them, because they are spiritually discerned."

If, however, we would have a good hope to realise the promises held out to us in the word of God, we must look to that word for our guide in this, as in every act of life, under the teaching of his Holy Spirit, and we then find the duty of self-examination clearly set before us. I select the following passages: "Examine yourselves whether ye be in the faith; prove yourselves. Know ye not your

VOL. XII.—NO. CCCXXXIX

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(London: Joseph Rogers, 24, Norfolk-st.

ourselves, how that Jesus Christ is in you except ye be reprobates" (2 Cor. xiii. 5)? "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another; for every man shall bear his own burden" (Gal. vi. 4, 5). Again, "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. xi. 28).

He therefore that despiseth, despiseth not man, but God, and rejects that rule which he has mercifully given for our guidance, and which, if improved, would draw us more and more closely to himself. And, if we thus shun his warning voice on earth, how shall we stand before God in the day of judgment, when every one shall receive according to his works? Whatever may be our position in life, our talents, our fancied independence, we are alike ignorant of ourselves and of that peace of mind which the renewed mind enjoys, and which this world can neither give nor take away.

Would we then have God our Father, Christ our Redeemer, the Holy Spirit our Sanctifier, in this our earthly tabernacle, and know that when dissolved we have a mansion, not made with hands, eternal in the heavens, we must examine ourselves in deep humility, whether we be in the faith, whether we experience the holy influence of the indwelling Spirit of God, whether we are daily pressing towards the mark for the prize of our high calling in Christ Jesus, whether our hearts burn within us when we reflect upon his revealed word, whether our prayers to the throne of grace are the prayers of one who worships in spirit and in truth. And, if we are sincere in thus working out our own salvation in fear and trembling, "looking unto Jesus as the author and finisher of our faith," we cannot look in vain; but shall, sooner or later, have the happy assurance that "it is God that worketh in us both to will and to do of his good pleasure," and that, though "of ourselves we can do nothing," we "can do all things through Christ that strengtheneth us." I say, sooner or later; for, as in the natural, so in the spiritual world, seed-time and harvest do not come together. We have "first the blade, then the ear, and afterwards the full corn in the ear;" and the promise is not that we shall immediately find fruit, but "in due season we shall reap, if we faint not." Our faith must be tried; and when this due season may arrive is known only to him "who worketh all things after the counsel of his own will" (Eph. i. 11).

AMICUS.

THE CHURCH THE HARBINGER OF LIGHT.

To enlighten a blighted world, in the highest and most comprehensive sense of the term, is the end and object for which a church was founded, and a ministry ordained. The methods of illumination are various, comprising all the processes which God himself has appointed, or human reason, enlightened by his Spirit, has suggested, for imparting divine knowledge, and making it effectual to its ends; the reading and preaching of God's word; the dispensing of his holy sacraments; the rites of public worship—all these are parts and features of the work.

To bring sinners out of the darkness of ignorance or corruption; to open their eyes to the marvellous light of the gospel; to make plain and obvious the path of duty, the motives to walk therein, and the means of doing so; this it is to be the light of the world. This is the duty of the church universal, and of every branch thereof, and of every one of its ministers. In proportion as they are faithful in the discharge of his duty they are useful and honourable, and, by their Master's express promise of nobility, "great in the kingdom of heaven" (Matt. v. 19): but in so far as they neglect it, they lose all claim to esteem and respect, and are justly disregarded and despised: "If the salt have lost its savour, it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men" (Matt. v. 13). This is true of churches and of ministers, if they lose sight of the most important of their functions, that of enlightening the world by means of the word of truth; still more if they studiously, and of design, depreciate and keep back and obscure that word; not absolutely extinguishing it (for that they cannot do), but concealing it as much as they can from the people, and substituting some other light for the true light. They then defeat the ends of their institution; they may dazzle, but will not enlighten; instead of dispersing the darkness, they do but render it more permanent and hopeless.

Such, for a season, was the condition of the largest portion of the Christian church. The light of an imaginary tradition was placed on the golden candlestick—first beside, and then instead of, the pure word of God, which was kept in a dark place, to be contemplated only in glimpses, and that through a distorting medium. Yet still the light was there; and the church was still its depository, though for a time not its faithful dispenser; and, in the periods of its greatest obscurcation, gleams and flashes of brightness burst forth in different churches, our own amongst the rest, betokening the purity of their almost unknown and unvisited source, and giving omen of a coming time when the eclipse should terminate, and the world be again gladdened with the light of the perfect day. It is not to be forgotten, that, even during the continuance of that darkness which has given its name to a large portion of the middle ages, the church was still "the light of the world," dim and imperfect and insufficient as that light might be. The truth of God was overlaid with unwarranted additions; his worship encumbered with superstition; the church did not rightly value nor faithfully use the precious deposit with which it was intrusted; but it never renounced, nor relinquished, nor lost it. Although another supreme head was substituted for Jesus Christ, his laws were not formally abrogated. The fundamental verities of religion were never denied, nor kept wholly out of sight: the creeds, which embodied them, were ever amongst the church's formularies: the doctrine of a Trinity in unity, of an atonement wrought by the incarnate Son of God, of the Holy Spirit helping our infirmities, of the necessity of per-

* From "The Light of the World;" a sermon preached on Sunday, January 30, 1844, when his majesty the king of Prussia attended divine service in the cathedral church of St. Paul, London. By Charles James, lord bishop of London. Published in obedience to his majesty's desire. London, Fellowes.

sional holiness, the certainty of a judgment to come ; these features of revealed truth were presented by the church to all her members, marred and disfigured as they were by the dedication of holy, yet peccable men, the multiplication of mediators between God and man, the doctrines of meritorious works, a commutation for actual sin, and of a remission of its penalties by an earthly judge.

So also with respect to the two ordinances which Jesus Christ had appointed as means and pledges of grace, these were never disused, nor even lightly esteemed ; but they were misunderstood, and corrupted with unauthorized additions ; and their operation was misrepresented ; while others were added, which had "not the like nature nor the like effect."

Thus, then, it appears that when the good providence of God brought on the time of the church's reformation, the work to be done was not, properly speaking, to rekindle the extinguished light of divine truth, nor to devise new methods for its maintenance and diffusion ; but rather to clear away the long accumulated barrier of human devices and errors which had grown up around it, and intercepted its beams ; and to lay open to the gaze of mankind the very light itself, in its native purity and brightness, even the written word of God : not to demolish the shrine in which it had been always burning though dimly seen (for that shrine was from the hand of the divine Master Builder himself), but to clear all the avenues that led to it, and to exhibit the church in something like the beauty of its ancient, if not its primitive holiness, as the receptacle and guardian and dispenser of that light. And herein we have great reason to be thankful to him who in his own time disposed the hearts of his servants to purify and reinstate his church, for having dealt very mercifully with that branch of it which was planted in this realm ; for having tempered and sanctified the zeal of those who set their hands to the work, with a just reverence for antiquity ; for having enabled them to take such a comprehensive view of the truth itself, and of the instrumental means divinely appointed for its diffusion, as preserved them from the fatal error of demolishing its outworks and defences, together with its impediments and encumbrances ; and of destroying the very edifice of the church itself, in their desire to clear away from it every thing of mere human device and workmanship. It is lamentable that any should now be found, not amongst the enemies of that church, but amongst her sons and servants, to speak irreverently and disparagingly of those holy men who proved their sincerity by the test of martyrdom ; and whose wisdom and moderation, under circumstances of difficulty to us almost unimaginable, were surely indications that they were guided by that Spirit who had been promised to the church ; and who would not forsake those who loved, and prayed and suffered for it, in the moment of its fiercest struggle with the adversary.

I repeat it, we have great reason to be thankful that divine Providence, when it restored to this nation the full enjoyment of the light, preserved to us also the sanctuary in which it burned, and the ministry by which it was tended. You remember, no doubt, the almost prophetic words with which good bishop Latimer encouraged his brother martyr at the stake : "Be of good courage, master Ridley, and play the man ; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Those words have hitherto proved true ; and that they will still be verified, we have no manner of doubt. But it may well be questioned whether that candle would have continued to burn with a clear and steady light, had there not existed in the reformed church of this realm its discipline as well as its doctrine—that whereon the light was conspicuously and firmly placed, "the candlestick of gold, with the lamps thereof."

Where, as in our own case, the church possesses the

true light, and guards it as a sacred deposit, and where her ministers are jealous of its purity, and duly qualified to exhibit it to the people, we may feel an entire confidence that he who has appointed both her and them will walk in the midst of them, and make her light to shine more and more. But if our church be a true branch of Christ's holy catholic church, she must be as "a city set on a hill, that cannot be hid ;" she must fulfil, according to her means and opportunities, the great end of her institution, beyond the narrow limits of her insular state ; and carry forth the light of the gospel, not only to the colonies and dependencies of that empire of which she is the glory and strength, but to heathen tribes, and to all who have not yet acknowledged Christ as a Saviour, nor sought refuge in his church as an ark of safety.

More especially is she qualified, by the purity of her doctrine, by her exclusive appeal to the word of God, by the apostolical order and decency of her ceremonies, as well as of her government and discipline, to undertake the charitable work of bringing the ancient people of God into the fold and family of his dear Son, and of restoring to them the enjoyment of their spiritual birthright and inheritance. And the church is now lifting up her voice, and crying aloud to them, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." It is surely at once a strong encouragement to her to persevere in that work of charity, and an omen, under the divine blessing, of her success, when the heart of a mighty sovereign, bound to her only by the bands of Christian love, is stirred up to assist her in the work, and to recognise her as an instrument providentially ordained for its accomplishment, and possessing authority to send forth labourers into the Lord's harvest-field, wheresoever it may seem to be ripening for the sickle of the evangelist : that sovereign being the ruler over a great nation which, we fearlessly assert, is indebted, like our own, for its power and glory to the blessing of God attending its emancipation from the spiritual bondage of Rome, and its continued maintenance of the reformed religion ; himself descended from a house, which numbered amongst its princes the firmest adherents and most strenuous defenders of the reformation. Looking not only to this token of his regard for our spiritual Israel, but to the sacred bond of Christian relationship which he has taken upon him as sponsor for that royal infant, in whose future principles and conduct this church and nation are so deeply interested, we have surely good reason to pray for him, as Nehemiah, when he had built up again the ruined walls of Jerusalem and restored the offices of the temple, prayed for himself. "Remember him, O God, concerning this ; and wipe not out the good deeds that he hath done for the house of our God, and for the offices thereof."

THE POOR AND THE FACTORY SYSTEM.

[A valued correspondent has forwarded to us the following papers for insertion, which he met with in the perusal of two distinct newspapers in one afternoon. We recommend them to the careful perusal of our readers, and do not now enter farther on the subject, as we hope to do, ere long, in a more enlarged form. We would only remark that such contributions are always most thankfully received by us, when not anonymous.—Ed.]

FACTORY LABOUR *.—The period of growth is one of weakness ; the purposes of growth necessarily require a more than ordinary supply of nutriment ; children require not only a large supply of food, but that it should be nutritive, and given frequently. Assimilation cannot be perfectly formed without air

* A synopsis of the evidence which was given before the select committee of the house of commons on the 4th of August, 1832, by Mr. Joseph Green, F.R.S., surgeon of St. Thomas's hospital, professor of surgery at King's college, and clinical lecturer at St. Thomas's hospital.

and exercise. Children should be allowed long rest, in the horizontal position, and sufficient sleep: eight or nine hours at least; under many circumstances, 12 hours. Children are extremely susceptible of vicissitudes of temperature. The muscles have not acquired that tone which enables them to perform actions which requires strength and persistency of action. Their exercise should be varied, not long continued nor disproportioned to their strength. Their bones and joints are soft and spongy in their texture. Children are not fitted by nature for laborious or stationary occupation. Subjecting them to business, or work which requires strong exertion, or which, even being comparatively light, demands uniform, long-continued, and therefore wearisome exercise, must ultimately have an injurious effect on their health. But if, in addition, their food is scanty, supplied only at long intervals, their occupation is not alternated with amusement and exercise in the open air, and their clothing is not warm, disease must be the inevitable consequence of this violent counteraction of all that nature suggests and demands. If you were to subject the healthiest child to the causes which I have enumerated, it is impossible that it should not become weakly, emaciated, stunted in its growth, dull, sluggish, and diseased. I fear that this country will have much to answer for in permitting the growth of that system of employing children in factories, which tends directly to the creation of all those circumstances which inevitably lead to disease. I am quite sure that the results will be, in regard to health, most destructive, and I think I may add, in regard to morals, most injurious; and that the consequence of this culpable inattention to the physical and moral welfare of the manufacturing class, will be a population weak and diseased in body, feeble and degraded in mind, and vicious and dangerous in conduct. Children were not designed for labour; but, if some labour must be permitted, both our conscience and our feelings equally demand that the labour of children should be under such restrictions as will ensure them against their being made the victims of avarice and disease, and as will render it compatible with their physical and moral welfare. Twelve hours' labour, including the time for meals, is the utmost average period of labour for the full-grown, strong, and healthy man. I am of opinion that the deterioration in the human frame caused by this system will become hereditary, and even increase from generation to generation, if the causes are to be continued. I should suppose that such results of the shortening of human life as are shown to be the case in the factory districts, by the official documents before the committee, would be the results of such a system. Manufactories and machinery—so long as they procure employment for the labouring poor, render the necessities and comforts of life cheap and easy of acquirement, and are the means of the poor bettering their condition—must be regarded as blessings, and in every way conducive both to the physical and moral welfare of the people. In order to obtain this desirable object it is, however, necessary that the labourer should participate in the advantages and benefits arising from the employment of machinery; and, in diminishing human labour by its use, the only legitimate purpose must be admitted to be, that of substituting a machine for the performance of that labour which would reduce man to a mere mechanism, to the end that he may devote the time and leisure acquired thereby to his moral cultivation. It is indispensable, I say, in regulating a manufacturing system, that the labourers employed should never be considered as merely the means to its success, but that their condition, moral and physical, should constitute an essential object of the system, and its success, as the source of wealth and power, be subordinate thereto. But if, instead of this legitimate object, and this wholesome restraint,

ruled by the insatiable avarice of gain, the manufacturing system is without check, and has no bound but the possible means of creating wealth, and of making the rich richer, and the wages be lowered till it be simply calculated upon how little life and the motion of a pair of hands can be supported; if we find that these human beings (the factory workers) are only regarded as parts of the machinery which they set in motion, and with as little attention to their moral welfare; if we find that these, even at the tenderest age, and without respect to the distinction of sex, and without regard to decency, are crowded together under all the circumstances that contribute to disease and vice; and all this to add to the wealth of their employers, to minister to the luxuries of the rich, and to make overgrown capitalists still more vast and oppressive, whilst the labourers themselves are degraded into the mere negro slaves of Europe; then, I say that these and all the physical evils incident to such a state require no medical opinion, but demand unsparing moral correction, or they await the punishment due to depriving man of the birthright of his humanity, of degrading him into the class of means and things to be used, instead of recognizing, as the end, his happiness and dignity as a moral and responsible agent.

THE POOR.—Still, it is sometimes said, bad as the present condition of the poor, considered socially, morally, and religiously, is, yet in good times, or even when work is rather slack, notwithstanding all, things go on well. And, according to some ideas of well and ill, of right and wrong, they do. But good times (as they are called) have not of late visited us every year, nor continued with us for a very large portion of any year. And supposing they were of more frequent occurrence, or of longer continuance than they have been, how is a population, so educated and trained, likely to improve by them, or to lay up in them store for bad times? Alas! the effect of very prosperous times has often been found really a heavy calamity, in inducing habits of idleness, profligacy, extravagance, and insolence, and a greater evil than of moderately depressed times. Persons, so ill-taught and so ill-disciplined, seldom look beyond the present day. Abundance of wages only affords means for abundance of riot and excess, of extravagance and indulgence. But, let the smooth tenor of a poor man's course be interrupted, by sickness for instance; then it is that the evil effects of our present system stand out in terrible relief to beholders, and are felt, for the first time perhaps, with unthought-of acuteness by the sufferers: then the combined influence of being early in life consigned to a manufactory, of having received no education, and of having found no friend or adviser in him whom he might naturally have expected to find one—his employer, is bitterly felt. If, perchance, in early days, a prudent foresight, or the advice or example of others, have induced him to join a club or a gift, the first few months of sickness (if the family is not large, and very young) are tolerable. But, when the allowance of the club is reduced, or (which is more generally the case) where no club has been entered; where the family is young, and the children can earn little—and (as is often found) the main support of the family is derived from the earnings of the wife, whose mind is naturally distressed by her husband's illness and the cares of her family—few sights upon earth can be more heart-rending. Cases are known in which the rent of the dwelling has not only exceeded the parish allowance, but the whole accumulated earnings of the family also. Here, if ever, is an opportunity for the kindness, the affection, the liberality, of the master to show itself, for the relief of the poor sufferer who is sinking into, perhaps, a premature grave by

From a pamphlet by the rev. Thomas Nassau, of Birmingham.

over-exertion in his service. But is this so? Instances of kind-hearted masters aiding, comforting, supporting sick and dying workmen, who have deserved well of them, who have served them faithfully, and acquired, by length of time, a character which all must respect, are, I know, always to be found. But I speak generally—of masters generally, and of workmen generally; and I must in truth acknowledge that a pretty long experience of my own, as well as the experience of all whom I have consulted (and they have been persons of every class), whose occupations have called them to frequent the abodes of the poor, painfully testifies that very generally—so generally that I might say almost universally—it is not so; that, except in very few instances, never does the master-manufacturer, in whose service the poor dying sufferer has lived and spent his best days, and on whom he has, therefore, the strongest claims, and by labouring for whose wealth his days are cut short, ever enter his dwelling; from him neither relief nor sympathy comes. "He is treated like a cast-off horse," to use the oft-quoted phrase of Mr. McCulloch, "that is past labour, to live or die as he may." That I may not be misunderstood, I do not say that this neglect of the workmen by the master is universal; but, excepting the instances alluded to above, I do, without any fear of contradiction, assert that it is general—very general—all but universal. It is natural to ask, then, how do the poor live in such cases? I reply, mainly by each other. Ill as the poor are (I must say) circumstanced—badly as they are educated—low as their moral and religious feelings in consequence—yet no persons of any class are so abundant and untiring in deeds of kindness and charity to the poor as the poor are themselves. Often as I have had to lament their ignorance, their irreligion, their distress, that regret has almost always been alleviated by the virtuous, and charitable, and affectionate sympathy that is created in, I may say, every adjacent family when sickness invades any one. The affection is in fact made spontaneously, if I may so call it, a common cause. Day by day, yes, and month by month, have I known the younger children of a sick and dying parent fed at the different neighbours' tables, and fed willingly, as members of the family. The patient's daily food has been derived from the same source; delicacies have been found for him where necessities have scarcely been had at home; he is nursed by them, and attended by them, through a sickness, however long, at no little sacrifice, even without complaint and without grudging. And hence, with occasional contributions from his workmates, has his support been derived. With all the evils of large towns, and all the vices which attach to the poor (and I am not disposed to deny or to palliate either the one or the other), it must be confessed that the virtues of "weeping with them that weep," and dividing "their bread with the hungry," are found to exist among the poor to a degree which will be, I think, in vain looked for in any other class. It is, generally speaking, the poor man's one virtue. In prosperity, the poor may be envious and quarrelsome, dissolute and drunken, idle and profane; when favours are shown them, or eleemosynary benefits are conferred on them, there may be, owing to their bad training, generated a base spirit of envy and misrepresentation of each other; but, in sickness and distress, the hand of affectionate brotherhood is generally stretched forth, and aid, "to their ability, and even beyond it," is often ungrudgingly, and cheerfully, and self-denyingly given. I dwell the more, and with the more pleasure, upon this disposition in the lower classes, because it is the only spot in their condition, intellectual, moral, or social, at which I can look with pleasure; and because it indicates the existence of a disposition of heart which, under good culture, might be made productive of the greatest benefits,

and lead on to the improvement of themselves and their children, and to all the good results that thoughtful men have calculated upon.

THE DOCTRINE AND PRACTICE OF THE CHURCH OF ROME IN THE DISPENSATION OF INDULGENCES*.

LET me refer you to Dr. Challoner's "Garden of the Soul," a work in high repute among Romanists of the present day, and published with the authority of the vicar apostolic of the midland district. At page 326, we have the following question and answer:—"What is an indulgence? An indulgence is the releasing the temporal punishment, which often remains due to sin, after its guilt has been remitted."—In strict accordance with this are the views of the most distinguished advocates of the papacy, since the days of the Council of Trent: so that I feel assured, the summary that I am now about to give of the doctrine will be allowed by all Romanists to be fair and impartial; and they will not be able to charge me with mis-statements, when I meet them on their own ground, and prove them, from their own documents, to have advanced doctrines that are disowned and disproved by the revealed word of God.

It is said, that the sacrifice of Christ upon the cross was so infinitely meritorious, that one drop of his blood was sufficient to atone for the sins of the whole world: but many drops of blood were shed; therefore there is a vast fund of superfluous merit, over and above the merit needed for the salvation of the whole world. To this fund the church of Rome lays claim, as the treasury from which indulgences are issued; and, that it may never suffer any diminution, she adds thereto the superabundant merits of all the saints; that so, however large the draughts made upon it, the papal spiritual exchequer may be always full. This fund of merit is employed to release men from the temporal punishment due to sin; which temporal punishment is of two kinds—canonical penance, and suffering in purgatory. Indulgences are of two kinds—plenary and limited. A plenary indulgence remits all the temporal punishment that is due for sin, committed up to the time at which it is gained; and if granted, as they often are, to be used "in articulo mortis," in the article of death, that is, at the very last hour of life, then the indulgence frees the sinner from all fear of any temporal punishment for sin: by the sacrament of penance, the guilt of his sin is remitted; by the indulgence, the purgatorial punishment is remitted; and without further ado the sinner's soul goes immediately to heaven. A limited indulgence, on the contrary, remits only so many days or years of the punishment as is expressed in the indulgence—some remit forty days, some a hundred years, some ninety thousand years. That there is a temporal punishment due to sin, as well as an eternal punishment, Romanists profess to prove from the case of the children of Israel, who, though pardoned, were shut out from the promised land (1 Numb. xiv. 20); or from the case of David, who, though pardoned for adultery and murder, lost his child and was punished in the sword never departing from his house (2 Sam. xii. 10). These, say they, prove that God inflicts both a temporal and eternal punishment for sin; and part of this power of inflicting temporal punishment God has bequeathed to his church, that it may be inflicted or remitted at her good pleasure.

I turn now to the practice of Rome as regards indulgences.

And, first, they are one of the undoubted novelties of the Romish church.

* From a very valuable Sermon by the rev. W. G. Barker, M.A., minister of St. Paul's, Woburn.

I adduce, in proof of this, the words of Fisher, the Romish bishop of Rochester. He says—"Who can now wonder that in the beginning of the primitive church there was no use of indulgences? Indulgences began awhile after men had trembled at the torments of purgatory*."

One of the earliest indulgences on record is that of Urban II. A.D. 1096, who promises to all crusaders, who are confessed and contrite, "indulgence of all their sins and an entrance into the paradise of bliss."

In the year 1300, Boniface VIII. granted to all those who should for a certain number of days visit the churches of St. Peter and St. Paul, "not only a plenary and larger, but a most plenary remission of all their sins;" Here then are already a full, a more full, and a most full pardon—a perfect, a more perfect, and a most perfect remission of all their sins; and is it too much to assume that, after gaining the latter, the happy votary of Rome considered himself as freed from all the penalty of all his sins?

Indulgences are sometimes of a more individual character. Fifty years after this, we find Clement VI. granting a most extraordinary indulgence to John and Joan, king and queen of France, and to their successors upon the throne; in which express leave is given to their confessor to free them from the obligation of all such oaths as they may have taken and find it inconvenient to keep! If this has any force or meaning, is it not a direct sanction to perjury? And, if perjury is sin, is not this a leave to commit sin?

Later still, at the end of the 16th century, Clement VIII. granted a plenary indulgence to all those who should take part in a contemplated rebellion in Ireland against queen Elizabeth. But instances of this nature might be multiplied without end. I will mention a few of a less public character, to show how cheaply the most lengthened indulgences may be obtained.

In a work called "The Hours of the Blessed Virgin Mary," printed at Paris, A.D. 1533, fol. 62, we find the following:—"To all them that before this image of pity (an image of Christ) devoutly say five paternosters and five aves and a credo, piteously beholding these arms of Christ's passion, are granted thirty-two thousand seven hundred and fifty-five years of pardon: and Sixtus IV., pope of Rome, hath made the fourth and fifth prayers, and hath doubled the aforesaid pardon."

Again, at folio 73, we find "These three prayers be written in the chapel of the holy cross, in Rome, otherwise called *Sacellum sanctæ crucis septem Romanorum*. Who that devoutly say them, shall obtain ninety thousand years of pardon for deadly sins, granted of our holy father John the 19th, pope of Rome." These are only two out of many that might be produced equally extravagant and impious; and, although Romanists affect to disbelieve the existence of such indulgences, and talk to protestants of forgeries and so forth, they did exist, and were granted, and believed in, as can be proved by evidence absolutely incontrovertible: nevertheless it is not to be denied, that, if one pope can by his decretals destroy what another pope declares is to last for ever, then very many of these indulgences have ceased to exist; for, to use the words of an eminent modern writer, "they had increased so enormously, that it was found necessary to weed this wilderness, in order to find room for fresh plants. In 1678 two decrees were passed at Rome, abolishing a vast number of indulgences called apocryphal."

It is convenient to be able thus to get rid of worn-

out indulgences, to create a more speedy sale for new ones: but is the wilderness any the better for changing its old weeds for new ones? There is no lack of them now in the church of Rome: in spite of all abolitions, they teem in every order that exists in the bosom of the church. To take but one instance:—in a work published in the year 1838, in Dublin, entitled "A Treatise on the Order of the Scapular," a selection is given out of what is called "the multitude of indulgences" that have been bestowed by different popes on the members of that order. Out of this selection I may enumerate, a plenary indulgence on the day of admission into the order; another, on the 16th of July, to all who pray for the church; another for all those who assist at procession on the 3rd Tuesday of every month; another to all those who visit the church of St. Teresa on the 5th of October; another to all who say five paters and aves, and a *salve regina* in honour of the virgin; and another, at the hour of death, to the confessed and contrite, who devoutly utter the name of Jesus. Besides these, every member, by visiting the churches of the order, and praying for the ordinary necessities, may free a soul out of purgatory, every Wednesday throughout the year. And, lest persons should fancy that these may have been revoked, it further declares that all these indulgences are unrevoked, and in full force at the present day*.

Brethren, this is the trash with which the minds of the poor ignorant Romanists are filled—this is the light which is given them by their priesthood, to compensate them for the loss of that divine knowledge, the key of which they have taken away—to help them to grope their way through all the windings of the vast labyrinth of that church's superstitions. Any Romanist, by undertaking to wear the scapular, which is merely a strip of cloth made out of the cast-off gowns of the Carmelite monks, may entitle himself to the benefit of all these indulgences; and every other religious order in the church of Rome is endowed with as many as the order of the scapular; indeed they have swarmed like the plague of locusts, * * * * and, like that plague, have been followed by another—an Egyptian darkness, a darkness that may be felt—O, fearfully, terribly felt, in every corner of every land whither her pestilent sway extends.

Such has been the profligacy with which indulgences have been dispensed—such the heedless extravagance with which these so-called spiritual treasures have been squandered; each pope striving to outdo all his predecessors in cheapening these wares—one giving ninety thousand years of pardon for that for which others would only give thirty thousand years: such, I say, has been the heedless extravagance with which they have been granted, that I hesitate not to affirm, that, if all the indulgences that have been supposed to be obtained, by good deeds or otherwise, have been made available according to the intention of the church, first to the relief of individuals, and then to the souls suffering in purgatory, then has purgatory been effectually swept out again and again, yea and must for ever be kept empty; for indulgences have been granted, and supposed to be obtained, enough to satisfy for all the sins of all the sinners that ever lived. Protestants have little idea of the desperate flagitiousness of the popes in the matter of indulgences. "Pope Paul III." says bishop Taylor, in his *Dissuasive against Popery*, "he that convened the Council of Trent, and Julius III., for fear, as I may suppose, the council should forbid any more such follies, for a farewell to this game, gave an indulgence to the fraternity of the sacrament of the altar, or of the blessed body of our Lord Jesus Christ, of such a vastness and unreasonable folly, that it puts us beyond the question of religion, to an inquiry whether

* Assert. Lath. conf. per rev. pat. J. Roffensem, Episc.

† Baron. Annal. ad an. 1096.

‡ Bullar. Compend. Cherubin. Rom. 1623. tom. i. p. 36.

§ Dacher. Spicileg. Edit. 1728. T. III. p. 794.

¶ Townshend's Accusations of History, App. p. 353.

‡ Wodham's Spiritual Vennality, p. 18.

* Order of the Scapular, p. 80.

† Impress. Paris per Philippum Hotot. 1650.

it were not done either in perfect distraction, or with a worse design, to make religion to be ridiculous, and expose it to a contempt and scorn." The indulgence amounted to this—every member of the order of Corpus Christi, who shall visit the church of St. Hilary of Chartres every day in Lent, can gain thereby, during one Lent only, no less than seven hundred and forty thousand years of pardon for himself, besides twelve plenary remissions for himself, and deliver four souls out of purgatory. All the surplus of this huge mass of pardons is applicable by way of suffrage to souls in purgatory. To turn this monstrous matter then into an arithmetical calculation, if one man, belonging to one order and using only one method, can gain all these, what must be the amount that can be done by all pious Romanists, of all orders, and using all methods?

O, surely, surely, in all this, there must either be the most accumulated mass of spiritual trickery, or else there is a wholesale licence to commit sin.

That indulgences are made subservient to the most unblushing trickery, is illustrated in what are called "privileged altars," one of which is set up in many churches, where masses for the dead are recited. A privileged altar is simply an altar to which an indulgence is attached, importing, that one mass said for a soul in purgatory at that altar, will infallibly deliver the soul out of purgatory. Now it is not an uncommon thing for Romanists to leave money for many masses to be said for the repose of their souls; cardinal Albernotius*, for instance, left money by his will for fifty thousand masses to be said for his soul; an operation which, performed at common altars, would employ one priest for more than a hundred years: recourse is therefore had to the privileged altar, where one mass solves the difficulty, happily rendering all the rest superfluous, and setting the priesthood free from the discharge of a laborious and irksome duty. But what name will express the vileness of a system that can foster corruption so tainted as this?

I must turn now to another part of the history of indulgences: they have been, and still are, sold for money: they are to be obtained at their fixed price.

Romanists profess a holy horror of this practice, talk of it as an abuse, and deny it as a doctrine. It is not difficult however to show that this has been the practice of the church, from the days of the reformation to the present day; yet the system, without the money, is so iniquitous that, though the selling of indulgences proves and seals the iniquity beyond the possibility of equivocation, the mere sale adds but little to the flagrantcy of the whole: for the evil effects of the indulgence are equally sure to follow, whether it is granted for muttering over three prayers, or paying down three shillings.

In the year 1500, being the year of Jubilee, pope Alexander VI. granted to the inhabitants of the whole realm of England a plenary indulgence, with power to choose their confessor, and obtain from him "absolution *a pena et culpa*, from the guilt and punishment of sin," and a dispensation or changing of all manner of vows. In the bull, however, there is a clause, strictly limiting the privileges of the indulgence to those who, "being contrite and confessed, put into the chest for the intent ordained such sum or quantity of money, gold or silver, as is limited and taxed:" and then follows a scale of sixteen different prices, accommodating the bull to the wealth and ability of so many grades of purchasers. Polydore Virgil, the historian, who mentions this bull, asserts, that, though the money was collected professedly to go to war with the great Turk, yet that after vast sums had been amassed, no war was waged, but all found its way into the private coffers of the simoniacal pontiff †.

Eighteen years after this, the monstrous excesses of Tetzels threw all Germany into an uproar: he unblushingly assured those who came to purchase release for the souls of their parents, "The moment the money tinkles in the chest, your father's soul mounts up out of purgatory." The profligacy of the priesthood proved infectious, and spread to the laity; it was no uncommon thing for a man who had purchased an indulgence to carry it to the gaming table, and make it the stake in a game of cards or dice ‡.

O! bitterly did the church of Rome rue the folly and imprudence of that most unprincipled agent; yet, rotting as she was under the baneful leprosy of her own venality and corruption, her hands could not cease from sin; the evil continued, and even increased: so that five years afterwards, in the year 1523, the princes of the Germanic empire presented to the pope a list of a hundred grievances, in which they complain "that the Roman pontiffs had sucked all the marrow of their estates from the simple and too credulous Germans"—"that by this traffic in indulgences the greatest encouragement is given to the commission of all manner of crimes, fornication, incest, adultery, perjury, murder, theft, robbery, extortion &c." This catalogue of crime is no invention of the Germanic princes; as though to verify the charges thus brought against the church, a book was at that very time openly sold in Paris, called "The Taxes of the Apostolic Chancery and Sacred Penitentiary," in which these very crimes and a multitude of others are enumerated, and the prices marked for which absolution from them might be obtained: For instance, murder and incest might either of these be pardoned for seven shillings and sixpence, while perjury would cost nine shillings, and robbery twelve shillings §. Romanists have made many efforts to overthrow the authority of this book: at one time, they called it a protestant forgery, at another a list of the fees of office; but both these subterfuges are rendered useless by the honest indignation of Claude d'Espence, a doctor of the Sorbonne, and rector of the university of Paris, who in his commentary upon the epistle to Titus, having cited several charges that were made against the see of Rome, proceeds to say, "that all these charges might be considered as the fiction of the enemies of the pope, were it not for a book, printed and exposed for sale at Paris, entitled, 'The Tax Book of the Apostolic Chancery,' in which more wickedness may be learned than in all the summaries of all vices, and in which licence of sinning is proposed to most, and absolution to all who will buy it ||." This authentication of the book, by one who would have been glad to have been able to deny either its authenticity or its existence, who laments over it, as doing an injury to the cause of Rome, puts the fact of its existence beyond a doubt; and it stands an incontrovertible witness against Rome, and her unblushing venality in the sale of indulgences.

A singular circumstance proves that the sale of them still continued two centuries after the publication of this book. "In the year 1709," says bishop Burnet, "the privateers of Bristol took the *Galleon* (a Spanish merchant vessel), in which they found 500 bales of these bulls, and 16 reams were in a bale, so that they reckoned the whole came to 3,840,000. These bulls are imposed upon the people, and sold, the lowest at three rials, a little more than twenty pence; but to some at 50 pieces of eight, about eleven pounds of our money; and this to be valued according to the ability of the purchaser, once in two years; all are obliged to buy them against Lent. Besides the account

* Milner's Ch. Hist. vol. iv., p. 316.

† Taylor's Works, vol. x., p. 143. London, 1828.

‡ Fascic. Rer. Expet. by Orthonius Gratius. Cologne, 1835; quoted by Mendham in his Council of Trent, p. 5.

§ Spiritual Venality.

|| See Hodson's Three Letters to Green, p. 33.

* Apud Genes. Sepulveda. in vita Egidii Albernotii Card.

† Mendham's Venial Indulgences, p. 40.

given of this in the cruising voyage, I have a particular attestation of it by captain Dampier, and one of the bulls was brought me printed, but so that it cannot be read. He was not concerned in casting up the number of them; but he says, that there was such a vast quantity of them, that they careened their ship with them*."

To come down to our own day. In a work entitled "Rome in the Nineteenth Century," the author says, "I was surprised to find scarcely a church in Rome that did not hold up at the door the tempting inscription of 'indulgentia plenaria.' Two hundred days' indulgence I thought a great reward for every kiss bestowed upon the great black cross in the Colosseum, but that is nothing to the indulgences, for ten, twenty, and even thirty thousand years, that may be bought at no exorbitant rate in many of the churches†." Indeed the charges of the Germanic princes in the 16th century may safely be reiterated on behalf of Italy in the 19th; for if we may believe the author of a work entitled "Three Months' Residence in the Mountains East of Rome," it is as easy to obtain absolution for money now, even for murder, as it was then. "At Tivoli," says the author, "a man was pointed out to us who had stabbed his brother, who died in agonies within an hour. The murderer went to Rome, purchased his pardon from the church, and received a written protection from a cardinal, in consequence of which he was walking about unconcernedly, a second Cain, whose life was sacred‡." O! how atrocious that system which can thus set at defiance the laws of God, and, even under his name and the pretended sanction of his authority, reverse the decree which said, "Whoso sheddeth man's blood, by man shall his blood be shed!"

It may be objected, that these are only the tales of travellers—they are worthy of credit nevertheless §: however the sale of indulgences in the 19th century is proved, under the hand and seal of pope Leo XII. himself, in a bull granted so late as the year 1828, for the use of the faithful in Spain. Among other privileges, it empowers its purchaser "to choose his own confessor, and obtain from him plenary indulgence and remission of whatsoever sins and censures, even those reserved to the apostolic chair (except the crime of heresy), once in his life, and again in the article of death." It then proceeds to suspend during that year all other indulgences; so that, by whatever means any of the faithful may have earned the benefit of standing indulgences, they are all declared null and void, unless this bull likewise be procured. A happy expedient, truly, to ensure a speedy sale for this indulgence! And lastly, the bull fixes the price at which it is to be purchased—a little more than seven sueldos, Spanish money; signifying that, when the money is actually paid, the indulgence comes in force, and not till then. The whole is indeed merely a long laborious receipt for a few shillings, professing in return to bestow certain spiritual benefits||.

Here then is the sale of indulgences amply and clearly proved, even in our day; here is undoubted evidence, that it not only hath been, but it still is—that Rome in this, as in all her errors, is Rome still.

* Vol. III. introd., p. 20.

† Vol. II., pp. 287—290.

‡ P. 34.

§ We can personally confirm these statements: we have with our own editorial eyes seen notifications of indulgence fixed up, especially in the Belgian churches, to be granted on the performance of certain specified ceremonies. And we have seen multitudes crowding into those desecrated temples, eager to obtain the promised security. Ed.

|| Mendham's Council of Trent, App. p. 344.

GOD, THE ROCK OF HIS PEOPLE:

A Sermon,

BY THE REV. J. H. WOODWARD,

Incumbent of St. James's Parish, Bristol.

PSALM lxi. 2.

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

WONDERFUL is the difference, even here below, between the children of God and the children of the world; and in nothing is the difference more apparent than in this—that the joys of the one soon end in sorrow, while the sorrows of the other are soon turned into joy.

This is abundantly shown to us in the word of God. I will quote but one or two passages to illustrate my position. First, let us take the dark side of the picture: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentations; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day" (Amos viii. 9, 10).

Take a passage on the other side: "They that sow in tears, shall reap in joy: he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. cxxvi).

Or one from the parting conversation of the blessed Jesus: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; but (mark the difference!) your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but, as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

Now, my brethren, even where eternity is out of the question, we are so constituted that the end of an event is the portion of it by which we test it. We bear tedious pain with cheerfulness when hopes are held out of recovery; whereas it would embitter days of health and vigour to know that disease or accident was to terminate them. Who does not prefer the day that opens with lowering storm and sweeping tempest, but which ends with the clear shining after rain, to the one which bursts from behind the hills with a bright glare of sunshine, but which, long before the

'evening shades prevail," is overcast with clouds, and which closes with howling winds and with descending torrents?

But, where eternity is added, who would not have his lot with the people of God, and his inheritance among the saints? Who would not exchange the short foreground of worldly joy, and the dark perspective of eternal misery, for the early sorrows which drive us to a Saviour's bosom, and which are soon exchanged for an eternal weight of glory? These last are the kind of sorrows on which the psalmist continually dwells. Such we have in the passage before us. How beautifully do the four first verses of this psalm describe man, pent up as it were in the dark chambers of affliction, by degrees brought out into the open daylight of present happiness, with the assured prospect of eternal glory! "Hear my cry, O God! attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings."

In the second verse, which forms an epitome of the whole passage, let us consider briefly—

I. David's sorrows.

II. The object from which he expects relief.

I. David's sorrows. He describes himself as uttering the cry of distress, and as determining to pour forth his lamentations unto God at such times as his heart was overwhelmed within him. Now we are quite aware—aware from the experience of past days—how ready some may be to feel uneasy at the frequency with which sorrow is depicted, and the degree to which the children of God are coupled with descriptions of affliction and tears. But, my brethren, the question is whether the discourses of God's ministers dwell more upon such themes than does the word of God himself. Open the pages of your bibles, and after the two first chapters—in which all is very good, and consequently very happy—where will you find the page in which, in some form or other, the sorrows of some heart are not enlarged upon? Nay, so entirely is this the case, that some, contemplating the latter day glory of the church—when the knowledge of the Lord is to cover the earth, and when happiness and peace are universally to prevail—have argued that, previously, there must be some manifestation of God's will—some revelation, whether of his person or his mind, suited to such a state of things. They argue that the scriptures now in our hands so describe the church as a

small elect minority, full of sorrows and affliction, as to be wholly inapplicable in this respect to a population abounding in righteousness, in glory, and in happiness.

Now our present business is not with the soundness or fallacy of this argument: we advert to it simply because it is founded on the acknowledged fact that the bible entirely takes for granted the sufferings of the people of God, and shows that through much tribulation they are taken to their Father's kingdom. Nor is it necessary to stop to prove that the bible describes the truth of the case. We know that, as God's word, it must do so; and our experience, moreover, bears it out continually. Let youthful spirits gild the matter as they may; let the natural elasticity of the human heart rebound as it may, the moment the immediate pressure of adversity is removed; let insensibility throw its cloak ever so carefully over the dark features of this life's history: still experience will be heard, and its truth admitted, when it reminds the hardest heart that we are in a world of sorrow.

We are all sinners: we have all lost many of our best and dearest friends—friends who would have borne for us every trouble that presses on our hearts; and we are all on our road to the cold grave—to the companionship of corruption and of worms. But, while such general assertions may be admitted, we are quite aware that there are those who feel that it is not fair to take the afflictions of David as merely an average description of what others should be prepared to endure. We are reminded of the perils and dangers of his chequered life; of his persecution by Saul; his banishment from his native land; the rebellion and apostasy and tragic end of his hapless and fatally-indulged son Absalom.

The force of all this we feel; and I for one should never dream of saying that all our sorrows must be like this; but, at the same time, we wholly deny that these great external circumstances of affliction seem to have been those by which David's heart was most overwhelmed. When, for instance, his child by Bathsheba died, he soon is enabled to arise from the earth, to wash and anoint himself, and change his apparel, and go into the house of the Lord to worship: but the sin in which that child was begotten lay upon him as a sore burden, too heavy for him to bear. Again, when Absalom was cut off, though lamentations—which in pathos have no parallel in the description of earthly sorrows—gushed from his heart, "O my son Absalom! my son, my son Absalom! Would God I had died for thee, O Absalom! my son, my son!" still, at the request of Joab, we soon find him sitting in the gate, cheering his fainting people, and speaking comfortably to

his servants. But, when absent from God, then it is indeed that his soul panteth and is athirst; then it is that tears are his meat day and night. It is when God seemed far off, that he was poured out like water, and all his bones were out of joint; that his heart was like wax, melted in the midst of his bowels; that his strength was dried up as a potsherd, and his tongue cleaved to his jaws; and that he was brought into the dust of death.

If so, then, my brethren, it is plain that the sources whence David's deepest sorrows flowed are still open amongst us. And, though we may never be aliens from our fathers' homes and altars; though no rebellious son may ever seek our lives; though no such events may be whitening our hairs before their time, and bringing them in sorrow to the grave: still we may be far away from the centre of repose. We may have been awakened to a sense of our sins: we may pant and cry aloud—yea, in the deepest tones which David used—for deliverance. We may feel ourselves at the very ends of the earth from peace and blessedness: our hearts may be overwhelmed.

II. I turn, then, with heartfelt delight to the object from which David sought deliverance; and, if there be here to-day any hearts failing and overwhelmed by reason of this dry and barren wilderness, let me have the happiness of believing that the Spirit may point out to your sinking souls the rock that is higher than you.

It were worse than vain to take time to prove to you that this rock is Christ: it would idly mock an immortal soul, to direct it to any thing else, and this a tender Father would not do. To this rock he does direct us, because that it is higher than we are; because it stands far out of the reach of the shafts of the evil one; because on it alone the light of heaven is seen, and because on its secure abode, and beneath its grateful shade, true joys alone are to be found. This figure of a rock is one peculiarly apt on a variety of grounds, each bearing its peculiar fruits of consolation. To one or two I would briefly direct you.

1. A rock denotes security, and moreover denotes that the man standing on it feels himself secure: he looks on the storm and tempest below, and is at peace. And is not Christ the saints' secure abode; and on him may they not walk up and down, and feel consciousness of their security? On this rock the heavens shed forth their light: this is the rock in which the Father is well pleased: and therefore no dangers from above are to be apprehended by those who are found upon it: and below, the waves of temptation, the storms of adversity, the fury of the oppressor,

and all the evils which the craft and subtlety of the devil or man worketh against us, may be seen without alarm. At first indeed we may fear continually every day, because of the fury of the oppressor, as if he were ready to destroy; but as the security and faithfulness of our rock are more known by the happy experience of God's children, then, through the daily teaching of the Spirit, they with assurance and holy boldness begin to ask—Where is the fury of the oppressor? The ocean as it were rages below; it lashes itself into madness at the sight of a soul safely landed on the rock; nay, at times its surge will beat so high, that in an unwatchful moment the child of God may stumble and fall. But on that rock he soon arises: grace teaches him to walk more warily; and the same sovereign love, which placed his feet upon the rock, will hold him up that his footsteps slide not, and will establish his goings. On this rock pardon is secured: on this rock guilt is cancelled: on this rock chains are cast off: on this rock the lame man leaps as an hart, and knows that he has begun a race of eternal light and glory: on this rock the tongue of the dumb begins to sing, yea, to sing the new song put into his mouth, and which he feels assured that he is to sing for ever. Such is the security which this rock provides.

2. But David might have had reference, and doubtless had, to that rock which followed the Israelites, and of which St. Paul informs us that that rock was Christ. Now the peculiar feature of that rock was, that its streams followed the Israelites, and, while they were supplied with angels' food from above, it poured forth water for their thirst. Observe the parallel. How unlikely an object for such a purpose: a rock!—how hard, how dry, how barren! yet thence gushed the refreshing stream of living water, Christ, to the Jews a stumbling-block, to the Greeks foolishness; Christ, in whom, to the eye of nature, was no form nor comeliness; and yet whosoever once drinks of the water that he shall give never thirsts, but has in him a well of water springing up into everlasting life.

How infinitely different are the views taken of Christ by the eye of nature, and by the eye which the Spirit has opened to behold his glory! There is an absolute pity felt for the children of God by men of this world, known only to those who have felt it. When on their way to some scene of earthly gaiety and worldly splendour (whence thought is banished and where levity reigns uncontrolled), how often have they been forced to cast a thought on some scene of prayer, the quiet closet, and the converse of the soul with Christ Jesus, as something so unutterably distasteful as to call forth only pity for those who have taken them as

their portion! But what comforts in such despised hours refresh the soul of the righteous! What streams of living water flow out of that dark rock! What exquisite satisfaction of heart—what inexpressible delights does the Saviour, in such calm and hallowed seasons, impart to the inmost hearts of his people.

Yes, brethren—for here the rock which followed Israel fails in its parallel—he gives not only water to refresh, but bread to strengthen their hearts. The rock becomes living bread: they feed thereon by faith with thanksgiving: they overhear the poor dissatisfied wanderers in the wilderness below them, murmuring because the flesh-pots of Egypt are not at hand, or, because their sickened appetites cannot relish them: they hear them pouring forth their unhappy and unholy doubts: “Can God furnish a table in the wilderness—can he give bread also—can he provide flesh for his people?” And all the while, in the safe munition of their rock, the children of God have bread enough and to spare. There the Lord has made unto them “a feast of fat things—a feast of wine on the lees; of fat things, full of marrow—of wines on the lees, well refined.” They hunger no more, nor thirst any more: here their wants are all supplied, and all their appetites are satisfied.

3. But, finally, my brethren, not merely does the rock to which David looked for deliverance typify the present security and the present fulness of satisfaction which is in Christ, we would notice one further view of this rock, in which the Saviour may be seen. You can imagine to yourselves a man journeying amidst the dust of some wilderness, or tossed upon the dark waves of some troubled sea: you can imagine that, either rising from the plain or from the expanse of waters, he beholds a lofty rock; all around him is confusion, and he cannot see what may lie beyond; but he thinks, if he could attain the summit of that rock, there he should be in safety, and, moreover, he should have a clear view and an unbroken prospect of what the distance may contain.

This clear view, this unbroken prospect, is enjoyed by all who have their footsteps planted on the rock Christ Jesus—clear and unbroken we mean, compared with what is seen from any other position. Even here we see (compared with our final and eternal vision) but through a glass, and darkly; but, as Moses in the cleft of the rock saw all that could be seen of God, so in Christ we behold what is to be seen in him alone. In him you see what in this fallen world can nowhere else be seen—mercy and truth meet together, righteousness and peace kiss each other. There you may see, and there alone,

a Father's reconciled countenance, smiling in unbounded love and infinite tenderness on the poor in spirit, and the broken and contrite heart. There you may see the royal stamp which seals, here below, God's children for their inheritance. There you may count some links of that golden chain which joins your soul to the sure anchor of hope, which is cast in the deep waters which are still hid beyond mortal eyes. There you may see by faith the distant outlines of the promised land, stretching forth beyond the din, and stir, and confusion of the world. There you may behold them with the eye of faith, until you perceive that they are lost, not in that uncertain haze which overhangs the distant places of the earth, but in that glory which hides paradise from our view—the glory which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.

SAY YOUR PRAYERS IN FAIR WEATHER.

RETURNING by the Belfast night-mail to my distant parish in the North, from the Dublin clerical meetings of the year 1839, I found myself placed opposite to a gentleman whose appearance engrossed, rather than attracted, my most profound attention.

His age, as he afterwards told me, was sixty; and perhaps I should have conjectured as much, though exposure to weather, cares, anxieties, and dangers, with a certain air of seriousness which seemed as it were to preside over them all, spoke, more than the effects of time, the progress of my fellow-traveller's earthly pilgrimage.

In truth, his countenance was such a one as no observant physiognomist would contemplate without interest, or mark its amiable and diversified expression without respect and love. The coach in which we sat had scarcely cleared the pavement, and was rolling along the comparatively silent highway, when my companion addressed me with great ease and politeness. A few minutes sufficed to shew that the predominating sentiment of his heart was religion. His conversation was almost exclusively of that character; and, as he poured out the rich stores of gospel truth and experience from the exhaustless treasury of a converted soul, the night insensibly wore away, and the sun was long risen as we changed horses at the last stage.

Little more than an hour remained, and I must probably part for ever from a man by whose conversation I had been inexpressively captivated. I felt, as may be easily conceived, a strong desire to learn his history, and thus to fix more permanently on my mind the impression he had made. Accordingly, I asked him whether the turning of his heart to God had been caused by any sudden danger, or merely connected with his seafaring life (he had already told me that he commanded a vessel trading between Liverpool and America), or was of gradual growth. My question seemed to please him; at least he replied to it with

the utmost courtesy, saying, that in the last year but one of the late war he was waiting in port with a fleet of merchantmen till convoy should arrive, it being deemed unsafe to sail without such protection. His habits, he observed, had always been exceedingly irregular, to give them no stronger term, and he passed the period of detention in practices he could not look back on without sorrow.

At length the signal to weigh anchor was made; his ship, as were also many others, was so short of hands, that he was glad to accept of any person who offered himself, however inexperienced he might be in navigation. At the very instant of departure a boat came alongside, out of which a tall robust man climbed actively upon the deck, and gave himself in as a seaman, willing to engage for the voyage. The boat which brought him had returned to the shore, and the wind was blowing nearly a gale; but, under every circumstance, my friend said he was glad to get even the addition of one equivocal hand to his scanty crew. His pleasure, however, was of short duration, for the new comer was soon found to be of a most quarrelsome, untractable disposition, a furious blasphemer, and, when opportunity offered, a drunkard. Besides all these disqualifications, he was wholly ignorant of nautical affairs, or counterfeited ignorance to escape duty. In short, he was the bane and plague of the vessel, and refused obstinately to give any account of himself, or his family, or his past life.

At length a violent storm arose, all hands were piped upon deck, and all, as the captain thought, were too few to save the ship. When the men were mustered to their quarters, the sturdy blasphemer was missing, and my friend went below to seek for him: great was his surprise at finding him on his knees repeating the Lord's prayer with wonderful rapidity, over and over again, as if he had bound himself to countless reiterations. Vexed at what he deemed hypocrisy or cowardice, he shook him roughly by the collar, exclaiming, "Say your prayers in fair weather." The man rose up, observing in a low voice, "God grant I may ever see fair weather to say them."

In a few hours the storm happily abated, a week more brought them to harbour, and an incident so trivial passed quickly away from the memory of the captain—the more easily, as the man in question was paid off the day after landing, and appeared not again.

Four more years had elapsed, during which, though my friend had twice been shipwrecked, and was grievously hurt by the falling of a spar, he pursued without amendment a life of profligacy and contempt of God. At the end of this period he arrived in the port of New York, after a very tedious and dangerous voyage from England.

It was on a sabbath morning, and the streets were thronged with persons proceeding to the several houses of worship with which that city abounds; but the narrator, from whose lips I take this anecdote, was bent on far other occupation, designing to drown the recollection of perils and deliverances in a celebrated tavern, which he had too long and too often frequented.

As he walked leisurely towards this goal, he encountered a very dear friend, the quondam associate of many a thoughtless hour. Salutations

over, the captain seized him by the arm, declaring that he should accompany him to the hotel. I will do so, replied the other with great calmness, on condition that you come with me first for a single hour into this house (a church), and thank God for his mercies to you on the deep. The captain was ashamed to refuse, so the two friends entered the temple together. Already all the seats were occupied, and a dense crowd filled the aisle; but, by dint of personal exertion, they succeeded in reaching a position right in front of the pulpit, at about five yards distance. The preacher, one of the most popular of the day, rivetted the attention of the entire congregation, including the captain himself, to whom his features and voice—though he could not assign any time or place of previous meeting—seemed not wholly unknown, particularly when he spoke with animation. At length the preacher's eyes fell upon the spot where the two friends stood. He suddenly paused—still gazing upon the captain, as if to make himself sure that he laboured under no optical delusion—and, after a silence of more than a minute, pronounced with a voice that shook the building, "Say your prayers in fair weather."

The audience were lost in amazement, nor was it until a considerable time had elapsed, that the preacher recovered sufficient self-possession to recount the incident with which the reader is already acquainted; adding, with deep emotion, that the words which his captain uttered in the storm, had clung to him by day and by night after his landing, as if an angel had been charged with the duty of repeating them in his ears; that he felt the holy call as coming direct from above, to do the work of his crucified Master; that he had studied at college for the ministry, and was now, through grace, such as they saw and heard.

At the conclusion of this affecting address, he called on the audience to join in prayer with himself, that the same words might be blessed in turn to him who first had used them. But God had outrun their petitions—my friend was already his child before his former shipmate had ceased to tell his story. The power of the Spirit had wrought effectually upon him, and subdued every lofty imagination. And so, when the people dispersed, he exchanged the hotel for the house of the preacher, with whom he tarried six weeks, and parted from him to pursue his profession, with a heart devoted to the service of his Saviour, and with holy and happy assurances, which (as he declared to me, and I confidently rely in his truth), advancing years hallowed, strengthened, and sanctified.

From that companion of a night I then parted, probably not to meet again till we stand before the judgment-seat of Christ. His history is too palpably instructive to require that I should add my own reflections. And with one only I conclude—addressing those persons who seek God merely in the hours of danger and trouble—in the words of the captain, "Say your prayers in fair weather.*"

J. S. K.

* The above narrative has been sent to us by the author, a highly estimable Irish clergyman. It has been printed in a very cheap form for more extensive circulation, by J. Robertson, Grafton-street, Dublin.

NEW ZEALAND*.

NEW ZEALAND consists mainly of two large islands, the middle island and the north island, separated by Cook's Straits. There are numerous small islands around their shores. They lie about 1,200 miles to the east of the continent of Australia. The middle island is about 500 miles long, and from 100 to 120 broad. North island, which is the smaller, is about 400 miles long, and from 5 to 30 broad. These islands were discovered by Tasman, in 1642, and were afterwards visited by captain Cook, whose charts of the coasts are used to the present day. New Zealand is about 16,000 miles from Great Britain. The emigrant ship sometimes makes the passage in about 100 days: but the average passage may be calculated at more than four months. From Sydney vessels reach these islands in 10 or 12 days. The church missionaries formed their first station in New Zealand in 1814; their efforts have been greatly blessed. The natives have attained to a considerable degree of civilization, and not a few have been converted to Christianity. Happy England! thou hast been privileged to convey the glorious tidings of salvation to the furthest isles of the sea. May thy laborious missionaries be enabled, by the grace of God, to enlighten the darkness of all heathen lands; and may thy industrious emigrants extend the blessings of their native country to the utmost limits of the habitable globe.

The present New Zealand company was established in May 1839. Their first step was to offer 1,100 sections, or 111,100 acres of land for sale, before they had even formed any connection with the island; acting entirely upon the conviction of being able to purchase land for the purposes of colonization. Such confidence did the public place in this seemingly aerial scheme, that within six weeks from the time the proposals were issued, all the sections were disposed of, and the company received, as the purchase-money, the sum of 99,990*l.* By its terms of purchase, the company engages to lay out 75 per cent. in defraying the cost of emigration to its settlements. It offers a free passage (including provisions and medical attendance during the voyage) to labourers, shepherds, various descriptions of mechanics, and others. On the arrival of the emigrants in the colony, they will be received by an officer, who will supply their immediate wants, assist them in reaching the place of their destination, be ready to advise them in case of difficulty, and at all times give them employment in the service of the company, if from any cause they should be unable to obtain it elsewhere. The emigrants will, however, be at perfect liberty to engage themselves to any one willing to employ them, and will make their own bargain for wages.

In 1840, wages and provisions were as follows:—Labourers, 30*s.* to 40*s.* a week; carpenters, 60*s.* to 70*s.*; sawyers, 60*s.* to 80*s.*; Windsor chairs, in the white, were 5*l.* 6*s.* per doz., only one chair-maker in the colony; flour, 20*s.* a cwt.; beef, 1*s.* a lb.; pork, 6*d.* a lb.; beer, 8*s.* a gallon; butter, 1*s.* 8*d.* a lb.; tea, 5*s.*; sugar, 6*d.*; and iron, 1*s.* 6*d.* a lb. Clothing of every description is very high; therefore the emigrant is recommended to take a good stock with him. Every adult emigrant is allowed to take half a ton weight, or 20 cubic feet of baggage.

The capabilities of this colony are not surpassed by those of any other country in the world. There is

every prospect of its becoming, in a few years, the finest commercial and agricultural country in the southern seas.

The climate is delightfully temperate, and very congenial to the constitutions of Englishmen. Mr. Watkins, in his examination before the committee of the house of lords, on being asked if the vicissitudes appeared great, as compared with European climates, said—"Not anything like our climate. The frost was there at one time, a very gentle frost indeed; the ice was not entirely over a small pool of water. They told me they saw ice sometimes in the bay the thickness of a shilling; but I did not see any near that thickness. I have slept out frequently in the bush. The fern grows in great abundance. I found myself very comfortable and warm in my great coat on a bed of fern, rather than sleeping in the houses, which are very unfit for English people."

In speaking of the farms of the missionaries, captain Fitzroy, in his evidence before the house of lords, says—"They are very fertile indeed. The wheat I saw there grown on the islands was as fine-looking wheat as I ever saw; and the missionaries told me it was considered better than the wheat grown in Australia, near Sydney."

In "Chambers's Information for the People" it is stated, that "the very circumstance of New Zealand being suited for the cultivation of grain, renders it unfit for ever becoming an extensive grazing country, at least for the growth of the fine wools of Australia."

The following remarks from the *Sydney Herald* newspaper, were written by a person who had visited New Zealand on seven different occasions:—

"New Zealand is fitted by nature to become the garden of New South Wales; the fertility of the soil, the excellence of the climate, and, above all, the regularity of the seasons, eminently combine to fit it for an agricultural country. But it is only as an agricultural settlement that New Zealand can flourish; as a pastoral country it can never compete with New South Wales. The experiment has again and again been tried, and the result has invariably been the same. The climate is too moist for sheep pastures; and the fine wool, for which New South Wales is so remarkable, speedily deteriorates in quality on the transportation of the sheep to New Zealand. The new colony, consequently, can never come into any hurtful competition with New South Wales; on the contrary, the settlement of the former must be highly conducive to the advancement of the latter."

From the above information, we must conclude that the advantages of this colony are unquestionably very great. The terms of the New Zealand company are on the most liberal and enlightened scale, and admirably calculated to promote the prosperity of the emigrant, and to develop the vast resources of those fertile islands.

The colony is at present only in its infancy. We hope soon, however, to obtain information of a more practical character to lay before our readers. Some thousands of emigrants, both large capitalists, labourers, and mechanics of various descriptions, have left this country during the last year to try their fortunes in these far distant lands, which must soon present a scene of industry and improvement calculated to astonish the natives, and to attract the general attention of the civilized world.

* From the "Midland Monitor." What we wish to see, in the establishment of new colonies, is the honour of God regarded before worldly advantage. Let our rulers, let all colonization societies remember that the foundations of stable empire must be laid in righteousness. Provision ought even to be made at once for the spiritual instruction of colonists and care should be taken that it expand with their increase. Would the rebellion in Canada, nay, would the revolt of the United States have occurred, had this principle been diligently acted on? We trow not?—*Ed.*

GOTHIC ARCHITECTURE*.

If the science of our ancestors had not been directed and animated by pure taste, high feeling, and strong religious enthusiasm, they would not have handed down to us a series of monuments, extending nearly over the whole of Europe, which will be viewed with admiration for ages. It was a noble idea to dedicate to the service of the infinite Creator a temple apparently indefinite in its extent, through which the eye might range without discerning the limit or measure; and the skill with which this idea was worked out meets with no parallel in the best days of classical art.

It is not merely by its height that a Gothic cathedral strikes the beholder. In all its dimensions it appears, in consequence of its arrangement, to admit of no bound. If we look at its external length, we can hardly tell where and how it terminates. Beyond the vast nave appears the square of the intersection; then the choir, with the bold sweep of its apex, rising from an aisle of greater extent, amidst a forest of pinnacles with their expansive buttresses; beyond these, again, is often a multitude of chapels branching out in every direction. And its breadth is similarly extended. On the continent a great number of aisles and side-chapels are added. In England, where we seldom see more than one aisle on each side of the nave, the transepts are of greater length—which may be noticed especially at Lincoln and York—while the addition of chapter-house, cloisters, and monastic buildings, seems to preclude the appearance of any definite boundary in that direction. The scale of the edifice is really vast; and, from the multiplicity, variety, and distribution of parts, it appears incalculably greater.

On this account a regular front, marking the extreme length of any building, seems to be unsuitable to the Gothic style. Suppose a church, with the nave and choir of exactly the same length, and perfectly corresponding with each other, the tower and intersection being in the centre; however rich or excellent such a building may be in its details, or even in its general proportions, would it not be pronounced at once contrary to the spirit of Gothic architecture? I cannot help thinking that the carelessness, to which are owing some of the irregularities we meet with in many of our most perfect fronts, would not have been indulged had not the architect felt that too strict attention to symmetrical arrangement was a fault. A regular front denotes measurement; which the irregular length of a building does not. I cannot regret that the fronts of Antwerp and Strasburgh have never been completed by the erection of corresponding steeples; one spire would have measured the other, and much of the effect of height would have been lost. Still we must remember that a west front is a mere portal; and does not, as the façade of a mansion, express the full extent of the edifice; and therefore,

* From "Remarks on Church Architecture," by rev. J. L. Petit. 8vo, 2 vols. Burns, 1841. This is a valuable work, replete with sketchy, but perfectly intelligible, illustrations. We cordially recommend it to our readers' notice. But it is a great pity that there is no list of the wood-cuts, no index, no table of contents. How much the forgetting of these apparently trifling matters detracts from the usefulness of a book. —ED.

when it is of moderate dimensions in reference to the rest, symmetrical arrangement can have no effect in reducing the apparent scale of the whole—perhaps may even increase it by contrast; and an affected irregularity in this feature should always be condemned.

Wherever the nave and choir are of nearly the same length, as we often see in English cathedrals, the architects have generally taken care to mark the difference very decidedly by some means or other; either by western towers which are not answered by any eastern ones; or by an additional pair of transepts to the choir, as in Lincoln, Beverley, Worcester, Rochester, and Canterbury; or by a difference in height or ornament; or by an apex. In short, every appearance of an extended front bearing any proportion to the length of the cathedral, seems to have been most studiously avoided.

The same system of composition which gives the cathedral its air of unbounded extent, has not failed of giving also to smaller churches a grandeur and dignity beyond what might be expected from their actual size. These, it is true, consist of fewer parts, which may be somewhat differently disposed, and much less enriched with ornament; yet still they preserve the gables, aisles, buttresses, pinnacles, and spires externally, and the arch and pillar internally, which give the same aspiring form upwards, and the same appearance of expansion below. I do not mean to say that either in large or small buildings every line and member ought to be so designed as palpably to lead to the development of this one principle, lest the architect fall into pedantry and mannerism; and here it is that a nice discrimination is required, that he may avoid obtruding upon the spectator the rules by which he has been guided.

I am well disposed to admit the claim of Germany to the praise of having done more than any other nation towards the establishment of the Gothic style in its excellence; but I am not prepared to approve of the arguments by which Dr. Möller, in his "Memorials of German Buildings," enforces this claim, namely, by condemning, as contrary to the principles of the style, the low gables and flat towers found in other countries, especially in England; and contending that the high-pitched roofs and tapering steeples which characterise German architecture, cannot be dispensed with in a perfect Gothic edifice. That they are exceedingly well adapted to it, every one will allow; but, at the same time, we must remember that a feature, however characteristic in itself, may be so repeated and multiplied as to fatigue instead of gratifying the eye. The elevation of the west front of Cologne cathedral, according to the prints which are published as giving the original design, seems to admit of scarcely any other feature besides the spire and the acute gable; which latter appears in the form of a canopy over every arch. I confess this constant repetition, though no actual fault can be detected either in the details or proportions, has almost led me to doubt whether the design be genuine. The architects of that day, keeping in mind, as they did, the principles to which their structures were indebted for their beauty, did not think it necessary to force them into notice by a constant effort.

If extension upwards were the only object in view, then perhaps no finish would be admissible but the spire; but, as we have observed, apparent extent in every direction was the aim of the builder; and the low, flat, massive tower, giving by its breadth and evident weight a proof of the vastness and strength of the building which supports it, may sometimes conduce to this effect better than the same tower crowned with a spire, whose comparative height would throw the rest of the structure into insignificance. I cannot conceive any arrangement that would add to the majestic appearance of York minster; the enormous mass of the central tower, in all its simplicity of outline and composition, is to the full as impressive as the loftiest and richest continental steeples.

From what has been said, it is clear no part or dimension of a Gothic building should appear contracted; and therefore none should be enlarged at the expense of another. Hence the principle of indefinite expansion, as it may be called, requires very nice proportion; and, though it may seem to be a paradox, does in fact enforce a most accurate measurement as regards every part of the edifice. Herein is shown the consummate skill of the Gothic architect, that, while he has been carefully studying every minute relation and proportion, he has impressed the spectator with an idea that all rule and measure has been thrown aside.

If a cathedral is lofty, its loftiness must not lead us to suppose that it is deficient in length or breadth, otherwise a large space will appear contracted. We have already noticed some of the French cathedrals as having too much height for their length: the impression produced is not so much that of gigantic height as of inadequate length—so apt is the defect to strike the eye sooner than the beauty. The cathedrals of Dijon, Auxerre, Amiens, and Abbeville, would all be improved by the addition of three or four compartments to the nave. As regards width, the lofty clerestories are well balanced by an increased number of aisles. But, in truth, the dimension of height, much as it is insisted upon by almost every writer on Gothic architecture, is that which will most bear limitation, and which the architect can best afford to sacrifice in behalf of the others. For a low building has at least the appearance of strength, which is an indispensable point; and a very little contrivance will give it that inspiring form which we look for.

The Cabinet.

TRUST IN GOD.—He that glorieth, let him glory in the Lord. And of this holy David stands before us a great example. He trusts not in the wings of his army, but in the Lord of hosts and battles; not in the shadow of his cave, but in the shadow of God's wings; not in the height of his rock, but in the Rock of ages. Though, being a man of war, he well understood the grand importance of a castle well seated and fortified, of a mount or rock inaccessible, of a cave in that rock capacious and defensible.... yet, severed and abstracted from the divine protections, he slights all these as paper walls and cobweb fortifications; and, knowing he could not be safe on this side Omnipotence, he styles God, almost in every psalm, his rock and his castle, his fortress and his strong hold, his high tower and the hill of his defence—that is the first

property of his trust: it begins in great self diffidence; but, secondly, it goes on in an active diligence. The young one hath its last retreat indeed under the dam's wing, yet the little wing it hath of its own it employs to bring it thither. The eagle in Moses's song, as I noted before, not only bears its eaglets on her own wings, but stirs up her nest too, and provokes them first to do their uttermost. Though David resolved well—I will not trust in my bow—yet he used it sure. It was not Goliath's sword that could save him, yet gladly he girt himself with it when the high priest reached it him. There is no king, saith he, that can be saved by the multitude of an host; yet he refused not the volunteers that came to list themselves under him. He fled from Saul with all diligence into the cave, though he had still a refuge beyond it. Though he set up his rest under God's wings, yet O (saith he) that I had the wings of a dove too, that I might fly away to my rest.—*Archbishop Sancroft, Sermon preached on Fast-day, Nov. 13, 1678.*

THE USE OF THE LAW.—Ye shall note that the holy scripture is divided into two parts, that is to say, the law and the promises, the knowledge whereof is right necessary for the obtaining of true and perfect contrition. Ye know that a man's face shall be long defiled, spotted, and deformed, before he shall perceive it, except it be either told him of others, or else that he himself seeth it evidently in some mirror or glass. Semblably, the soul of a Christian man shall be spotted with sin a great space before he perceiveth it and be truly contrite and sorry for it, except it be either told him of others by declaring the law of God to him, or else he himself looketh in the glass of truth, which is the law of God, and by that means perceiveth his own deformity, misery, and wretchedness. For "by the law cometh the knowledge of sin." "The commandment is a lantern, and the law is a light and way of the life," saith Solomon. David also saith, "O Lord, thy word is a lantern to my feet, and a light to my pathways." So that the next way to have the knowledge of our sins, whereby we should be moved to be contrite and sorrowful in our hearts for our wickednesses and offences, and to stand in fear of God's righteousness, is ever to have the law of God before our eyes. "I have hidden thy speeches in my heart," saith David, "that I may not offend thee."—*Becon (chaplain to archbishop Cranmer) Potation for Lent.*

Poetry.

"THERE IS SORROW ON THE SEA."—JEREMIAH lxi. 23.

(For the Church of England Magazine.)

"THERE is sorrow on the sea" when the loving, cheriah'd boy—
His widow'd mother's solace, and his fair young sister's joy—
Gazes on their lessening forms, which he may behold no more,
And with strangers goes to toil on a distant, unknown shore.
"There is sorrow on the sea" when the young and gentle bride,
For new friends and foreign home, quits her tender parents' side;
Sweet sisters and companions blend fond wishes with their tears,
And her joys and hopes are dimmed by sad thoughts of absent years.

"There is sorrow on the sea" when the widow leaves the shore

Of her late so joyous home, the wide sea to cross once more:

"The desire of her meek eyes by a stroke has been removed"—

Like Naomi she returns, but without a Ruth beloved.

"There is sorrow on the sea" when the transport-ship sets sail,

And some among her convicts all too late their sin bewail;

They who think, with breaking hearts, of the shame and bitter pain

Bequeathed by them to loved ones they shall ne'er behold again.

"There is sorrow on the sea" when the raging storm beats high,

And the riven vessel sinks, and no friendly bark is nigh;

And when the spreading smoke-wreath dread proclaims the ship on fire,

From shore, from ship, no rescue—the crew's last hopes expire.

"There is sorrow on the sea," for that man, fall'n man, is there;

And earth, and sea, and creatures must awhile his sorrow share:

But a blissful kingdom comes, in which sin shall cease to be,

With "death and sorrow, tears and pain"—and there is "no more sea."

"Behold, with clouds he cometh!" he who will "make all things new"—

A heaven and earth all glory, far too bright for mortal view;

Nor sun, nor moon, nor temple, in that shining world are known,

For "God the Lamb" is "all in all," on his eternal throne!

C—*Rectory.*

VAN HAGEN.

Miscellaneous.

A CUP OF COLD WATER.—"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward" (Matt. x. 42). Respecting the gift of a cup of cold water, the rabbins had a similar saying—"He that gives food to one that studies in the law, God will bless him in this world, and give him a portion in the world to come." Mr. Weston mentions, that the dervises (Mahometan monks) offer cold water to the traveller in the deserts—no trifling present in those parched and torrid wastes of sand. And Koecher, in his *Analecta*, cites Beausobre for a precept and promise of Zoroaster, or one of his followers, similar to that of our Lord. There are two interesting historical anecdotes which finely illustrate the fact, that a cup of cold water only, given from genuine motives of humanity, or presented as a token of unfeigned respect, shall by no means lose its reward. The first is from Josephus. Herod Agrippa, during his imprisonment in the dungeons of Tiberius, was one day in a agony of thirst; and, seeing a young slave pass by, carrying a vessel of water, implored

that he would let him drink of it. The slave willingly, and doubtless at some personal risk, complied. The captive monarch assured his humble benefactor that, when he regained his liberty, his good deed should not pass unrequited; and he kept his word: he procured the slave's manumission, made him comptroller of his estates, recommended him in his dying testament to his heirs, Agrippa and Bernice; and history, while it hands down the name of this benevolent slave, assures us that Thaumastus reached a good old age, in that station of trust, emolument, and respectability to which he had been worthily promoted. The moral of this little tale Josephus could not or would not draw; it may, however, be deduced by the simplest follower of Christ. If a man, to use the mildest terms, by no means remarkable for virtue, obeyed with such good faith the dictates of a grateful heart, and so recompensed the gift of a single draught of water, what may not be expected from the solemn promise of our gracious Master? The other is a Persian story, for which we are indebted to the moral taste of *Ælian*. It happened, on a certain day, that Artaxerxes Mnemon was making a journey, attended by his court: as the king passed along, his unexpected appearance greatly distressed a Persian traveller, Sincotes by name. This man, at a distance from home, was wholly unprovided with the means of presenting any one of those gifts which the law required all subjects to offer to the Persian monarchs on their royal progress, and with which he saw the surrounding multitude eagerly advancing. Respect for the laws, and, still more, reverence for his sovereign, filled him with anxiety; but he did not long pause or hesitate: he ran, at his utmost speed, to the adjoining river Cyrus, scooped up some water with his hands, approached the king, and thus addressed him—"King Artaxerxes, reign for ever! That thou mayest not pass by ungifted, I pay my duty with such materials, and in such a manner, as my case admits; I pay my duty with water from the Cyrus. Should your majesty deign to approach my dwelling, I hope to offer the best and richest gift in my possession." Artaxerxes, filled with delight, addressed his subject in the following manner—"I accept your gift with pleasure; I prize it more than the most splendid offerings; first, because water is in itself the most excellent of all things; and then because this water bears the name Cyrus." The story proceeds, that Artaxerxes commanded his attendants to receive the water in a golden cup; sent to Sincotes a robe of honour, a golden cup, and a thousand darics; and commissioned the messenger to say, "The king commands thee from this cup to recreate thine own soul, as thou didst recreate his, nor didst suffer him to pass ungifted and unhonoured, but honouredst him as place and time permitted. And he wills that, drawing it with this cup, thou shouldst drink water out of this river." Thus has history recorded the name, the act, and the reward of him who bestowed a simple handful of water. The names of proud satraps, and the catalogues of their costly donations, meantime have sunk into silence and oblivion. Does not this remind one of another gift, and a memorial unspeakably more blessed?—"Verily I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her."—*Bp. Jebb's Sacred Literature.*

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OF
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AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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CHRISTIAN STEDFASTNESS.

BY THE REV. JOHN AYRE, M.A.,

*Minister of St. John's Chapel, Downshire Hill,
Hampstead.*

THERE are perhaps few who have not, at some time or other, made some faint beginnings in the Christian course. If they have had no longing for the joys of the divine presence, they have at least trembled when they have heard some ambassador of Christ reason of righteousness, temperance, and future judgment, or when some near approach of death has warned them to set their house in order. A transient conviction has passed their minds that it would be well to flee from the wrath to come; and they have resolved to search the scriptures, and to seek the Lord in prayer, and to separate themselves from the world, and to resist the assaults of Satan, and to be ready to engage in the practice of good works. But, when the novelty of their new profession has worn off, or when the sneers of their former associates have taught them to be ashamed of it, or when the pressing danger which first alarmed them has passed away, they relapse, gradually it may be, but surely, into their former state of irreligious carelessness; and the emotions which have disquieted their hearts leave no more trace than the storm which tosses for a time the waters of a lake, but which ere long ceases, and then you see its surface as smooth and unruffled as if it had always lain calmly sleeping in the summer's sun. Our Saviour has strikingly depicted the nature of these brief impressions in his parable of the sower. He teaches us that they may be apparently more energetic than a real work of grace; for

the seed which fell among stony places sprung up, he says, very quickly, and flourished till the heat was on it, and then it withered. Its early promise was then blighted, and of no real value: it brought forth no fruit unto perfection.

Religious impressions so transient are not only useless in themselves, but they have a tendency to check and blight any future fruitfulness. The scripture is full of the danger of turning back after we have once put our hand to the plough. And the danger arises not only from the direct judgment of God, who may very reasonably be expected to punish those that thus trifle with his love, but also from the indirect retribution which such conduct has a natural tendency to bring upon the mind by disabling it from spiritual feeling. For it is always more difficult to renew than to make an impression: the chords of the heart seem loosened, and cannot be drawn up to their former tension; and thus the most affecting truths of the gospel are listened to coldly, and with difficulty received. We see this strikingly illustrated in respect to the human body. A small quantity of wine will intoxicate him who is unaccustomed to strong liquors, but by habit he will be able to swallow draught after draught with impunity. Medicine, again, will at first produce its effect in small doses; but these, we all know, must be afterwards increased, or else they are given in vain. Now, it is just so with the mind. It becomes by degrees less susceptible of feelings of repentance, faith, and love: the conscience is callous, the affections seared. Certainly God can always, by the mighty power of his Spirit, soften the heart, even though it had

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hardened into a very rock ; and, as certainly, no mere human suasion or word of man will, without his blessing, produce a saving effect. Yet, as he works upon and in the heart by its natural faculties, every thing which tends to shut up those faculties from spiritual impression must be admitted to be hurtful and ruinous. Besides, when resolutions are made and speedily broken, when a religious course is entered on and very soon quitted, the mind gets dispirited : it comes to think exertion of no use : it dwells on past failures : it will not anticipate future success ; and it is ready to sink down into a sort of listless lethargy nearly akin to absolute despair. And hence comes that fearful catastrophe described by our Lord, when the evil spirit departed for a while, and then returned, bringing with him seven other spirits more wicked than himself, so that the last state of that man was worse than the first. Hence comes naturally the distinction so vividly set forth by Solomon, when he introduces wisdom as exclaiming—“ Because I have called, and ye refused ; I have stretched out my hand, and no man regarded. . . . I also will laugh at your calamity ; I will mock when your fear cometh.” “ They would none of my counsel : they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.”

How necessary, then, to lose no time in securing an interest in Christ ! For there are now fewer obstacles than hereafter there will be. The indisposition, be it ever remembered, to heavenly things which the heart of man naturally feels, is augmented by delay. And what an argument for patient perseverance in the way of peace ! The wretched fate of Lot's wife should be a beacon to warn every professor through all succeeding ages, that it is death to tarry or to turn. O what condemnation must be theirs, who have enrolled themselves among the soldiers of the cross, and have just stayed long enough beneath its blood-stained banner to receive its badge, and handle its weapons, and then with coward heart and traitorous spirit have deserted to the foe ! “ It had been better for them,” says the apostle, in words which ought to be engraven on our memory, “ not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.”

Let us now examine the principles on which this steadfastness must be based. Every one is aware, that for a building to stand it must be constructed on a solid foundation. No man, unless he begins well, is likely to be successful in any art, or science, or pursuit in life. And so we shall find that those who have turned back in the Christian

course have never set out as they ought, but have built upon a sandy foundation.

1. The profession of some men is from the first hypocritical. They have some selfish, interested motive. Perhaps they look to gain credit from the religious persons around them, and thus they suppose that gain is godliness. They pretend to affections which they never felt : they speak of sacrifices which they never made : they discourse of doctrines which they cannot comprehend. They attain, it may be to a great deal of mere knowledge ; and they are fond of displaying it, and of discussing curious questions and subtle speculations. They are usually very censorious persons ; ready to remark the inconsistencies or falls of their brethren, and it may be exulting over them, as what they had themselves predicted ; thus taking credit for clearer discernment and superior wisdom. But their own course will not be long. They have imposed on others, and perhaps to a certain extent upon themselves ; but directly that their interest clashes with their profession, they are ready to forsake the Lord, having loved this present world. Let us be upon our guard against such a religion as this.

2. The profession of others is assumed merely through fear. They have not learned to look on God in the kind character of a loving Father through Jesus Christ. They behold him invested only with harsh and repulsive features. And, when any thing occurs to make them dread his judgments, then they seek him with a slavish motive. They abstain from sin—not because it is odious in God's sight, and therefore they cannot bear to do that which displeases him, and which laid such a heavy burden upon Christ—but simply because they dread its punishment. They disobey as far as they dare : they are addicted to secret sins : they calculate how far they may presume on God's forbearance—how near they may tread to the brink of the precipice without toppling over. It is to be feared that death-bed repentances, as they are called, are often of this kind. And accordingly we find that the cries for mercy, which in danger were urgent, diminish with returning security, till when death, the cause of fear, is removed, their religion, the consequence of that fear, evaporates also. There is no principle of steadfastness or perpetuity here.

3. Some men, again, profess religion from a self-righteous motive. They imagine that they can make God their debtor ; and so they serve him in their way just for the reward which he has promised to bestow upon his people. Their conduct is a series of heavy task-work, actuated by very low and

grovelling motives, and likely to yield in a thousand ways to the temptations which Satan so well knows how to adapt to their disposition. The Pharisees were such religionists; and we see that, when the Lord of glory appeared among them, they crucified and slew him. This profession will be smothered and destroyed by the cares of the world and the deceitfulness of riches.

All these uncertain foundations which I have just referred to will give way, like the house of which our Saviour speaks, against which the rains did beat, and the winds blew, and the waves arose, and the fall thereof was great. There must be, therefore, true gospel principles to ensure the steadfastness of a Christian profession.

There must be deep repentance towards God—a searching view of sin in its nature and odiousness, not so much grounded upon the fear of punishment, as springing from a sense of love to him against whom we have ungratefully rebelled. We shall never behold sin in its true colours unless we carry it to the garden of Gethsemane and the cross of Christ, and perceive that it was its bitterness which filled the cup he dreaded—its burden which pressed upon his spirit when he groaned out his expiring cry, “My God, my God, why hast thou forsaken me?” The wounds which sin has made in us must not be healed slightly: they must be probed to the very bottom: we must have the conviction which the Holy Spirit works—that deep, clear perception of inbred guilt which St. Paul had when he felt it a body of death. It is no doubt painful thus to search the heart, and try the reins; but for inveterate diseases painful remedies alone will avail: else they will break out afresh, and bring on, when little looked for, the worst misery and death.

There must also be strong and appropriating faith in the Lord Jesus Christ. It is not enough to credit the facts recorded of him: it is not enough to know that he shed his blood for the sins of the world—this belief, this knowledge must influence our conduct. The cleansing stream may flow, but, if we wash not in it, it flows for us in vain. The banquet may be spread, but, if we feed not on it, our hunger will be unappeased. It is the real close union, cemented by a lively faith, with the Saviour, that is the spring of the believer's steadfastness. When the branch is grafted into the vine, connected with the root, and receiving its sap and nutriment therefrom, then it germinates and grows, then its leaf withers not, then it bringeth forth its fruit in season. No other connexion can last. You may tie a branch to a living tree, but, because that branch has no actual union with it, you will see how, after a little while, day

by day its greenness will depart, and it will become dry and rotten. Let it be our care to dwell in Christ, and that Christ may dwell in us—to be one with Christ, and to have Christ one with us. Let us rest satisfied with nothing short of this; for in this alone is the principle of perpetuity. We must actually bring our transgressions to the Saviour. We must throw ourselves upon his covenanted promises, his finished work, his powerful mediation; and we must not be content till we have seen, through him, the Father smiling forgiveness and love upon us: “These my sons were dead, and are alive again; they were lost, and are found.”

We shall hence obtain a strong and unremitting principle of love to God. All the other principles, of which I before spoke as but temporary, were selfish; but that love which rises responsively in the believer's soul, because God hath first loved him, that, though in this world imperfect, is yet disinterested. A man who is actuated by it will, for Christ's sake, resign father, mother, wife and children, houses and lands, yea, and his own life itself. This love will gain strength by exercise: its influence will thus be more and more powerful: it will subdue one after another all the faculties of the man, till body, soul, and spirit are laid, a holy sacrifice, upon the altar of the Lord. It is thus, labouring with a glad heart in the service of his Redeemer, that the Christian becomes more and more filled out of his fulness. He receives grace after grace: he goes on from strength to strength: he advances through all the varied stages of increase and blessed attainment, even unto the perfect man, to the measure of the stature of the fulness of Christ. Shall he fall back? The thought is agony to him. Shall he deny his Saviour? “To whom else,” his soul responds, “shall I go? thou hast the words of eternal life.” Who then shall separate him from the love of Christ? Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things he is more than conqueror through Christ that hath loved him. These, I conceive, are the principles on which Christian steadfastness must be based.

I would now enumerate some of the motives which may be taken to urge us to it.

1. One great motive we shall have is a view of what God hath already wrought in us. When a traveller is scaling the mountain's brow, and is wearied with labour, and stops half fainting with fatigue, it inspires him for further exertion if he casts his eye downwards and sees how high he has already ascended. Shall his past toil go for nothing? No, surely not; and therefore with fresh zeal he presses forward. And so the Christian

may ask, as the apostle did, when he looks upon the paths he has already trodden, whether he shall have suffered so many things in vain? Shall the influences of the Spirit, leading him a humbled penitent to the cross, be in vain? Shall the power of Christ's blood, washing him from his old sins, be in vain? Shall the distinguished mercies, the wonderful deliverances, the careful defence he has experienced at the hand of his heavenly Father, be in vain? Having renounced the world, will he return to it? Having begun to mortify the flesh, will he give it again the reins of power? Having bruised already Satan beneath his feet, will he let that well-nigh conquered enemy now get the advantage of him? Every principle of wisdom and honour and duty and affection forbids it. And besides, he is assured by that whereto he has already attained, of further supplies of strength from on high. If goodness and mercy *have* followed him, they *shall* follow him still. If the divine hand *has* delivered him, it *will* deliver him still. If the arm of the Lord *has* been stretched out for him, it *is* stretched out still. He has tasted also of the sweetness of Christ's love. Others, who know it not, may despise it: they may refuse it when offered to them; but he that hath known its power, its richness, its consolations, O surely *he* must thirst yet more and more for it, and desire to be filled with the pleasures of his house, and to worship for ever in his holy temple. These are some of the motives for steadfastness to be taken from a view of the past.

2. There are motives also arising from a nearer prospect of future glory. To revert a moment to my former illustration: the traveller will climb the mountain top more vigorously when he sees the summit just above him, and can anticipate the magnificent prospect which awaits him there. Did not Moses, despite of his load of years, tread nimbly the last steps which placed him upon Nebo's peak, that he might the sooner gratify his longing eyes with the gorgeous panorama of the promised land? The racer would not falter with the goal in view: the mariner will cheer up as he nears his destined port: surely then the Christian may press more stoutly forward as he draws onward to the termination of his pilgrimage. Richer blessings than he has yet experienced are in store for him: more evident fulfilments of promise, more abundant supplies of strength, closer communion with God, nearer manifestations of the Redeemer's love, more abounding consolations of the Spirit. Besides, he is close upon the recompence of the reward, the crowning inheritance of the saints in light. Shall he turn back from the very threshold of heaven to the gates of hell? When he has looked, as it were, upon the riches of the new

Jerusalem, just ready to enter its open doors, shall he refuse to enter? Surely the wiles of Satan shall not prevail so far. He that hath borne him, he will carry, and is ready not, even at his last hour, to suffer him, for any pains of death, to fall from him.

These then are motives which should powerfully influence our minds, and lead us, not merely not to fall from our own steadfastness, but to grow in grace, and in the saving knowledge of our Lord and Saviour Jesus Christ. Only let us use them in deep humility, and with an entire dependence on divine help; for, if we expect to stand in our own strength, most assuredly we are near to a fearfully destructive downfall.

We have hence a test and criterion by which we shall do well to examine ourselves. Have we held on our course steadfast, without wavering? Have we advanced in all humility and faith and virtue and godliness of living? If we have, to God be all the glory. It is he that hath wrought in us: it is he that hath held up our footsteps and guided us over slippery places wherein so many have fallen. Let us gratefully seek to abound more and more. But if, on the other hand, the testimony of our conscience must be, that we have abandoned our resolutions, and deserted our profession, let us seriously think in what such a course, if persisted in, must certainly end. "It is a fearful thing to fall into the hands of the living God"—of him who is a jealous God, and "who will by no means clear the guilty." Let us then be wise in time, and know the day of our visitation, and lay hold on the things which make for our peace before they be for ever hidden from our eyes. Though the state of such persons whose religious impressions have been but transient, or who have dishonoured their profession, is most dangerous and alarming, yet it is not yet hopeless. Still the arms of mercy are stretched forth—still the melting love of God would win them. David fell grievously from his avowed steadfastness, and so did Peter; and yet they found mercy. But, let us remember, they found that mercy in repentance and renewed application to the blood of the eternal covenant: it is in that alone there will be safety. Men must quit their state of carnal security: they must flee to the refuge city: they must not tarry. Though there is mercy offered now, that no one may despair, it is offered but for the present moment, that no one may presume.

THOUGHTS IN SOLITUDE.

BY JOSEPH FARN. |

No. XI.

THE LAST WORDS OF JUDAS ISCARIOT.

WE have lately been commemorating that season, which the church in her wisdom has directed her children to observe in which we celebrate the love of that Saviour who "died the just for the unjust, to bring us unto God." Very sweet is the recurrence of each revolving period of the "Christian year." But a short time since we were summoned to the cradle of the Redeemer, and, as we saw him lying in the manger, we were reminded of his humbling himself to "the form of a servant," and his "making himself of no reputation;" and but as yesterday we saw him in the wilderness, hungry and tempted by the devil; in Gethsemane, and sweating great drops of blood; on Calvary, crying with a loud voice and yielding up the ghost.

Blessed, thrice blessed, are the services of our church! wherein we are continually stirred up by way of remembrance: our languid faith is animated, our cold love is warmed, our dark understandings are enlightened, and our expiring hopes are fanned into an immortal flame. Blessed indeed are these occasional seasons of special service, when we are taken to the very scenes of our redemption, and when Bethlehem, the garden, and the cross, are presented to our view. O! then it is no wild enthusiasm which prompts the feeling, but it is the result of a calm and settled conviction which causes us with glad sincerity to exclaim, "Blessed, thrice blessed, are the services of our church!"

The person whose name is affixed to my present paper, occupies a conspicuous place in those deeply interesting events which we have recently been commemorating—"Judas Iscariot, who also betrayed him:" it is of this individual that I intend to speak; and they are the last words of this unhappy traitor which will afford material for my solitary hour.

There is something peculiarly interesting which men are wont to attach to the last words of one about to depart from this earth. As they stand around the bed of a dying friend or relative, how eagerly they catch the faint expressions which the departing one syllables forth, expecting each successive word may be the last; and then how anxious and how ready are they to note down the final utterances—dear and precious records which shall serve as mementoes when the dying has ceased to breathe, and long years shall have rolled away since he went to his grave! Some are privileged to hear glorious "last words" from the lips of those they love—bursts of rapturous exultation and the kindlings of an eternal joy: others are the spectators of a calm and heavenly scene, resting, like the soft rays of the sinking sun, upon the brow of the expiring saint, as he whispers the "sure and certain hope" of a blissful immortality.

The blessed scriptures contain several instances of the last words of God's children. Jacob exclaimed, ere he "gathered up his feet into the bed and yielded up the ghost," "I have waited for thy salvation, O Lord." Joseph, before he expired, said, "I die, and God will surely visit you and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob;" and thus "by faith made mention of the departing of the children of Israel, and gave commandment concerning his bones." The last words of Moses were rife with blessings, and, ere he went up to the mountain to die, assured the Israelites that "the eternal God was their refuge, and underneath them were the everlasting arms." Joshua, the son of Nun, before his death, called for all Israel and for their elders, and said—"Behold, this day I am going the way of all the earth, and ye

know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass to you, and not one thing hath failed thereof." Very touching are the words wherewith the parting language of David is introduced by the sacred historian—"Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire." And O, what "good and comfortable words" were uttered by David's Lord, among his last conversations with the disciples—"Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." And what thought can measure the wondrous comprehensiveness of those last words of Jesus—"It is finished?"

But I am about to consider the final language of a character very different from any to which I have just alluded. They are not the last words of the patriarchs, nor the final blessings of Moses, nor the retrospective sketch of Joshua; it is not the melting and beautiful language of the "man after God's own heart," nor the divine utterances of the blessed Redeemer ere he died on Calvary, that are now to occupy our thoughts; but I design to devote the remainder of this paper to the brief but solemn contemplation of the last words of Judas Iscariot.

It is the evangelist St. Matthew alone to whom we are indebted for the record of the last words of the traitor disciple. Mark, Luke, and John are silent respecting them, as also with regard to his subsequent act of suicide. We learn, however, from the first-mentioned evangelist, that when the morning was come in which Jesus was led away and delivered to Pontius Pilate the governor, that "then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood." These are the last words which dropped from the lips of Judas; and, doubtless, the act of self-murder was very shortly afterwards perpetrated: for St. Matthew adds, "And he cast down the pieces of silver in the temple and departed, and went and hanged himself;" from which it would appear that a brief season must have intervened between his utterance of the words and his fearful self-destruction.

Of the circumstances of his wicked betrayal of our Saviour, it is needless for me now to speak, as they must be fresh in the recollection of every Christian reader: it is with the traitor's final scene that we have to do. We are told that "when he saw that Christ was condemned, he repented." O, what compunction must have seized his breast: there must have come over him the memory of the day when his divine Master went up into a mountain to ordain his twelve disciples, and himself among the rest: the blessed words of Jesus must have rung in his ears—"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give:" he must have been haunted by the after-saying of Christ to the apostles—"Have not I chosen you twelve, and one of you hath a devil?" and he must have thought of "the large upper room ready furnished," when Jesus testified, being troubled in spirit, and said, "Verily, verily, I say unto you, that one of you shall betray me;" and then he must have remembered the sop being delivered by him who had read his heart, and knew who was the traitor; and the dark night in which he went out to do a deed as dark. O, well might he repent himself as he now gazed upon

the condemned and insulted Redeemer; well might he exclaim, "I have sinned!"

Truly the crime of Judas was of a most heinous character, and one which has branded him with the blackest stigma down to the present hour.

Although St. Mark, Luke, and John do not allude to the compunction or suicide of Judas Iscariot, yet we find the second of these evangelists, to whom is ascribed the authorship of the book of the Acts, furnishing an account of the appointment of St. Matthias as the successor of the traitor disciple; and he then gives us the language of Peter, who, alluding to Judas, said to the hundred and twenty that were gathered together—"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before of Judas, which was guide to them that took Jesus; for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out." Here we have, it is clear, a corroborative evidence of St. Matthew's record of his fearful suicide.

Now there are many who would feel strongly offended if we were to charge home upon them the horrid crime of Iscariot, but it would be well were each one of my readers, as well as the writer, to analyze the last words of this traitor apostle, and see how far they may not be appropriate in their own case. Who amongst us cannot take up the language wherewith Judas commences his acknowledgment? "I have sinned;" "it was for my sin the Saviour suffered and died:"

"It was for crimes that I had done,
He groined upon the tree."

Nothing but the precious blood of Christ could satisfy the claims of offended justice; and therefore what power it throws into the confession "I have sinned," when we bring into the account the immense cost wherewith the sinner was ransomed!

And cannot many of us add, "I have betrayed the innocent blood?" Have we not often proved traitors to our Lord, even when most we seemed sincere to the eyes of our fellow-men? Have we not then dissembled, "and betrayed the Son of man with a kiss?" Have we not approached him with "Hall, Master!" while our hearts have been far from him, and thus have brought a scandal upon the holy religion we professed? O, I fear that there is many a Judas in the Christian church; that many are numbered with the true disciples of Christ, and obtain part of his ministry, who in reality are none of his, but are rather base traitors to his blessed cause. Let us examine ourselves more closely than ever we have yet done; and, as we hear our Saviour saying, "Verily, I say unto you, that one of you shall betray me," may we each rejoin, with the sincere desire to be laid open before the Searcher of hearts, "Lord, is it I?"

Let us retire from this subject full of gratitude to that blessed Saviour who died for the chief of sinners, in that, although the language of Judas is applicable unto us, the despair and end of Judas may yet be averted from us. We need not become the subjects of like fearful feelings with the conscience-stricken apostle, which led him to commit the dreadful crime of murder upon his own body and soul; but we may quit the spectacle of the Redeemer's condemnation, sufferings, and death, full of hope, albeit our sins were among the causes of that sacrifice—the hope that those sins shall be cancelled, and that "our sinful bodies may be made clean by his body, and our souls washed in his most precious blood."

Thus, by the sovereign mercy of our God in Christ, while we adopt the last words of Judas Iscariot, and say, "I have sinned and betrayed the innocent blood," we are also privileged to add the words of that other disciple whom Jesus loved, and to exclaim—"The

blood of Jesus Christ, his Son, cleanseth us from all sin."

"O, almighty God, who into the place of the traitor Judas didst choose thy faithful servant, Matthias, to be of the number of the twelve apostles, grant that thy church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen." (Collect for St. Matthias's day.)

THE MICROSCOPE.

HAD man never been enabled to contrive any other instrument to assist his vision than the telescope, it might, plunging as it does into the depths of space, have crushed him under a sense of his own infinite littleness, compared with the vastness of the systems revealed to his view. He might have exclaimed, under a humiliating conviction of his comparative insignificance, "Lord, what is man, that thou art so mindful of him!" But the "paragon of animals," in the exercise of those powers with which an all-merciful God has endowed him, has discovered another means of studying the Creator's works, which, inverting as it were the powers of the telescope, leads him to the knowledge of the infinitely small, as that does to acquaintance with the infinitely great; showing him that in the smallest monad which swims in a drop of water, there is as much evidence of creative art, of adapting power, as in the harmony of a planetary system. The invention of the microscope has been attributed to different individuals—to Drebbel, a Dutchman, to Fontana, a Neapolitan, and others: its first public appearance was about 1621*. The laborious and patient investigations of the illustrious and pious Leeuwenhoek first gave philosophical celebrity to the instrument; but, though time has only confirmed the wonderful correctness of his discoveries, the brilliant imaginations of other labourers in the same field, who fancied what they did not see, and the clumsiness of others who would not or could not perceive what he had announced, combined with the inherent difficulty of microscopical observations, and the very imperfect state of the instrument itself, threw the microscope into discredit, and for a time it was only known as the amusement of amateurs. The improvements which Dolland introduced into the telescope have been now adapted to its sister instrument; and it has become a powerful means of philosophical investigation, and at the same time a far more fertile and delightful field to those who love to study the wisdom and goodness of God, as shown forth in this visible world.

It is not my intention to attempt to give a complete or general view of microscopic science, or to afford any instructions as to the use of the instrument itself; but only to indicate some few of those wonderful operations that are going on constantly in the objects with which we are surrounded, and which, it may be hoped, will supply to many fresh food for reverential wonder, and increase the conviction of God's minute providential superintendence, by beholding such prodigal expenditure of skill and design on objects comparatively trivial and worthless.

* Baker's Microscope made easy. London, 1743.

There are few things which this instrument reveals to us, more calculated to excite these sentiments, than the study of those motions of the fluids in certain plants which seem to knit them by another link to the animal kingdom, and from which it is more than probable they are separated by an insensible barrier; shading into each other so gradually, that human skill is unable to determine where one ends or the other begins. The general motion of the sap is not what I wish at present to treat of; for, from the impossibility of bringing the vessels which carry it into view without laceration, and consequent destruction of vitality, and also from the circumstance that the sap itself is colourless, and carries no globules by which its movements may be appreciated, its progress through the plant can only be judged of by its effects—such as the flow which takes place when a vine, for instance, is wounded, which is commonly known by the name of “weeping.” But, besides this general movement, there is another which is known to botanical physiologists under the name of “special,” and which is exhibited in two forms, “rotation” and “cyclosis.” The former is nowhere more beautifully seen than in a plant belonging to the Frogbit natural tribe, and known by the hard name of *Vallisneria Canadensis*. It is an aquatic plant, with long, narrow, ribbon-like leaves, and very insignificant flowers; which would by no means prepare the observer for the wonders it contains, by the attractions of its appearance. When a small portion of one of the leaves is carefully split with a sharp lancet, and laid in water under the glass, what was before a repulsive slimy piece of vegetation, becomes a magazine of beauty which no length of study can exhaust. The leaf in nearly its whole breadth is divided into cylindrical cells (which to the eye appear flat), filled with a transparent fluid. In this fluid float a number of globules of the most brilliant green colour, which continually revolve around the edges of the cells, sometimes slowly, then more rapidly, and again for a few seconds altogether stopping. In general each row of globules carries in its stream a small heap of grains, which I think are enveloped in a transparent membrane, and which, as they turn the corners, frequently occasion a slight halt in the current. The vital principle, whatever it is, that gives rise to these movements, is delicate and very liable to disturbance: the operation of preparing the leaf frequently suspends it for a time; water of a different temperature to that in which the plant has lived will interfere with it; while it is revived by rest and warmth. But the most curious fact connected with it is, that this motion may be entirely suspended by placing the morsel in laudanum, henbane, or any active poison. On the authority of an ingenious friend and very accurate observer, I will state, that by washing and time the rotation may be restored; though this is a phenomenon that I have not been able to witness. The plant retains its vitality for a very long period—how long is not yet determined; but I have witnessed it in undiminished activity in a small portion of leaf which had been lying in water, separated from the parent plant, for nearly three months. It must be observed, that it is only in some of the cells that this circulation is visible. There are many cells, mostly

of a squarer form than those we have been considering, filled with granules, apparently of the same nature as the others, but which are generally at rest. I say generally, for sometimes they may be observed collected in a spheroidal mass, and slowly revolving on their own axis. Between the cells, and separating them in the direction of the length of the leaf, lie bundles of woody fibre; and among this fibre there is to be seen a more rapid movement of minute oval bodies, in lines upwards and downwards, but from the density of the vessels or the obscurity caused by the woody tubes, I am unable to give a satisfactory account of it. From circumstances too various to detail here, the particles must, I think, also be confined to cells, though much longer in proportion to their breadth than the others. The measurement of parts so minute as those we are considering must in its nature be difficult and uncertain; it will, therefore, only be considered as an approximation, when it is stated that the average length of the cells first described is about the $\frac{1}{150}$ th of an inch, and their diameter perhaps $\frac{1}{3}$ th, while the circulating globules may be rated at $\frac{1}{300}$ of an inch, which is nearly the same as those of human blood. The rate at which these particles move must of course be understood to be only relative, as the space which they apparently traverse is enormously magnified, while the time occupied in its course remains the same. One globule completed its circuit in one minute twenty seconds, which, taking the average size of a cell, will give an actual motion of about the $\frac{1}{3}$ of an inch in one minute twenty seconds, being not so fast as the minute hand of a watch. To see what is above described satisfactorily, requires an achromatic microscope, or good doublet, magnifying not less than from 300 to 400 times linear, or from 90,000 to 160,000 superficial. There is another plant not uncommon in our ponds, in which the phenomenon of rotation may be seen with inferior instruments to those required for the development of what we have been describing; and this is the *nitella flexilis*, belonging to the natural order characeæ. The plant is composed of slender transparent tubes, from which at the same point a number of smaller tubes proceed, somewhat in the manner of spokes from the felloes of a wheel, which again ramify *ad infinitum*. In every portion of the stems and branches a current of fluid may be distinctly perceived setting up one side and down the other. Its motion is made distinct to us by its carrying with it a great number of green granules of various sizes. Some scarcely exceed in dimensions those of *Vallisneria*, while others are many times larger, and in their ragged edges bear a close resemblance to the pollen of flowers belonging to the mallow tribe. The causes of these phenomena are wrapped in profound obscurity, which in all probability is too dense to be penetrated by human intellect; and the same holds good as to the end these actions serve in the vegetable economy. The pride of human reason receives, in these attempts to investigate the secret things of nature, a check, severe enough, one would think, to humble it, and to prevent its ever raising oppositions of science, “falsely so called,” to the truths which God has seen meet to reveal to us, touching his attributes, his love, and (but for the effects of that love) our hopeless degra-

ation; but the same proud and haughty spirit which makes the gospel and its promises "foolishness," drives the ungodly student of nature to infidelity. unable, with all the puny efforts of his boasted reason, to fathom one of the many wonders he beholds, he rashly presumes to frame theories which his faculties can master, rather than rest in humble acquiescence with the inspired declaration, that the "secret things belong unto the Lord our God." That such a spirit does not necessarily or even naturally accompany a devotion to physical pursuits, scarcely needs to be asserted; few, very few, really great scientific men have been infidels, and Christianity claims Newton and Cuvier for her own. Some allege that such pursuits are useless and trifling; to such we would reply in the words of the good and great Robert Boyle—"Whatever God has pleased to think worthy of his making, its fellow creature man should not think unworthy of his knowing."

PARENTAL OBLIGATIONS:

A Sermon,

BY THE REV. M. SEAMAN, D.D.,

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DEUT. vi. 6—9.

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

"THE bible is the book of God." In the opinion, therefore, and estimation of the wise and good, to possess a true knowledge of this word is to be truly blessed; "but, if we receive the witness of men, the witness of God is greater." Hence, compassionating the ignorance of mankind as to the real character of God, and of those great and all-important truths therein revealed, Jehovah commands men to come to his word, that they may learn of him, and receive instruction from his own lips. It is also extremely encouraging to the youthful readers of God's word to observe the frequency, fervour, and affection with which their best interests are therein guarded, and the solemnity and urgency of the divine command when it relates to parental responsibilities and the inculcation of religious truth upon their offspring.

Of the many scriptures which might be quoted in support of this remark, that of the text deserves special notice. I would therefore invite your attention—

I. To the command of the text.

II. To whom this command was given; and,

III. How far the conduct of the individual to whom it was primarily given is worthy of our imitation.

I. The command emanated from the highest authority, is fraught with the utmost importance, and demands implicit obedience.

1. It emanated from the highest authority, the Lord Jehovah. "Holy men of old both spake and wrote as they were moved by the Holy Ghost." Whatever, therefore, is revealed in the word of God has the stamp and authority of God himself. We marvel not, then, that "to the law and to the testimony" true believers under the former dispensation so constantly referred for correction and instruction in divine things. And it would seem that, to perpetuate this veneration for the oracles of God, an apostle was instructed that "all scripture is given by inspiration of God;" and, to incite and quicken their investigation of records so amazing, of narratives so interesting and instructive, of promises so encouraging, of doctrines so sublime, and of precepts so solemn, obligatory, and important, and the whole as having reference to himself—not indeed as the mighty God, but as the almighty Saviour—the Lord Jesus commands, "Search the scriptures" (John v. 39). Whether, therefore, you hear or read this command—whether it be considered as a record of an inspired prophet, or enforced by an inspired apostle—whether falling from the lips of Jesus himself, or reiterated by ministers raised up in his providence—ever bear in mind, that the divine command proceeds from God himself. With these exalted views, we shall be prepared to receive that command as

2. Fraught with the utmost importance; extending both to the cultivation of personal religion and to the furtherance of youthful piety by the special inculcation of scripture truth. And is not this command exceedingly important in its authoritative bearing on our own personal, private, and individual character as believers in the Lord? If walking inconsistently with the principles we profess—if countenancing practices at issue with our holy calling, and we ourselves partakers of the sinful pleasures of the world, and are content to have our lot and portion with the men of the world—of what avail will be all our outward privileges and professions? Such a course will disqualify for doing good to others: the very attempt to inculcate spiritual religion, to reprove sin, or to correct and reform our erring brethren, will be followed by the taunting proverb, "Physician, heal thyself." We must not only be Christians, but we must be careful as such to maintain good works; "these things being good and profitable unto men" (Titus iii. 8). There must be a consistency of character maintained among Christian men and Christian ministers; or they will neither command

the respect of those whom they desire to benefit, nor dispose them to embrace the principles they themselves profess.

And, if outward consistency before men be essential to these ends, much more so the cultivation of personal holiness before God; because, although Jehovah as a sovereign can, with or without agency, effect his purposes of judgment and of mercy, yet it is usually found that in both he works by means. The former, perhaps, he more frequently effects without reference to the moral character of the agent; but the latter—viz., his purposes of mercy and grace—we do think God usually effects by his own servants; and that it is the general rule of the divine procedure to accomplish spiritual and gracious ends by spiritual means.

To do good to others, therefore, it is generally necessary that the word of God shall have produced a saving change both in the inward and outward man; and these will follow if that word be really seated in our hearts. And without this, what—although our efforts may, by the sovereignty of God's grace, be rendered the instrument of good to others—will it avail ourselves? Of what advantage will it be to us, in that great day when the secrets of all hearts shall be disclosed, that we have had a "name to live, and were dead" (Rev. iii. 1)?—the form without the power; profession without principle; the shadow of religion without its substance, reality, and saving energy? What is the chaff to the wheat? What a profession of religion is without the cultivation of personal piety in the sight of God.

With such a religion, indeed, the Jews of old were content; arrogating to themselves the exclusive right to all spiritual privileges, and, in the pride and presumption of their unbelieving and self-righteous hearts, affirming with reference to themselves—"The temple of the Lord, The temple of the Lord, The temple of the Lord, are these." They had a zeal of God, but not according to knowledge. To them the oracles of God were committed, but they had no place in their hearts. Then, what though they or we had built an ark for the salvation of the world, or had reared a temple to the honour of God, if excluded from the former and not spiritual worshippers in the latter, what will such mighty deeds avail us? Will they not rather aggravate our woe in the world to come? "Many," saith our blessed Saviour, "will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Here, then, let the high and commanding importance of the precept under consideration bespeak your serious attention. The good providence of God has placed his precious word in your hands. O fervently pray that the God of all grace may give it a place in your hearts; then will it "come not in word only, but in demonstration of the Spirit and of power" (1 Cor. ii. 4); then will the word of Christ dwell in you richly, and in all wisdom, and be the very joy of your heart. And this is the very end of the divine command: "These words, which I command thee this day, shall be in thine heart."

3. But once more. This command demands implicit obedience; which, as a divine command, and a command too of such vast importance both to ourselves and to others, it behoveth us most cheerfully to yield. There is something authoritative in its style—"And these words, which I command thee this day, shall be in thine heart." And, as it relates to the diligent inculcation of scriptural truth, and the most effectual means of accomplishing so sacred a duty, it is here said, "Thou shalt teach them diligently." It is here most wisely intimated, that, as in the communication of secular, so in the communication of scriptural knowledge, it must be by repetition. Not only are we to "sow beside all waters," and to avail ourselves of every providential opening for the inculcation of scriptural truths, but, in order to give effect to our instructions, there must not only be repetition, but a frequent repetition of the same truths. The surest guarantee for the effectual performance of all this is, that we really and truly have that word first "in our own hearts." We shall then not only have respect unto this command, but unto *all* God's commands. And as to that before us, it will be regarded as a "command with promise." "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. xxii. 6).

But I am led to consider—

II. To whom this command was given.

It was delivered primarily to Moses, and by him to the chosen tribes, for his and their special observance. Though himself inspired to deliver the law of the Lord, and so eminently blessed, Moses was well aware that there was still within him "an evil heart of unbelief," which, but for the influence of divine grace, would soon manifest itself "in departing from the living God" (Heb. iii. 12). He was, moreover, tenderly sensible of this natural proneness in all to neglect the divine word, and to forget his manifold mercies; and therefore that this command was as needful for himself personally as for others: "And these words, which I command thee

this day, shall be in thine heart." And, having "received the truth in the love of it," and found it to be the most powerful incentive to holiness, as well as the surest preservative from sin, he felt that the cordial reception of God's holy word was absolutely essential to the existence of personal religion; and, amid the conflicting opinions of faithless and erring men, he knew it to be the sole unerring guide in all things belonging to his present and everlasting peace. With these exalted views of the divine word, and with that true catholicity of soul which the word of God invariably inspires wherever it is duly influential, he seeks the spiritual benefit of others; and herein very naturally thinks first of those who are nearest and dearest to him, and therefore regards the command with special reference to his own family.

Moses, doubtless, provided for the spiritual wants of his own household. He felt his responsibility to God for the proper discharge of this duty; and resolved, with the devout, decided, and uncompromising Joshua, whatever others might say or do—"As for me and my house, we will serve the Lord." At these holy seasons we may suppose that, in obedience to the command he had received, and influenced by his love to the word, to God, and to the immortal souls committed to his care, he recounted the many providential interpositions of which he had himself been the subject; and perhaps as particularly the wonders which the Lord had wrought in the preservation of his Israel in Egypt, in their victorious and triumphant departure from Egypt, their miraculous passage through the Red Sea, besides the various other miracles wrought in their behalf, and the miraculous provision made for their daily wants. And all this he did with unwearied diligence for the spiritual benefit of his children; as it is said in verses 12 and 13—"Lest they should forget the Lord which brought them forth out of the land of Egypt," and in order that they might "fear the Lord, and serve him."

Thus Moses zealously observed the command of God in his social or domestic character. But he also viewed this command with reference to his legislative and judicial proceedings. To the patriarchal form of government succeeded that set up among the Jews after their departure from Egypt; the true character of which Josephus happily expresses by the term "theocracy:" Jehovah condescended to be their king as well as God. As yet, therefore, from the erring sons of men "Israel had no king;" but, what was infinitely better, though they neither knew nor felt it to be so, "Jehovah gave them laws, and was himself king in Jeshurun." His

palace royal, the tabernacle, built at his command, and after the pattern delivered to Moses in the mount, was where he was wont to dwell (Ex. xxv. &c.) Here were the Urim and the Thummim, and the Shechinah, for the miraculous communication of instruction to the high priest, and the special manifestation of the divine glory. Here also, was the ark of the covenant, in which was the propitiatory or mercy-seat, from whence the Lord promised to commune with his people. From thence, therefore, the Lord signified his will concerning the affairs of state, which had not already been determined by the body of written laws (Numb. x. 33; and Psalm lxxxi. 1).

But whether actually through this medium, or immediately from God, or the immediate inspiration of his Holy Spirit, it is all one. To Moses, as the temporal head, legislator, and judge of Israel, was confided the solemn and important charge of carrying into execution the command of Jehovah. In the repetition of the divine law, he, in the text, assumes the character of a faithful expositor of the will of God concerning the inculcation of religious truth. Thus, as a wise and faithful legislator, he "spoke unto the people all that the Lord God had spoken unto him," (Deut. vi. 27, &c.); to the intent "that they should make them known to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments." (Ps. lxxviii. 5-7). But, although I have hitherto viewed the reception which this commandment met at the hands of Moses, and its beneficial influence in his personal, domestic, and legislative concerns, I would have you bear in mind that "the man of God" most solemnly delivered the divine command to the children of Israel, intending that they, and, indeed, that all other professed worshippers of the one true God, should receive the same for the regulation of their own conduct as individual believers, as heads of families, and as members of civil society. Which leads me to observe,

III. How far the conduct of Moses is worthy of our imitation.

I have already shown that, although the divine command delivered to Moses was intended for the Israel of God collectively, he regarded it as having reference to them also individually; and, consequently, he being one of that body, as obligatory upon himself, and intended, like every other divine command, for the real happiness of man. In this respect the conduct of Moses is most worthy of our imitation. O, ever let us receive the word and command of God first for our own individual instruction; for it becometh us, amid all our anxiety to impart, by personal exer-

tions or by pecuniary supplies, the word of God to others, to take good heed that we ourselves have "received that word with pure affection" into our own hearts. Thus received, it will be the grand stimulus to personal holiness, and to individual activity in the service of God. And, besides, being brought through grace to "hope in God's word," it is also a source of unspeakable comfort; and it furnishes the believer's plea with God—"Remember the word unto thy servant, upon which thou hast caused me to hope." And when his hope is beclouded, or his faith is "faint and sickly" in the hour of languishing and depression, the believer can say, "This is my comfort in my affliction: thy word hath quickened me; thy statutes have been my song in the house of my pilgrimage." Nay, more: he can say, with the written word of God in his heart—with Christ, the eternal word, formed therein "the hope of glory:" "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee" (Ps. lxxiii. 25). This gracious and happy state of mind, we shall do well to imitate the conduct of Moses, in regarding the command as specially obligatory upon ourselves. But is not the conduct of Moses in his social or domestic character also highly worthy of our imitation?

Parents, do you love your children? I know that you do.

"Yet ah! remember this—
The child that's rear'd alone for earth,
May live, may die, to curse his birth."

A parent's heart may prove a snare :
The child he loves so well
His hand may lead with gentlest race
Down the smooth road to hell ;

Nourish its frame, destroy its mind!
Thus do the blind mislead the blind,

E'en with a parent's love."

Availing himself, therefore, of the period of childhood and youth (when the mind is most impressible, and impressions, good or bad, most permanent), the Christian parent seizes upon every opportunity for the inculcation of those principles which will best regulate the affections of the heart and guard against temptations to outward sin; nay, more—"which are able to make wise unto salvation through faith which is in Christ Jesus."

What earthly scene can be more beautiful and interesting than that of a pious parent encircled by his beloved ones—his olive branches round about his table, while he is dealing out to them the bread of life, unfolding to them the divine mysteries, and recounting to them the providential and gracious dealings of the Lord Jehovah towards

himself, his church, and nation! Can imagination depict any thing more lovely and impressive than that of a father arresting the attention of his privileged charge with "Come, ye children, hearken unto me, and I will teach you the fear of the Lord" (Ps. xxxiv. 11), and with persuasive earnestness exhorting them, in the words of Solomon, early to serve the Lord? And hear this believing parent also praying with them and for them. Besides, while we cannot imagine to ourselves a picture more beautiful, impressive, and instructive than this, we hesitate not to affirm that there cannot possibly be any thing more calculated to imbue the tender mind with the word of God, or more likely to bring down the choicest blessings of heaven upon the whole household thus devoted to the Lord.

But what was worthy of imitation in the judicial and legislative conduct of Moses? All should respect the authority of God as revealed in his word—the one grand standing statute-book of the King of heaven, which ought to be the basis of every law enacted by the kings of the earth. The perfection of human law is the measure of the approximation of its principle to the divine. The real prosperity and happiness of a nation will, therefore, always be in exact ratio with its practical knowledge of the word of God. Law-givers, and all who are entrusted with the administration of the law—magistrates (chief and subordinate), and all who bear office under them—would do well to imitate the zeal and fidelity of Moses, in enforcing by precept and example the inculcation of the word of God as a national concern. Be it remembered that the civil magistrate and Christian minister alike derive their authority and power from God: the "call" of the latter to the exercise of his high and holy functions is said to be "from God;" while the former, "the powers that be, are ordained of God." Should they not then both labour for the glory of God, that, by united exertion, every thing tending to cherish vice and immorality may be effectually suppressed?

The time is not very far distant, I trust, when Christian magistrates, Christian ministers, and Christian citizens, will unite in order to effect so desirable an object. Little can be effected by individual exertion, but nothing will be found too hard for the combined energies, the hearty and zealous co-operation, of the well-disposed. Let the Christian minister inculcate obedience to the laws of the land, and profound respect to the authority of the civil magistrate: let the Christian magistrate uphold and encourage the Christian minister by the authority with which he is invested, by an example consistent with the

dignity of his office, and by an honest and open confession of his principles as a Christian believer; soon shall we see many of all ranks "coming to the help of the Lord against the mighty." And the happy consequences will be a great and extensive moral reformation.

I admit, indeed, that a creditable portion of secular learning may be taught without the use of the word of God, but that will not countervail the loss; for experience has taught that the communication of secular learning without corresponding check, found only in the inculcation of scriptural truth, is not only dangerous to the state, but that it may prove a curse rather than a blessing to the individuals receiving it; and, besides, such a system of instruction were utterly opposed to the divine command, which makes the diligent teaching of the word of God the primary and chief business of early education. And what, without this instruction, would be the moral and religious condition of our children (and we must remember that they have souls precious and immortal, like our own)? they would not only be in utter ignorance of all moral obligation to do their duty in that state of life to which it shall please God to call them, but also of the true character of God, and of the only way of pardon and reconciliation; all which are revealed in the inspired word.

But some may object and say, even with this word, those who hear and those who read must still remain in spiritual darkness, in ignorance of all moral obligation and their final accountability to God, without divine teaching: to all which I unfeignedly assent as just and true. Nevertheless, we may and ought to hope and believe that, "honouring his word above all his name, God, who commanded light to shine out of darkness," will, in answer to the prayer of faith, and in the diligent perusal and serious inculcation of his word, "shine into the heart, giving the light of the knowledge of the glory of God in the face of Jesus Christ."

Thus a heavenly radiance will be poured upon the sacred pages by the Lord, the Spirit; while Jesus will, in his own good time, "open their understandings savingly to understand the scriptures" (Luke xxiv. 43), and, as a matter of necessary consequence, incline them to follow its hallowed instructions.

Notwithstanding all that can be urged in favour of education, there are those, even in our day, who altogether object to teaching the children of the poor.

I am not aware that education, in itself, is an evil; or, that if it be so, it is more dangerous in the hands of the poor than

of the rich. This, however, I feel almost daily—that ignorance of the word of God in the letter, and the want of ability to read that word, are the most insuperable obstacles to ministerial usefulness.

It is the main device of the prince of darkness, and of his grand master-piece popery, to keep men in ignorance; and in ignorance of the word of God, under the fallacious pretence that "ignorance is the mother of devotion." But of what devotion?—of the senseless and sinful prostration of the whole man to human authority; its devotees suffering themselves to be beguiled by the false doctrines of designing men, without giving themselves the trouble, or perhaps without possessing the power, of investigation, for the discovery and acknowledgment of the truth. Uneducated, they are without the key of knowledge: every avenue to information is closed to them, except that derived from the priesthood. Under these circumstances, it is no marvel that the weak should fall an easy prey to the specious abettors and upholders of the apostate church; or to characters still more dangerous—the avowed advocates of infidelity itself.

Then, how important it is to have the mind stored with divine truth, and to be able to read the bible for ourselves! The wisest of men declared—"For the soul to be without knowledge, is not good." "Knowledge," spiritual or secular, is power: the latter, under the bias and influence of the former, or, I would rather say, the combination of the two, cannot but conduce to the happiness of man, both in the present world and in that which is to come.

But some, while they approve the imparting of the power to read, object to the extent of education given in our national schools: some affirming that it makes the poor discontented with their station in life; others, that it makes them careless of their duties, and above duly performing them; others, that it places within their reach all the concerns, private and professional, of their employers; while others, and most severe of all, allege that the education imparted to the poor gives them a literary superiority over many of the sons and daughters of the rich and great (than which, properly considered, a higher commendation of education could hardly be expressed). I shall only observe generally, and with reference to all these objections, that there certainly can be little danger in the extent of secular knowledge gained at our national or any other schools, provided there be, previously or simultaneously, a corresponding moral and religious restraint imposed; and that as laid down and enforced in the sacred scriptures.

Like every other good gift, education may possibly be perverted to evil; nor will all our care to prevent it be invariably successful. But does the apprehension of the possibility of the abuse of the blessing ever exclude the middling and higher classes of society from the benefits of education? Is it not unjust and ungenerous, then, to withhold from the poor so great a privilege on such a principle? It is virtually denying them access to the book of God; of which the great Chillingworth said, "The bible, and the bible alone, is the religion of protestants." And not only would it deprive the poor man of this exalted privilege, but it would effectually close to him those stores of wisdom and knowledge which would enable him to minister to the edification of his family, to lighten and relieve the gloom and tedium of the winter evening, and to beguile many a painful and solitary hour—the common lot of rich and poor in the world that now is. But without extending my remarks, suffice it to say that the argument in question would apply with equal force to all classes; and, if universally acted upon, it would shut up the whole world in intellectual, moral, and spiritual darkness. But, though myself a strenuous advocate for education, and especially the religious education of the poor, there are, after all, two or three things necessary to give full effect to our moral and religious training; and which require more than an ordinary share of sagacity to supply.

The children receiving instruction in our schools proceed with their studies for a certain specified period, at the expiration of which, with or without the prospect of employment, they are dismissed the school and sent forth into the world, where sin and temptation ever abound. If they are well-disposed, there is no one to take them by the hand and encourage them to persevere in that which is good; and, if ill-disposed and impatient of parental restraint and authority (a melancholy feature of the present day), there is seldom found any one of sufficient weight and prudence to counsel and remonstrate with them: but both the good and the bad (except here and there one) are entirely lost sight of from the moment they leave their school. This, be it remembered, occurs at a time and under circumstances when they most require the counsel and friendship of the good and wise. I know of no remedy—I cannot of myself devise any certain remedy; and therefore for the present must seek relief under the anxiety which I really feel upon the subject, in the hope that the divine lessons taught them from the word of God while under the master's care, may in after life not only operate as a preservative from the force

of temptation, but effectually lead them to the Saviour.

Then there is another defect in our moral and religious training, which perhaps I feel more particularly as a churchman and as a minister of the church. We want a connecting link between ourselves as Christian churchmen and Christian ministers, and the younger members of our flock; without which the instruction imparted in our educational establishments will be altogether insufficient to attach them to our church. At baptism we receive children into the congregation of Christ's flock; they are the acknowledged members of our communion; they themselves acknowledge the relationship, and, consistently as such, seek admission into one of our schools conducted upon strictly church of England principles, and continue under instruction the appointed period, and are then dismissed: here, perchance, is a child of much promise; there, however, is a child of opposite character. How desirable it is that the former should be retained within our own communion, and that the latter should not be cast off as incorrigible and reprobate, but be brought by kind entreaty and Christian admonition to contrition and amendment of life! But how, humanly speaking, can this be effected? The most likely method of retaining our hold would be the establishment of a suitable library, and the institution of some means by which they may be brought under our personal notice, for purposes of scriptural instruction and spiritual edification, from the moment they are dismissed the schools.

But there remains one more defect, which has long weighed upon my own mind as a Christian protestant. As believers in the Lord Jesus, we all admit the importance of the apostolic precept, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter iii. 15). And, if it be true that "popery at this moment is as audacious in pretension, as subtle in contrivance, as insolent in usurpation, as exquisitely organized, as skilful in adapting and lending herself to meet all emergencies and occasions, as resolutely determined on the aggrandisement and supremacy of her sway, as she was in the pontificate of Gregory the great; and if it be true that she is all things to all men—shaking hands with republicanism, caressing infidelity, fawning on aristocracy, but, under all masks, and in every variety of policy, always promoting and tending towards one object—the subjugation of the human race to her iron yoke:" I say, if this be the true character of popery in the present day, let the "no-popery-party" of this and every other

protestant town buckle on their armour, and train their children also for the conflict, that they may successfully resist the aggressive and, I fear, progressive usurpations of this spiritual enemy.

But it is worthy of inquiry how all this can be effected, amid the lamentable ignorance which prevails among protestants of every age and of every rank upon the doctrinal points at issue between the two churches.

Having imbibed, from almost every source rather than from actual investigation, some general notions of the merciless tyranny of the church of Rome, the almost necessary consequence is, that both young and old chiefly regard that church as the implacable foe of civil and religious liberty, and as seeking with restless agitation the subversion of both church and state (all which may be perfectly true); but, if our opposition be founded merely in educational prejudices, and have for its foundation an extremely limited acquaintance with the mysteries of iniquity countenanced and practised by that church, the maximum of our zeal will be hardly more than an assent to the *vox populi*, "down with it!" &c., and thus become ourselves the unconscious abettors of popery itself.

Then what remains, under such circumstances, to be done? Would you have your zeal according to knowledge, search the scriptures: get your minds well stored with the truths of scripture, and bring all that you hear and all that you read to the touchstone of scripture. And, as a secondary means, search for yourselves the writings of the reformers; carefully and prayerfully observe the doctrines which they maintained in opposition to the church of Rome; and examine with the utmost care the high authority upon which those holy champions rested their opposition to, and justified their final separation from, that church.

This is the course which I most unhesitatingly recommend to adults; but the thought recurs, what shall we do for our children? and more particularly with the children who either are or have been in connexion with our charity schools?

They certainly ought not to be abandoned to the false doctrines and heresies of deluded and wicked men, any more than to their immoralities and grosser vices; and, I conceive, the most effectual means of preserving them from both would be the establishment of a society consisting of the clergy and pious laity, who would receive into friendly communion, as early as possible, the youthful members of their church for personal communication, frequent expository lectures, and the loan of suitable books. I do not see myself the impracticability of such an arrangement;

and the good that would result would be incalculable. Soon would protestant children become so well acquainted with the grounds of their own faith, that they would be able to give to every man—protestant, papist, or infidel, a reason of the hope that is in them; and so familiar with the doctrinal and practical errors of the church of Rome, that they would never be likely to embrace them. Such a labour of love would do more to inform the minds, conciliate the affections, and attach the rising generation to our church, than all public meetings and public discussions; which, while they seldom effect very little good in either young or old, usually provoke opponents to deluge the localities in which such meetings are holden with their obnoxious and heretical tracts.

But, although I have ventured to advert to defects which still exist in the present systems of religious and moral training, they are not the defects of the national school system; neither am I certain that it rests with those who administer their affairs, more than with any others, to provide the remedy; nevertheless I humbly apprehend that until such remedy shall be provided, the importance of national schools will scarcely be apparent, and certainly their benefits will never be duly appreciated.

The Cabinet.

UNIVERSALITY OF FAITH.—How true is the apostle's word, when he calls Christ the believer's "all things!" And that radical grace of faith, because it apprehends Christ, hath a kind of universality; and it is reasonable too, it alone being to the soul what all the five senses are to the body. It is the eye and the mouth; a wonderful eye, it "sees him who is invisible" (Heb. xi. 27); the mouth, it "tastes that the Lord is gracious" (1 Pet. ii. 3). Yea, take these two both together in one place (Psal. xxxiv. 8), "O taste and see that the Lord is good." It is the soul's ear; for what else is meant, when it is said, "He that hath an ear to hear, let him hear?" And was it not that touch which Christ took special notice of, and with good reason distinguished it from the common touch of the multitude that was crowding about him? That touch alone draws virtue from him. "Some one hath touched me, for there is virtue gone out of me." And lastly, as it is all those other senses, and Christ is its object in reference to them all, so here in its smelling it finds the savour of his fragrant graces, and by that works love: "because of the savour of thy precious ointments." — *Archbishop Leighton, Sermon on the Name of Jesus fragrant.*

THE FLEETS OF ENGLAND.—Let us remember that we have another city upon the waters, a floating town of moveable forts and castles, the walls and bulwarks of the nation; stronger than those of brass the fable speaks of. As we desire that God would ever fill their sails with prosperous gales, and still bring them home with honour and victory and good success, let us take heed that we fight not against them too. Our sin, like a talent of lead, may sink them to the bottom; our lusts and passions and animosities may fire them; our drunkenness and deep excesses

may drown them; our volleys of oaths and blasphemies may pierce them; nay, our seditious murmurings and privy whisperings may blow them over. For God is *pietrum rupes, reorum scopulus*—a rock to found the just upon, but a shelf to shipwreck and confound the unrighteous.—*Archbishop Sancroft, Sermon preached on the Fast-day for the Fire of London.*

EXCUSES FOR OUR SINS.—Saul pleads for a sacrifice to the Lord to excuse his own disobedience. Gehai pleads the necessity of the sons of the prophets for his bribery; Judas allegeth the poor to palliate his covetousness. When the King of heaven invites men to his great supper, one hath married a wife, another purchased a farm, the third must go to prove some oxen; many frame excuses to themselves with as much ease as the spider weaves her web. Every sin hath its cloak: malice and revenge pretend zeal of justice; wilful murder—I mean in our duellists, which cries to heaven for revenge—muffles itself up in the cloak of honour and reputation. These fig-tree leaves may serve to cover our sins well enough whilst it is vacation, but take heed of the term-time when it comes. When conscience begins to spit fire and brimstone in our face, when the devil pulls off the hood wherewith he hath blinded us, then all these painted excuses vanish away; we hear nothing but hues and cries—we see nothing but evident destruction.—*Abp. Bramhall.*

THE BORN AGAIN.—The preaching of the gospel is the power of God to every man that doth believe. He (Paul) means God's word opened; it is the instrument and the thing whereby we are saved. Beware, beware ye diminish not this office; for if ye do, ye deny God's power to all that do believe. Christ saith, consonant to the same, "Except a man be born again from above, he cannot see the kingdom of God." He must have a regeneration; and what is this regeneration? It is not to be christened in water, and nothing else. How is it to be expounded then? St. Peter sheweth that one place of scripture declareth another. It is the circumstance and collation of places, that make scripture plain: saith St. Peter, "We be born again." How? "Not by a mortal seed; but by an immortal." What is this immortal seed? "By the word of the living God; by the word of God preached and opened: thus cometh in our new birth.—*Bp. Latimer.*

Poetry.

MIDNIGHT, DEC. 31, 1841.

(For the Church of England Magazine.)

THE church-bells from yon turret grey,
Are pealing loud and merrily;
They usher in the new-born year
To all around, both far and near:
Sweetly they sound in the midnight hour,
And fancy, spell-bound, owns their power.

Ah! why such sadness on my soul—
A sadness I cannot control?
Why such strange feelings in my breast,
As if by sorest ills oppress?
O, 'tis the past for which I grieve—
The follies done—the atings they leave!

That, in this hour of parting time,
Give pain whilst listening to the chime:
Yet there are still to memory dear,
The early scenes of many a year;
When, young and innocent, and gay,
I heard the church-bells' melody:

Ere childhood's visionary joys
Lost the bright hues that time destroys.
O, 'tis on these I fain would dwell!
Enter thought's deep mysterious cell;
And live again those days of peace,
Till the o'erpowering magic cease.

Now all is hushed; and thoughts arise
Of purer joys and fairer skies—
Of a blessed happy home above,
Close to God's throne of changeless love;
There, gathered in with all the saints,
No more are heard earth's low-born plaints.

C. WOOLLEY.

8, Brompton Row.

SIMILITUDES.

"I have used similitudes."—HOSHA xii. 10.

A HAILSTONE, from the cloud set free,
Shot, slanting coastward, o'er the sea,
And thus, as eastern tales relate,
Lamented its untimely fate:
"Last moment born, condemned in this,
The next absorpt in yon abyss:
'Twere better ne'er to know the light,
Than see and perish at first sight!"
An oyster, opening as it fell,
Welcomed the outcast to its cell,
Where, meekly suffering "a sea-change,"
It grew to "something rich and strange;"
And thence became the richest gem
That decks the sultan's diadem,
Turn'd from a particle of ice
Into a pearl of priceless price;
For thus the Power that rules o'er all
Can raise the humble by their fall.

A dew-drop in the flush of morn
Sparkled upon a blossom'd thorn,
Reflecting from its mirror pure
The sun himself in miniature;
Dancing for gladness on the spray,
It miss'd its hold, and slid away.
A skylark, mounting up to sing,
Caught the frail trembler on his wing;
But, borne aloft through gathering clouds,
Left it entangled with their shrouds.
Lost, and for ever lost, it seem'd,
When suddenly the sun forth gleam'd,
And round the showery vapours threw
A rainbow, where our drop of dew,
'Midst the prismatic hues of heaven,
Outshone the beams of all the seven;
While hovering angels sang again—
"Peace upon earth, goodwill to men!"
And "Glory in the highest be
To God!" responded earth and sea.

A babe into existence came—
A feeble, helpless, suffering frame;
It breath'd below a little while,
Then vanish'd, like a tear—a smile,
That springs and falls, that peers and parts—
The joy, the grief of loving hearts.

The grave received the body dead,
 Where all that live must lay their head.
 Sank then the soul to dust and gloom,
 Worms and corruption in the tomb?
 No; in "the rainbow round the throne,"
 Caught up to paradise, it shone,
 And still it shines, until the day
 When heaven and earth shall pass away,
 And those that sleep by Jesus here
 With him in glory shall appear.
 Then will that soul and body meet,
 And, when his jewels are complete,
 'Midst countless millions, form a gem
 In the Redeemer's diadem;
 Wherewith, as thorns his brows once bound,
 He for his sufferings shall be crown'd,
 Raised from the ignominious tree
 To the right hand of Majesty,
 Head over all created things,
 The Lord of lords, the King of kings.

MONTGOMERY.

Miscellaneous.

PEASANTS OF THE PYRENEES.—The peasants of the Pyrenees have all which their necessities demand within themselves. They grow their own flax, and one of their most busy occupations is to dress it. They do not steep it in water before beating it as in England, but spread it on some sloping field or hill-side, where it undergoes no other process than what is effected by exposure to the weather. Not only is the flax prepared and woven for their own use, but the wool of the mountain sheep, undyed, is made into jackets, trousers, and petticoats, as well as into various other articles of clothing. Thus supplied with the most common and necessary kinds of dress, their wants are equally simple as regards their furniture and food. A few brass or copper vessels for their milk are always used by those who make cheeses, as many of the peasants do, not only of the milk of cows, but of that of sheep and goats. For a churn they have a very simple substitute, being no other than a dried sheep's skin. For keeping wine the skins of kids are frequently used, with the hair inside; and the same article is also converted into a large pocket or knapsack, which the little girls carry at their backs. The skin, when used in this manner, is kept entire, either the head or the tail of the animal being folded over the opening of the knapsack. All implements of husbandry used amongst the Bearnais are equally simple in their character. The pole of their little carts is often nothing more than the stem of a tree, cut off where it has divided into two branches, so that the ends of the two forks connect with the axletree; and the forks with which their hay is made, are branches or stems of the same description, on a smaller scale. Their ploughing, such as it is, is effected by a sort of double process, requiring four oxen—two to go before with the coulter, and two others with another implement to turn over the soil. Both these are generally conducted by women. For millet and buckwheat, which succeed immediately to the earliest crops, the soil is merely turned over with a shovel after the earth and stubble are hurst in heaps, and strewn upon the field. The process of preparing the ground for wheat and oats is simple in the extreme. Both the seed and the manure are strewn upon the land, ploughed in together, then harrowed, and all is finished. The labour of carrying and spreading manure is performed almost exclusively by women, who sometimes carry it

on a sort of hurdle into the fields, but more frequently in sacks on their heads. In the Valley d'Aspe it is taken to the fields in large woollen sacks placed upon the backs of donkeys. I find it stated in my journal, that in the beginning of August the maize in the Valley of Campan was waving in all its glory, having attained the height of a man's shoulder, and being still green. At the same time the reapers had begun to cut the wheat and oats; and I expected to have seen the yellow corn-fields adorned, as they are in England, with those golden sheaves which have so many pleasant associations. To my disappointment, however, I found that the harvest in the Pyrenees was a very different affair from what it is with us; for no sooner was the wheat cut down, than it was tied up in bundles, carried away upon the heads of the owners, and stowed into those innumerable little barns which adorn the splendid landscape; all this dispatch being rendered necessary by the dishonesty of the people, which is such, that no one leaves his corn in the field, after it is cut, for a single night. I am sorry to make this confession in relation to the people whose simple lives I had previously thought so enviable; but I am also bound in common justice to state, that even their potatoes, when ready to be taken up, were always watched in the Valley of Campan; and every night, at a certain hour, we saw a lantern placed in the potatoe-field, and heard the firing of a gun, which announced that the watch had commenced for the night.—*Mrs. Ellis's Summer and Winter in the Pyrenees.*

DOMESTIC LIFE IN INDIA.—On entering a family house in India, you can scarcely make your way through toys of every description; every room seems equally a nursery; dining and drawing rooms, bed and dressing-rooms, alike appear the property of young people. Each child has one, and sometimes two attendants, who follow it wherever it goes. The women are called ayahs; and it is generally a palanquin-boy who superintends the whole nursery establishment. On entering, you will find in the verandah of the house, rocking-horses, carts, low tables, and small chairs, in most agreeable confusion, with drums, swords, and sticks, forming a collection of extraordinary variety. Then the young ladies and gentlemen themselves contribute no small share to the astonishment of the stranger. Their dress consists of one single garment of cotton or muslin, made with scarcely any sleeve, and reaching a little below the knee, and they go without shoes and stockings during the heat of the day. Perhaps at the time you pay your visit the gay romping scene may be varied, by one or two of the youngsters being asleep; but that does not mean that you are rid of them. The youngest, a baby from a month to a year old, is being rocked to sleep on the feet of the ayah. This woman sits down on the ground, balances the infant's head upon her two feet, with the child's feet in her lap, and thus rocks her feet backwards and forwards like the motion of a cradle, at the same time singing a monotonous kind of song consisting of four or five notes, repeated over and over again, adding a few words which mean "baby, by-by!" At the same time, a little further on, you will see a little one about two years old, lying asleep on a mat upon the ground, with a kind of cage over it formed of bamboo, and covered with green gauze, in shape something resembling a large wire dish-cover; it is always placed over children when they are asleep, to prevent mosquitoes and insects of any description disturbing the little slumberer.

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THE CONFIDENCE OF FAITH :

A Sermon,

BY THE REV. JAMES SPENCER KNOX,

*Vicar-General of Derry; Chaplain to his Excellency
Earl de Grey, Lord Lieutenant of Ireland.*

JEREMIAH xxxii. 15.

"Thus saith the Lord of hosts, the God of Israel, Houses and fields and vineyards shall be possessed again in this land."

THE hour of her captivity drew near, and darkly and heavily, over the devoted city of Jerusalem, lowered the vengeance of Israel's offended God. Zion had sinned beyond forgiveness—sinned against all warning, and against all mercy—sinned until, in desperate abandonment of hope, her impatient sons snatched the cup of fury from the averted hand of Jehovah, and drank in frantic rage its last thick lingering dregs.

Who, hearing, will believe, or who, believing, will refuse to wonder that, even at the very period to which our text makes allusion, even then, on level roof, and lofty tower, incense was offered to false deities? It seemed, so near were the hanging clouds, as though the sparks, as they flew upwards from the idol altars, would awake their dormant fires, and bring down, over Judah's funeral-pile, one vast winding-sheet of flame.

It was in the tenth year of the reign of the hapless king Zedekiah, that these events occurred, to the consideration of which our attention will shortly be directed. No candid person, versed in the history of God's dealings with his chosen people, will deny that patience and long-suffering kindness were the qualities which governed all his actions. None will

affirm that, when at length the bolts of terror fell, their victims had been unadmonished of the impending stroke.

In development of this view, we shall do well to recapitulate briefly the occurrences which had befallen Judea during a hundred years immediately preceding the epoch to which our present subject belongs.

Manasseh, son of the pious Hezekiah, "built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them" (2 Chron. xxxiii. 3). For these incorrigible offences—"for the Lord spake to Manasseh, and to his people, but they would not hearken"—he was carried away captive by the king of Assyria to Babylon. To the captive monarch a marvellous display of the divine mercy was vouchsafed: "When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him; and he [was] entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom: then Manasseh knew that the Lord he was God" (2 Chron. xxxiii. 12, 13). After him came his wicked son Amon, who "did evil in the sight of the Lord, and sacrificed to all the carved images which his father had made, and served them; and humbled himself not before the Lord as his father Manasseh had humbled himself, but trespassed more and more: and his servants conspired in his own house, and slew him."

That latter event indeed concerns us at present no further than that it might have been supposed to have operated as a warning

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upon his successors; but, as recounting external affairs, we may observe that his good son **Josiah**, at the close of an excellent reign, formed an unauthorized alliance with the king of **Babylon**, and was slain in battle.

After that occurrence, **Nebuchadnezzar**, the conqueror of **Pharaoh**, king of **Egypt**, assumed the supreme authority over **Jerusalem**, deposing her kings, despoiling her temple, and carrying away her population into slavery. He had however left the shadow of sovereign rule in the person of **Zedekiah**, who, by prudence and pious trust in God, might, as far as human inferences warrant our pronouncing, have restored the fallen fortunes of his people: but these were qualities which constituted no portion of that ill-fated monarch's character. The retrospect of the past furnished no profitable admonition; nor does it appear to have suggested even the inferior virtue of caution, under circumstances in the last degree delicate and embarrassing. Young as he was when he ascended the throne, his early experience might have supplied him with abundant testimony that God was now engaged in proving his people for the last time. He had seen the idolatry of **Jehoiakim** his brother, "and also the innocent blood which he shed—for he filled Jerusalem with innocent blood, which the Lord would not pardon"—(2 Kings xxiv. 4)—punished by the irruption of bands of **Chaldees**, **Syrians**, and **Moabites**, who came up to destroy Jerusalem, "surely (as the same sacred word informs us) at the command of the Lord." He had seen moreover his guilty nephew **Jehoiachin** taken prisoner by the besieging army of **Nebuchadnezzar**, and dispossessed of his kingdom. Finally, he knew that he himself wore but a permissive crown, at the will of the conqueror, whose disposition appears to have been by no means sanguinary or oppressive.

If we examine, upon principles of worldly policy, what ought to have been the conduct of **Zedekiah** at this critical period, the conclusion forces itself upon us, that no choice remained other than that of unqualified submission. If we measure it by the higher standard of God's recent manifestations, it is equally evident that repentance, reform, and ardent devotion ought to have constituted the prominent characteristics of his government. Yet this was the moment he selected for a more than ordinarily conspicuous display of rebellion and idolatry; revolting against the potentate from whom he derived his delegated dignity, and falling away from the God of his fathers into the grossest practices of heathen idolatry. In vain the prophet **Jeremiah** (xxvi. 13) with uplifted hands besought his guilty fellow-citizens "to amend their lives, and that the Lord would repent

him of the evil which he had pronounced against them." **Zedekiah** set his face as a flint, resolved neither to hearken nor improve: history and experience were disregarded as unworthy of his notice, and the friendly counsel of the prophet found a recompence in scorn, in insult, and, though perhaps actuated by other motives (**Jer.** xxxvii. 13), in a dungeon. It was then, as already observed, the tenth year of **Zedekiah's** reign. The wrath of **Jehovah** drew near with awful portentousness. Gathered in angry haste, the armies of the indignant **Nebuchadnezzar** had already for many months besieged the capital. **Judah's** soldiery, no longer brave, driven before their impetuous foes as before a whirlwind, sought refuge behind the battlements they had not courage to defend; the people were disaffected and distrustful of each other; the nobles had prepared for flight; and famine, and her sister death, stalked, pale and ominously, through the mournful streets. One blast from the hostile trumpet had proclaimed her final agonies, and sounded the death-note of her passing-bell. So stood, at that melancholy hour—so still, for a moment, stood—**Jerusalem**—**Jerusalem**, which had once been **Sion**, "the city of the great King," the perfection of beauty, the joy of the whole earth. "O **Jerusalem**, **Jerusalem**, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not: behold, your house is left unto you desolate!" Yet, ere the last warning tone was hushed, one more opportunity, availing himself of which much calamity might have been averted, was vouchsafed to the unfortunate monarch. Like a sea-bird tarrying on some lonely ocean rock, till the rising tide overflow its resting place, and bid it wing its flight away, so lingering waited, in the fatal day of **Jerusalem**, the messenger dove of **Jehovah's** tenderest mercy. Thus was it exerted: God put it into the heart of **Zedekiah** to seek an interview with the imprisoned prophet (**Jer.** xxxviii. 14) in this, the crisis of his own and of his people's doom. The conference between the man of this world and the man of God, even though the circumstances under which it took place had been less remarkable, would still have proved deeply affecting (**Jer.** xxxviii. 27). Watched and suspected in his palace, the king dared not disclose his intention of consulting his captive. Anxious to learn, yet irresolute in performing, the only measures for safety still at his command, the royal waverer listened to, but disregarded the advice he sought for. Nor were the consequences of this fatal neglect slow in developing themselves. He was

taken prisoner, and deprived of his eyes; his city razed to the ground, and his subjects carried away into slavery.

While these sad events were transacting, and shortly before the capture and destruction of Jerusalem, a voice reached the dungeon where the prophet Jeremiah lay, and pronounced the words of our text, "Thus saith the Lord of hosts, the God of Israel, Houses and fields and vineyards shall be possessed again in this land." Now what could possibly seem less likely of fulfilment than such a hope? All human calculation would have forbidden the indulgence of it. A prince despising his admonition, to the ruin of himself and of his people: treacherous nobles and dastard troops; and, without, a powerful potentate sworn to destroy the name and country and nation of the Jews.

But the confidence which influenced Jeremiah's decision rested on a foundation far more solid than erring man could lay—more solid, alas, than the majority of mankind are competent to form even a conception of, as having a real existence, or if existing, as qualified to govern the mind and conduct.

It was otherwise with the prophet: he heard and believed the promise, and evinced the sincerity of his faith by the adoption of an immediate course of action, corresponding with the full assurance which he felt. The history is as follows:—The city, as already described, was in a state of siege, and on the point of being captured by an enemy pledged to obliterate it from the face of the earth. Jeremiah himself was in prison: while there, the word of the Lord came to him, saying, "Behold, Hanameel the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it..... And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.... And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel, Houses and fields and vineyards shall be possessed again in this land" (Jer. xxxii. 6—15).

Such, brethren, is the brief and instructively interesting account which the sacred records contain of the trials, the faith, and the practice of the prophet. It is surely needless to revert any more to the surpassing difficulties of his position, or to do more than to point attention to the promptitude which he displayed in obeying the divine injunction. Respecting

the promised return to the land of their fathers, the event shows that it related to the termination of the captivity in Babylon, and not to a yet unaccomplished restoration, or a millennial period.

Examining Jeremiah's conduct, we are by an easy transition led to investigate our own; and it were equally unprofitable and extraordinary to dismiss this portion of the subject we treat of, without such an exercise. It is not heedlessly spoken by the apostle, that, unless we give diligence to acquire, in addition to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, we are blind, and have forgotten that we are purged from our sins. So too, or rather in commentary upon his words, the application of scripture history and instruction to our own character is that which constitutes all its usefulness. Thus, in the example before us, the reflecting mind will find the groundwork of deep self-sifting, and the conscience, awed into silence, will turn its anxious scrutiny upon its own secret motives and designs.

We are nowhere taught that the way, whereby the holy men of old travelled towards the regions of eternal blessedness, has either been changed in its direction or obliterated by the efflux of ages; but, on the contrary, we know that where they walked we must walk, and that their paths must be our paths, if, like them, we would seek the city whose builder and maker is God.

Hence Jeremiah's conduct may be received as a rule for ours, and the excellence of his faith taken as the standard to which we should aspire. But not alone with the obedience of faith manifested by Jeremiah have we here to do; the voice of God arrests our attention as firmly as it rivetted his. To us, as to him, it declares the necessity of reliance on the heavenly promises, and a conformity of conduct to the confidence we profess to entertain. God knoweth the secrets of the heart; but with man, practice is a more conclusive test than profession, though yet profession possesses this advantage, that, unless through practice, it is unsusceptible of negative demonstration; that is, the profession of an individual on any subject may be indeed denied, but it cannot be demonstrated that it does not exist in his breast. We may conjecture, with a probable approach to certainty, somewhat of the amount of faith in the heart of another, by the comparison of his actions with the fruits of the Spirit as revealed in scripture—knowing men by their fruits; but beyond that point we cannot go.

Respecting ourselves the way is clearer, conscience being our helper; for to believe, and not to do—to feel a full persuasion that

the endeavour to walk in God's ways which he set before us is indispensable to salvation, and yet to abide the while in a wavering or motionless position—argues at best a suspicious inconsistency, little in unison with the character of Christ's disciples.

It is however into that error that the great majority of mankind fall through infirmity of purpose; of which infirmity the principal originating cause is the want of sufficiently contemplating God in his attributes, as they are revealed to us.

"Through faith we understand that the worlds were framed by the word of God: so that things which are seen were not made of things which do appear" (Heb. xi. 3). Now faith extends itself into a consideration of the essential revealed attributes of God; which, if we neglect to do, we put in jeopardy our assurance of the justice of his dealings with mankind, his abhorrence of sin, his truth, and his steadfastness. In human affairs, we reason with greater certainty from the actions of an individual with whose character we are fully acquainted, than we can determine the character from an isolated action; though it is not denied that conduct and character mutually and reciprocally display the whole man. It may also be observed, that by meditation upon the divine attributes is intended not a mere mystic, abstract, philosophic musing, but a constant, earnest, and diligent study and prayerful examination of whatsoever scripture reveals. Zedekiah's error arose from a failure in these duties. The character of God was comparatively unknown to him; and, as before remarked, he benefitted neither by his own personal experience, nor by the history of the nation to which he belonged. How strikingly an opposite line of conduct, pursued by Jeremiah, produced an opposite result! See how God fixed his convictions under disheartenings which might have led him to deem the fulfilment of the promise problematical, even after he had himself complied with the concomitant injunction. God extinguished all doubt, or we had better said all faltering, by the simple but comprehensive phrase, "Behold, I am the Lord of all flesh: is anything too hard for me?" No doubt, that faithful man recognized as well the goodness as the power of God in that gracious declaration. In that tranquillizing appeal lay the confidence which ministered to him strength of mind, to behold with serenity the withered glories of his beloved country; sure that they would again bud and blossom as the rose. This it was which enabled him to discover in the wintry blasts of the divine wrath a wholesome prelude to a renovating spring. This sentiment of unhesitating trust breathes through every line of those tender

lamentations which have consecrated to perpetual memory the bitterness of the national anguish. "How doth the city sit solitary, and tears are on her cheeks. How hath the Lord covered the daughter of Sion with a cloud, and cast down from heaven unto the earth the beauty of Israel. The Lord hath cast off his altar, and abhorred his sanctuary." And saith not the same sweet writer, "The Lord is my portion, therefore will I hope in him?" "The Lord is good unto them that wait for him." Thus a knowledge of the attributes of God dictated the conduct of the prophet, as the same high attainment would in like manner govern ours.

And here let us further consider, that the dependence, which Jeremiah, placed upon the providential mercy of Jehovah towards his country, was totally uninfluenced by any motive of personal interest. The houses and fields and vineyards might once more deck the re-peopled hills of Judah, or cheer her wasted valleys with abundance; yet life's contracted span, full well he knew, would not be extended sufficiently to bestow on him so precious a blessing: but that conviction interposed no obstacle to the working of his faith. If not with bodily organs, yet with a better vision he beheld the restoration of Israel: like Abraham he purchased an inheritance in a country he could only hope to revisit as a lifeless citizen of the grave: like Abraham he staggered not at a promise he could not see fulfilled, but committed himself unto him that judgeth righteously.

Nor was his confidence in the heavenly intimation misplaced. In the catalogue furnished by Nehemiah in his seventh chapter, of those persons and families who returned from the captivity, we find the "men of Anathoth" and the "children of Shallum" expressly enumerated. It is therefore established as a truth, that the promise on which Jeremiah placed his trust was fulfilled in all its assurances; and thus the words of the text are vindicated in their two-fold application, as denoting a national and an individual accomplishment; that is, the nation repossessed its "houses, fields, and vineyards," and the family of Jeremiah returned to the property which he had redeemed.

And now, my dear christian friends, it depends upon yourselves as much as it devolves on the preacher, to turn to profitable effect the portion of the holy word which on the present occasion it has been our common employment to examine. Two characters have been submitted to your consideration—the one a despiser, the other a believer; differing as widely in the motives which governed their respective conduct, as the results themselves were diverse. Little oc-

casion can there be to implore your preference in behalf of that of the believer, who gave evidence of his belief through the means of perfect obedience. The difficulty before us is not to laud, but to follow a good example. It is easier to admire than to imitate. Between the saying "Never man spakē as this man," and the taking up your cross and following him, a distinction exists, great as is the distance between the heavens and the earth. Grace, and grace only, sanctifies the heart to do the will which the tongue may pronounce good, and causes the quickened spirit to triumph over the weak flesh. Of this important truth we have all a daily and painful experience; painful when we look in upon ourselves, but precious and consolatory when the eye of faith bends its outward observation to "comprehend with all saints" the loving-kindness of God.

It is the Spirit that quickeneth the flesh, or fleshly wisdom profiteth nothing. In vain the "disputer of this world" would seek to draw water from the well-spring of our subject, as though the mere carnal draught were in itself salvation. What were its value if looked on only by the eye of the flesh, or of the unregenerate mind? Such an investigation would display, and no further, a captive prophet desirous of retaining for his posterity an insignificant field; and a feeble state and king become the prey of a stronger—a very ordinary occurrence in the history of man. But the eye of faith has another ken, and can look even beyond the constancy of the prophet, and survey the merited calamities which befel his people, as a demonstration of the righteous judgment of Jehovah. Even Jerusalem herself, which is in bondage with her children, serves to reveal typically the slavery of man, a sinner; and her return from the first captivity, albeit her freedom was but of brief duration, reveals to persuaded piety the glorious liberty of the sons of God. And glorious truly it is; for we owe it to no mean compromise between truth and error—no compact, basely bartering principle for freedom; nor yet do the marks of slavery's galling fetters tell to enquiring glances of past imprisonment. No, blessed be the God and Father of our Lord Jesus Christ, if any marks be on us who believe, they are the marks of the cross—marks, my dear friends, which he who bears, while he may exclaim, "Henceforth let no man trouble me," can yet be desirous that men should glorify the Father which is in heaven, and bid the incredulous see his good works, and reach forth the hand, and put the finger into the prints of the nails, and be not faithless, but believing.

Say you, whose delight is in such as excel

in virtue, whose was the interference when sin had laid waste God's heritage? Who exercised the right of redemption, and "bought with a price" the invaded possession—a price, not of silver and gold, but of a Lamb without blemish and without spot, and left the inheritance to be ours?

Happily, no less than expressively, does the prophet denote our treasure laid up "in earthen vessels" to endure many days, while yet we tabernacle in this nether world. And O, will not the time arrive when all who are in the grave shall hear his voice who, once a sojourner in this vale of tears, but now exalted far above all heavens, offers to our hearts, our treasure, and our life, a sacred and a safe asylum?

And now, my dear fellow-guests in this holy house, a few moments and we separate till, I trust, ere the endless sabbath shall begin in heaven, another—perhaps many more—may reunite us here on earth. Some of you, no doubt, are the captives of sin, and exiles from your native soil: I pray you to remember that "One who is mighty to save" has paid your ransom, and even now calls you forth; and will you not come? The world is his field, for he has bought it: believers, the branches of himself, the vine, and he supplies their wants: heaven his home, wherein are many mansions, prepared for the assembly of his saints. Come forth! O leave the haunts of sin, and break asunder the bonds of corruption; and be, as God designed you should be, a chosen people, elected to receive your inheritance: for "Thus saith the Lord of hosts, the God of Israel, Houses and fields and vineyards shall be possessed again in this land." Amen.

SCRIPTURAL DISQUISITIONS.

No. V.

BY THE REV. W. BLACKLEY, B.A.

Late of St. John's Coll. Cambridge.

"JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or, if he ask a fish, will he give him a ser-

pent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him" (Matt. vii. 1-11)?

Before attempting an interpretation of this passage, I wish to make a few brief remarks.

In respect to the first verse, persons generally view the exhortation which it contains as intended for a rule of Christian guidance; and, to illustrate it, Dr. Whitby remarks, that all rash and uncharitable judgment, and all judgment we pass upon a brother without sufficient ground, is forbidden. The celebrated rabbinical scholar, Dr. Gill, also says, that by the judgment here referred to is to be understood "rash judgment, interpreting men's words and deeds to the worse sense, and censuring them in a very severe manner, even passing sentence on them with respect to their eternal state and condition." These two opinions contain, I think, the substance of all the other commentators who have written on the point.

In regard to the second verse—"With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again"—I think that, generally speaking, the two expressions or figures used are understood to refer to one and the same thing. All that Dr. Whitby has upon this verse is this: "With what judgment ye judge (men), ye shall be judged (of God), and with what measure ye mete (to them), it shall be measured to you again." Dr. Doddridge, in illustrating the verse, has the following paraphrase of the words: "Ye will find that, according to the judgment with which ye judge others, ye shall be judged; and by that very measure which ye mete to them, it shall be measured back to you. God and man will make great allowances to the character of the candid and benevolent; but those who have showed no mercy must expect judgment without mercy: nor can they deny the equity of such treatment." And all that another learned man (Dr. A. Clarke) has upon the verse is—"He who is severe on others will naturally excite their severity against himself. The censures and calumnies which we have suffered are probably the just reward of those which we have dealt out to others." The substance of what Scott seems to have upon this verse in the way of comment is this: "He, who is habitually propense to self-sufficient, presumptuous, and censorious judging of others, gives great cause to suspect that he is devoid of true grace himself, and exposed to 'judgment without mercy' from God. If a Christian give into so evil a spirit and practice, he may expect sharp corrections; nay, both the world and the church will commonly judge of men according to their method of judging others. Thus in every sense it is verified, that with what measure we mete, it shall be measured to us again."

With respect to the third verse, Dr. Whitby remarks, "that the Jews themselves used this proverb familiarly in this very case against those who reprehended the least offences in others, when they themselves were guilty of very heinous offences." The very sentiment of the third verse, too, is expressed in Horace, a Roman writer, who flourished before the Christian era—he died about eight years before Christ—"When you look over your own vices, winking wilfully at them, as it were with sore eyes, why are you with regard to those of your friends as sharp-sighted as an eagle or the Epidaurian serpent?"

In regard to the fourth and fifth verses, Dr. Lightfoot remarks, that this also was a known proverb among the Jews, and gives the two following instances, extracted from their writings: The first—"It is written in the days when they judged the judges—

that is, in the generation which judged their judges—when any (judge) said to another, 'Cast out the mote out of thine eye,' he answered, 'Cast you out the beam out of your own eye,' &c.:" The second—"R. Tarphon said, 'I wonder whether there be any in this age that will receive reproof; but if one saith to another, 'Cast out the mote out of thine eye,' he will be ready to answer, 'Cast out the beam out of thine own eye.' Where the gloss writes thus—'Cast out the mote—that is, the small sin—that is in thine hand;' he may answer, 'But cast you out the great sin that is in yours.' So that they could not reprove, because all were sinners.'"

In regard to the sixth verse—"Give not that which is holy to the dogs, neither cast ye your pearls before swine"—Scott remarks, that the emblems used may be supposed to denote hardened sinners, licentious or covetous professors, fierce and untractable opposers, or manifest apostates; stating that many truths and many instances of the Lord's goodness to us, which are precious to the humble and teachable, are not proper to be communicated to scoffers, or those who pervert sacred things; and that the rule may be extended to the preaching of the gospel among those who obstinately contradict and blaspheme. Dr. Gill, in referring to this verse, states that the phrase is used in a metaphorical sense, and is generally understood of not delivering or communicating the holy word of God and the truths of the gospel—comparable to pearls—or the ordinances of it, to persons notoriously vile and sinful; to men who, being violent and furious persecutors and impudent blasphemers, are compared to dogs; or to such who are scandalously vile, impure in their lives and conversations, and are therefore compared to swine; and that it seems to be the design of these expressions, that men should be cautious and prudent in rebuking and admonishing such persons for their sins, in whom there is no appearance or hope of success; yea, where there is danger of sustaining loss. Dr. Whitby states the sense of the verse to be this: "Continue not to preach the gospel to those whom you find refractory, and pertinaciously confirmed in their infidelity, and so addicted to their evil habits, that they will rather revile and persecute you on that account than hearken to you."

Now, in regard to such interpretations of the sixth verse, if the gospel is to be withheld from certain persons, there must be, in the first place, a judging of those persons on the part of him who withholds it from them; and in that case, if the first verse forbids private judging of others, there must be, on the part of the persons who withhold an offer of the gospel from another, a violation of the precept said to be contained in the first verse. And this would involve an inconsistency between a declared duty of conduct and a declared metaphorical precept in the teaching of our Lord, which we cannot and ought not to imagine for a single moment.

Again, if that which is said to be the meaning of the sixth verse be so—that is, if the gospel or truth is to be withheld from those who are of vile character—it involves a practical impossibility. In preaching the gospel to a particular congregation, for instance, how can we make a distinction between the vile and the good, and declare the truth to one and withhold it from the other? It is utterly impossible. But, even if it could be done, those from whom we withhold precious truth could possess themselves of the scriptures, and there read the whole counsel of God, the sum and substance of the Christian minister's message. Besides, if we did it, it would be contrary to the injunction of our Lord—"Go, and preach the gospel to every creature"—"Go to the lost sheep;" it would be in direct opposition to the spirit of Christianity; in flat contradiction to the object for which Christ came into the world—namely, to seek and

* "Cum tua providens oculis mala lipus inunctis;
Cur in amicum villis tam cernis acutum,
Quam aut aquila, aut serpens Epidaurius?"

Sat. lib. i. 25-27.

save the lost; at variance, too, with the inspired apostolic direction to pull sinners out of the fire.

The interpretation then given I think an improbable one, and that the whole passage must have a different meaning to that which has been assigned to it; and, in seeking for that meaning, it strikes me that, instead of the sixth verse being a metaphorical precept of our Lord, intended for universal prevalence in his church, he applied a proverb of their own to give greater force and weight to the truth he wished to impress upon the minds of those to whom he addressed himself. And that the sixth verse contains a proverb of the Jews, must be clear to those conversant with the Jewish writings. "It was a common maxim," as Dr. Gill remarks, "with the Jews, 'that they did not redeem holy things to give to the dogs to eat,' alluding to the fact that things profane and unclean, as flesh torn by beasts, might be given to dogs; but nothing that was holy was to be given to them, as 'holy flesh,' or the holy oblations, or any thing that was consecrated to holy uses." It was also a saying among them, as is testified in the Jewish writings—"Do not cast pearls before swine, nor deliver wisdom to him who knows not the excellency of it; for wisdom is better than pearls, and he that does not seek after it is worse than a swine."

I may remark farther, respecting the passage which is the foundation of this article, that the interpretation usually given to it is subversive of all connection in the verses, and leaves much of the passage indeterminate and doubtful as to its meaning; destroying, as I conceive, a beautiful harmony which seems to me to run through the whole of it, and to form one continued subject. The passage appears to me to be one of great force; and I trust that the interpretation which I may now assign to it will render it both clear and in perfect harmony with other holy scriptures, as well as with the general character of the teaching of the Saviour. And, as a key as it were to this interpretation, I will here state, that I conceive the "judge not" in the first verse does not refer to *others*, but to *Christ himself*, in the way of such judging of him as to lead to their condemning him, so as to reject him and his doctrine; assuring them that, if they thus condemned him and rejected him, they also would be rejected of God; and that the second verse contains two positions: the first—"With what judgment ye judge, ye shall be judged," which is carried out in the 3rd, 4th, 5th, and 6th verses, and enforced by a reference to some of their own proverbs; and the second—"With what measure ye mete, it shall be measured to you again," which is illustrated in the 7th, 8th, 9th, 10th, and 11th verses—a spiritual application which it clearly bears in Mark iv. 24.

Our Lord, in the previous part of his sermon, had been dwelling on a number of important points. He had inculcated on the multitudes whom he addressed, the necessity of all, who would become real subjects of Messiah's kingdom and children of God by adoption and grace, possessing in the first place penitential sorrow for sin, and continuing to evince through their whole life dispositions in accordance with holiness of conduct and spirituality of mind, assuring them that mere outward righteousness—strict attention to outward form and ceremony alone—was not sufficient of itself to procure for them a state of justification with God, and an adoption into his family; that if they would enter into the kingdom of heaven, their righteousness must exceed that of those who, while fulfilling the law as to the letter of it, thought the moral state of the heart of little consequence, blindly assuring themselves and teaching that, if they abstained outwardly from that which was forbidden, or did outwardly that which was commanded, the feel-

ings and dispositions of the heart were of no consequence whatever.

Our Lord then proceeded to open to them the divine law—to unfold to them its spirituality—shewing, in illustration of it, that a man's being angry with another without cause as much subjected him to punishment with God as the crime of actual murder; that the lusting after or cherishing in the heart an impure desire for another was, in the sight of God, a crime equal to that of actual adultery, and would as effectually bring down the wrath of God upon him who cherished the feeling; that the forbidding to use the holy and reverend name of Jehovah in vain, equally forbade all swearing by the creature in common conversation, which was equally sinful in the divine sight; that the law of God allowed of no revengeful feeling on the part of one individual against another; that the regarding of an individual who was not of the same nation with one's-self, and looking upon and acting towards him as an enemy, was a violation of the divine command, and a course in opposition to the divine conduct; and that it was the duty of those whom he addressed, in imitation of the principle upon which God acted—who made his sun to arise on the evil and on the good, and sent his rain on the just and on the unjust—to love their enemies, to bless them that cursed them, to do good to them that hated them, and to pray for them that despitefully used and persecuted them.

Thence he proceeded to shew them that the duties of private alms-giving, personal prayer, and individual fasting availed nothing in the sight of God, if they took steps to make known those acts to their fellow creatures, in order to obtain praise of men; that the whole in such cases was mere hypocrisy, and evinced before God no real charity, devotion, or humiliation.

From these points he proceeded to shew what he farther required in those who should become his disciples indeed; that they should unreservedly consecrate themselves to God, divesting themselves of all anxious care about what they should eat or what they should drink, or wherewithal they should be clothed; and that, if they did this, seeking, as of the first and greatest moment and importance, the kingdom of God and his righteousness, the special care and providence of God should be over them to supply their every need, while it should be for his glory and their good that they should tabernacle in a house of clay.

(To be continued.)

The Cabinet.

THE SCRIPTURE.—The scripture hath a body without, and within a soul, spirit, and life. It hath without a bark, a shell, and as it were a hard bone, for the fleshly-minded to gnaw upon. And within it hath pith, kernel, marrow and all sweetness for God's elect, which he hath chosen to give them his Spirit, and to write his law, and the faith of his Son in their hearts.—*Tyndall (the martyr), Prologue of the Prophet Jonas.*

TRUST IN GOD.—The fear of God is not, you see, a perplexing doubting and distrust of his love; on the contrary, it is a fixed resting and trust on his love. Many who have some truth of grace are, through weakness, filled with disquieting fears; but possibly, though they perceive it not, it may be, in some, a point of wilfulness—a little latent undiscerned affectation of scrupling and doubting, placing much of religion in it. True, where the soul is really solicitous about its interest in God, that argues some grace; but being vexingly anxious about it, argues that grace is low and weak. A spark there is, even discovered by that smoke; but the great smoke still continuing, and nothing seen but it, argues there is little fire, little faith, little love. And this, as it is unpleasant to thyself,

* See Gill on Matt.

so is it to God, as smoke to the eyes. What if one should be always questioning with his friend whether he loved him or not, and upon every little occasion were ready to think he doth not, how would this disrelsh their society together, though truly loving each other! The far more excellent way, and more pleasing both to ourselves and to God, were to resolve on humble trust, reverence, and confidence, being most afraid to offend, delighting to walk in his ways, loving him and his will in all, and then resting persuaded of his love though he chastise us. And even though we offend him, and see our offences in our chastisements, yet he is good, "plenteous in redemption," ready to forgive; therefore "let Israel trust and hope" (Ps. cxxx. 7). Let my soul roll itself on him, and adventure there all its weight. He bears greater matters, upholding the frame of heaven and earth, and is not troubled nor burdened with it.—*Archbishop Leighton, Sermon on the Believer a Hero.*

Poetry.

THE COURSE OF LIFE*.

Translated from a beautiful Spanish poem, by Jorge Manrique, on the death of his father, quoted in the 39th volume of the "Edinburgh Review."

O! LET the soul its slumber break,
Arouse its senses and awake,
To see how soon
Life, with its glories, glides away,
And the stern footsteps of decay
Come stealing on.

How pleasure, like the passing wind,
Blows by, and leaves us nought behind
But grief at last;
How still our present happiness
Seems, to the wayward fancy, less
Than what is past.

And, while we eye the rolling tide
Down with our flying minutes glide
Away so fast,
Let us the present hour employ,
And dream each future dream of joy
Already past.

Let no vain hope deceive the mind;
No happier let us hope to find
To-morrow than to-day.
Our gilded dreams of yore were bright;
Like them the present shall delight,
Like them decay.

Our lives like hasting streams must be,
That into one engulfing sea
Are doomed to fall—
The sea of death, whose waves roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble riv'lets glide
To that sad wave:
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but a starting place;
Life is the running of the race,
And death the goal:

* From the "Boston Christian Witness."

There all our steps at last are brought;
That path alone, of all unsought,
Is found of all.

Long ere the damps of death can blight,
The cheek's pure glow of red and white
Hath passed away:
Youth smiled, and all was heavenly fair;
Age came, and laid his finger there—
And where are they?

Where are the strength that mocked decay,
The step that rose so light and gay,
The heart's blithe tone?
The strength is gone, the step is slow,
And joy grows weariness and woe
When age comes on.

Say, then, how poor and little worth
Are all those glittering toys of earth
That lure us here—
Dreams of sleep that death must break!
Alas! before it bids us wake,
Ye disappear.

Miscellaneous.

JEZEBEL.—In March last, as I was repairing to the native village of Buston to survey a bridge which was thrown across the road, on my route from the station of Jellalore, on crossing the Soubunreeka river, my attention was attracted to a number of human skeletons, which lay scattered in various directions upon the white sands adjacent to the course of the stream. Upon inquiry I learned that these unfortunate relics were the remains of pilgrims, who were on their road to the great pagoda of Juggernaut, and had been drowned, two evenings before, by means of a ferry-boat sinking with them during a violent north-wester. On my approaching several of these sad vestiges of mortality, I perceived that the flesh had been completely devoured from the bones by Pariah dogs, vultures, and other obscene animals. The only portion of the several corpses I noticed that remained entire and untouched, were the bottoms of the feet and the insides of the hands; and this extraordinary circumstance immediately brought to my mind that remarkable passage recorded in the second book of Kings, relating to the death and ultimate fate of Jezebel, who was, as to her body, eaten of dogs, and nothing remained of her but the "palms of her hands and the soles of her feet." The former narrative may afford a corroborative proof of the rooted antipathy that the dog has to prey upon the human hands and feet. Why such should be the case remains a mystery.—*Letter from India.*

MUSIC.—M. Burette conceives that music can relieve the pains of the sciatica; and that, independent of the greater or less skill of the musician, by flattering the ear and diverting the attention, and occasioning certain vibrations of the nerves, it can remove those obstructions which occasion this disorder. M. Burette, and many modern physicians and philosophers, have believed that music has the power of affecting the mind and the whole nervous system, so as to give a temporary relief in certain diseases, and even a radical cure.

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THE MYSTERIOUSNESS OF SOME OF THE DIVINE DISPENSATIONS.

BY THE REV. THOMAS BISSLAND, M.A.,
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THAT God is righteous in all his ways, and, however frequently mysterious, just in all his dealings towards the children of men, is a truth which is inseparable from our notions of a perfect Being. The declaration of the prophet Jeremiah will readily be allowed—"Righteous art thou, O God." The indignant reply of the apostle will readily be adopted—"Is there unrighteousness with God? God forbid." And yet, perhaps, there are few persons to whose mind the question has not suggested itself, wherefore doth the way of the wicked prosper—wherefore are all they happy that deal very treacherously? We find Job, for instance, asking, "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them." While Asaph uttered the language of complaint—"I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency." And it was to correct this spirit of complaint—a spirit by no

means unusual—that David gives the salutary advice—"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity."

This apparent injustice in the dispensations of a gracious Providence, however satisfactorily it may be reconciled to the mind of the true believer, has yet been employed by the enemies of the truth as an argument that the Supreme Being does not concern himself with the affairs of his creatures; that what are termed the leadings and purposes of his providence are merely the results of chance; for that it is absurd to suppose that God would act so unjustly as to permit his faithful servants to encounter a variety of hardships, not unfrequently to pass their lives in sickness and destitution, while those who have not his fear before their eyes—who despise and set at nought all his requirements—are in the enjoyment of the comforts and frequently of the luxuries of life.

The design of this essay will be to "justify the ways of God to man"—to prove that the injustice so much insisted on by the unbeliever is only apparent, and that, in fact, God's dispensations are all regulated by the tenderest feelings for the welfare of his faithful people. Nor is the establishment of these points a matter of little importance. There is in man a natural inclination to murmur against God—to call in question his goodness, his wisdom, his justice. Of this inclination the enemies of the truth have not been slow to take advantage. How needful is it then for each one of us to become fully convinced that whatever God does must be just as well as merciful; that, if there be any apparent inconsistency in the plans of his providence,

VOL. XII.—NO. CCCXLII.

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it must be only apparent, and that in reality all must be ordered by him for the best.

And, first, it may be well to consider whether the way of the wicked may be said to prosper, or that they can be happy "who deal very treacherously." Prosperity and adversity are terms which convey very different notions to different minds. To the worldling they convey the notion of an abundance of earthly possessions, and the sensual gratification which this abundance places within man's reach. But, by the true believer, he only is regarded as prospering whose soul is advancing in grace and in knowledge, and in meetness for a participation of heaven's glories; and he only is esteemed happy who, being mercifully reconciled to his heavenly Father, is enjoying the privileges, and participating in the blessings, and animated by the hopes conferred upon the adopted children of God. The wicked may prosper in a worldly point of view. Their riches may increase; their flocks and herds may multiply; their garners may be full and plenteous with all manner of store; and upon the change or in the market-place they may be regarded as persons of consequence and of property, and as exceedingly fortunate in all their speculations, and lucky in all their enterprizes; and yet, meanwhile, they may be utterly destitute and poor and wretched in God's sight; and they may be total strangers to that peace of conscience and serenity of mind without which happiness can never be found. Who would declare that Dives was prospering, when his purple and fine linen and dainty sumptuous fare were only hardening his heart against his heavenly Benefactor? It was Lazarus who was prospering—not Dives: it was the humble beggar who lay at the gate—not the occupier of the splendid mansion: it was the diseased, destitute, afflicted child of God—not the pampered worldling. It is of importance to feel assured, then, that outward prosperity as it may exist with internal destitution, so it is not to be regarded as a mark of the divine favour, nor as an evidence of real happiness and substantial joy: and this conviction will enable us to perceive how untenable is their position who, viewing man's estate simply with regard to his external circumstances, scruple not to affirm that there is injustice in the dispensations of the Almighty.

But, again, it may be remarked that this very prosperity which calls forth the envy and excites the astonishment of so many, who, discontented with their own condition, scruple not to sit in judgment on the Almighty's procedure in the government of the universe, may prove, and must prove, a curse rather than a blessing to its possessor, if not em-

ployed, as God would have it, in the furtherance of his glory and the promotion of the good of others. How frequently is the man of wealth an object of envy, even at the very moment he deserves to be an object of most intense commiseration; and such he ought to be when he squanders on the indulgence of his own selfishness—in pampering his appetites and gratifying his pride—those resources which are placed within his power for far higher, and nobler, and more important ends. It has been well said, indeed, that "the prosperity of fools shall destroy them;" and in how many instances has this been the case? How melancholy is it to observe the tendency of worldly riches to alienate the soul from God, to impede their possessor in the road that leads to Zion, and ultimately to cause him to tread a broader and easier path! Perhaps there is not an object on earth more painfully distressing than of a man prospering in the things of time, and yet a bankrupt with respect to those of eternity; a man for whom God has done much, but who will do nothing for God; who has received many blessings from the hand of his Creator, and yet will not dispense with his own hand for the supply of his fellow-creatures' necessities. Surely such a one ought not to excite our envy: surely his wretched condition need not be the object of our desire. Over him we ought rather to weep, as we doubt not the angels of God are weeping, while we earnestly pray that he may yet feel the tremendous responsibility that there is laid upon him, to improve the talents committed to his care.

Now, if we keep in view this great and important truth, that this world is to all of us but a passing scene, on which when the eye of man closes, it must open upon an eternal state of being; if we only habitually endeavour to realize the fact, that every thing is necessarily evil which has a tendency to hurt the soul, and that nothing is essentially valuable which does not tend to promote the soul's advancement in meetness for glory, our estimate of God's providential dealings will differ much from those who accuse him of injustice in the dispensations of his providence. We shall then admit that we are very inadequate judges of his modes of procedure, and that, so far from cavilling, we ought to submit with the most entire resignation to his most holy will. But the class of objectors alluded to appear entirely to lose sight of the fact that this world is but the dawn of man's existence; that, however life may be protracted, it can bear no ratio to eternity. They argue solely on the supposition that man's life is to consist in the abundance of the things which he

possesseth ; that, where there is abundance of earthly goods, there must be happiness ; that, where there is want of these, there must be misery. Here lies the fallacy of their arguments. It were vain to assert that a certain competence is not necessary for the enjoyment of life, that health and strength are not blessings, that poverty and disease are not truly hardships ; still must it be acknowledged that, even under external circumstances apparently the most adverse, true happiness is to be found ; and this will be the case when the heart is surrendered to God ; when a living faith in the Saviour enables us to overcome not merely the follies, but the miseries of the world ; and when the hopes are substantially fixed on that better and never-ending inheritance which is laid up in store for all true believers in Jesus. But who is it that can appreciate this happiness ? Certainly not those who seek to arraign the divine wisdom and justice. Who is it that can tell of the unspeakable comfort which arises from a sense of the pardoning mercy of God in Christ Jesus ? And who would not exchange this comfort for all the treasures of earth ? Certainly not those who are envious at the supposed prosperity of the wicked. It is the true believer who is qualified to judge of the attributes of God. It is he alone who can form a correct estimate of the character of Jehovah, who can bear his testimony to the infinite mercy of that Jehovah towards himself, and who, enlightened by the Eternal Spirit, the fountain of light, can discover the admirable adaptation of all Jehovah's dealings for the promotion of the everlasting welfare of his faithful people.

Enough has been said, I trust, to show how vain and futile is the argument by which the unbeliever, on the score of injustice in the divine dispensations, endeavours not only to throw discredit on that sacred volume which proclaims the tender care which God exercises over his creatures, but even to root out all notion of a particular and superintending Providence. Nor let it be thought that such disquisitions are not necessary. Let it not be said that it is unnecessary to endeavour to prove what all are willing to admit. Alas, there is reason to fear that, even among professing Christians, there are often doubts and misgivings and apprehensions as to the truth of Christianity. Many, who are ashamed to declare that they are not satisfied with the evidences on which our holy faith rests, yet entertain secret, lurking doubts. Many, who would blush to enlist under the banners of infidelity, and to appear openly hostile to the truth of the gospel, yet seek to flatter themselves that the gospel may not be true, that they may speak peace to their consciences.

And many desire to be brought to the conviction that God does not interfere in the affairs of his rational creatures, that they may get rid of the responsibility to live to his glory and in his service. It is quite a mistake then to suppose that it is unnecessary to enter upon such topics as that under consideration, when it is more than probable that to the minds of some the notion of injustice on the part of Jehovah may have presented itself, and they may have been thence led to entertain unworthy views of his character, which lies at the root of all practical atheism. They may be led to adopt the paralyzing notions of those who exclaimed—"It is in vain to serve God ; and what profit is it that we have kept his ordinances ?"

Is any reader inclined to cavil at the justice of the Divine Being, from this apparent inconsistency in the mode in which he bestows his temporal benefits ? Let him seriously consider what has been now advanced : let him be assured that not only has the Lord Jehovah a right to do whatever pleaseth him in heaven and earth, in the sea and all deep places, but that he ever exercises that right with consummate wisdom, infinite justice, boundless mercy. For listen to his own gracious declaration : "Let not the wise man glory in his wisdom ; neither let the mighty man glory in his might : let not the rich man glory in his riches ; but let him that glorieth glory in this—that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth ; for in these things I delight, saith the Lord." Let him endeavour to realise the humiliating fact that it is his own blindness and ignorance which cause him to err when considering the divine procedure, and that the day will unquestionably arrive when every difficulty will be solved—when the Lord God Almighty will not only be admitted to have been great and marvellous in his works, but in his ways just and true.

Is the reader prospering in the world, at the same time conscious that his soul is not prospering, that he is making no advancement in grace, and in knowledge, and in meetness for heavenly glories ? Let me remind him how utterly evanescent are all the objects of earth ; how soon its riches and its pleasures and its joys must be relinquished ; and how little a man is profited, though the world be gained, if the soul is lost for eternity. "The world passeth away, and the lust thereof ; and he alone that doeth the will of God abideth for ever." Let me beseech him to meditate on the forcible language of the psalmist—"I saw the wicked in great power, flourishing like a green bay tree ; I passed by, and, lo, he was gone : I

sought him, but he could not be found." If while riches increase he is setting his heart upon them, the very prosperity which he now enjoys may be the means of destruction; nay, it must be so, unless it be sanctified and employed in God's service. It must be so, if it is hardening his heart against God, and weaning the affections from him, if it leaves no season for serious thought and solemn reflection—for attention to the things which belong to his eternal peace.

Let the afflicted child of God endeavour to bear habitually in mind the consolatory language of the sacred volume to those who feel that the hand of the Lord is heavy upon them—"Whom the Lord loveth he chasteneth;" and let him not be weary of the divine correction, nor faint when he is rebuked. Let him not regard the sorrows which encompass him as tokens of the divine displeasure; rather let him look upon these sorrows as the instruments by which the Saviour is knocking at the door of his heart, and seeking to obtain admission; and let him be assured that, as it is in much mercy he is caused to be afflicted, so is it his duty to kiss the rod, convinced that the hand which chastises is that of a loving parent; that the chastisement, however severe, is wholesome, and that it will conduce to his eternal well-being if it withdraw his affections from a delusive, vain, and deceitful world, and cause them to rest on that infinite and unchangeable Jehovah, who will overrule every afflictive dispensation for the advantage of his servants, who hath declared that all things work for good to them that love God.

SCRIPTURAL DISQUISITIONS.

NO. V.—PART 2.

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IN the verses which head this article (see p. 285), Christ is drawing his discourse to a close; and I think we may catch his meaning in the words, if we paraphrase them in some such way as the following:—

"Now the statements I have made to you, you will perceive, are in utter discordance with the principles and desires and conduct of many; and the result will be, where prejudice is more powerful than principle, self-indulgence more operative than conviction, present advantage more persuasive than a call to self-denial, that many will reject the doctrine which I proclaim, and condemn me as an enemy to their nation, and a teacher of things contrary to the law and the prophets. They may admire the miracles which I perform, and think that the power which calls them forth, if exercised nationally as well as on individuals, would soon raise their nation from the thralldom of a foreign yoke, and procure for them that independence and liberty which they so much long for. And, were I to invite them to join me for such a purpose, they would gladly come forward, and subject themselves to my sway. But, because I tell them, in claiming to be

the Messiah, that my kingdom is not of this world; that the direct object of my mission is to put an end to sin, and bring in everlasting righteousness; that, as king, my power is to be exercised in the destruction of evil in the heart, and in the sanctification of the whole man to God; that the whole design of my mediatorial reign is to bring many sons and daughters unto glory, and that those, who are brought into adoption as children of God, must be self-abased in spirit, penitent in heart, lowly in mind, earnestly desirous of possessing a state of justification with God, possessed of a compassionate spirit towards others, be pure in heart, and strive to live in peace with all men; and that only such can enjoy the favour of God, either in time or in eternity, they will abandon my teaching, reject my claims, despise my mission.

"Let me, however, warn you who are now present against such a conduct: for they, who thus act, prove that they love darkness rather than light, shew that the light which is in them is indeed darkness. And the result to those who pass such judgment upon me as to lead them to condemn me as unworthy of their notice, and to reject the counsel offered them through me from God, will be, that they will bring down upon them the divine wrath; for 'he who rejecteth me, and receiveth not my words, hath one that judgeth him.' It is a truth that the Son of man is come to set life and death before you, and that, in the regeneration of Israel which is now about to take place, while he has to proclaim to you the acceptable year of the Lord, he is also commissioned to declare the day of God's vengeance (Isa. lxi. 2) upon your sinful and guilty nation; that the workers of iniquity shall soon be cut down like the grass, and wither as the green herb (Ps. xxxvii. 2, 3); but that those who trust in the Lord and do good, shall be delivered from that wrath which shall come upon those who do evil. And while too, on the one hand, those who despise me (and hence despise him that sent me) will be followed with temporal wrath; and those who receive me and fear my name (and hence, loving me, love him that sent me), will be protected and blessed (Ps. xxxvii. 11)—shall go forth and grow up as calves of the stall (Mal. iv. 2)—shall not be ashamed in the evil time, and in the days of famine shall be satisfied (Ps. xxxvii. 19); on the other hand, those who reject me will (in addition to the temporal wrath of God which they will suffer) have, unless they (by repentance towards God and faith in me) obtain the divine forgiveness, to endure the eternal wrath of God in the world to come, being shut out from the presence of God, and banished from the glory of his power; and those who hear my words and obey me and follow me, shall not only have the Lord to be their salvation and their strength in the time of trouble, who shall help them and deliver them and save them because they trust in him (Ps. xxxvii. 39, 40), but shall have eternal life in the world to come: for 'he that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him' (John iii. 36).

"I say then to you who are now present, judge what is right; form a right estimate of the position in which you now stand, that ye be not overthrown with the wicked in the wrath that is about to come upon you. Be not so blinded by prejudice—swayed by a previously-formed standard of what you conceive the object of Messiah ought to be, and so influenced by sin and a desire for self-indulgence, as to let the light that is in you be darkness—as to lead you to reject me, and condemn me as not teaching the way of God in truth, lest ye also become the subjects of the condemnation and judgment of God for rejecting him whom God hath sent. For I declare unto you, that, with the same judgment ye judge me, ye yourselves shall be judged. If ye believe not my words, and reject me

as 'the way, the truth, and the life,' and will not come unto me that ye might have life, there remaineth nothing for you but a fearful looking for of judgment to come, which shall destroy you as adversaries of God—bring upon you the divine wrath in time and in eternity.

"On the other hand, however, while I am commissioned, as I have already intimated to you, to declare the day of God's visitation upon the ungodly of your nation, and his taking vengeance upon them for their ungodly deeds, I am also anointed to preach good tidings unto the meek, to comfort all that mourn. And as I declare to you, in accordance with my mission, that, if you reject me as the Son of man, God will also reject you; so do I assure you for your encouragement, that, in proportion as you give attention to the things which I proclaim to you, receive me as the prophet that was to come, and are willing practically to follow out the divine will, however self-denying it may be to you, in that same proportion God will graciously regard you: 'With what measure ye mete, it shall be measured to you again.' If you seriously and prayerfully and diligently look to God for mercy and grace and heavenly wisdom, he will lend an attentive ear to the voice of your supplications, and bless you in your efforts to attain unto a knowledge of his will. For no one, who hears and obeys me, receives my word into his heart, follows the light which he receives, and seeks to know and perform the divine will, will be unobserved or unblessed of God. In the degree that such give attention to the message of eternal life which I deliver to them, in that same degree will grace and light and divine knowledge be imparted unto them by their Father who is in heaven: 'To him that hath shall be given.'

"Should there be one present however, as it is possible there is, whose prejudice rises in opposition to the doctrines which I proclaim, and whose love of sin and worldly-mindedness lead him to condemn my claims to the Messiahship, because the nature of the kingdom which I declare I am about to establish is spiritual rather than carnal and earthly, may I not use, in reference to such a one, the adage or proverb which is in customary use among yourselves, when any one, glaringly wrong and sinful, attempts to reprove another, whose fault is comparatively trifling and of no moment when put in opposition to that of which he is guilty who reprehends, or attempts to correct the other less guilty than himself? Yes; to such as condemn me, I may use language common among yourselves, and say, 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?' For this proverb is highly significant and expressive of the conduct and case of him who condemns me. For who of you has not either seen me perform such miracles, or had evidence of my having done so, as at once to testify and prove that I am not only from God, but that God is with me? (John iii. 2). Yes, the works that I do, they bear witness of me, that the Father hath sent me (John v. 36). In my making the blind to see, and the lame to walk; in my causing the lepers to be cleansed, the deaf to hear; in my raising the dead to life, and healing the sick, those taken with divers diseases and torments, and those possessed of devils, and that are lunatic, as ye have all seen or heard to have been the case; ye have a light or evidence demonstrating who I am and whence I came: and are hereby furnished with a reason, before condemning me, to consider whether there is not a degree of moral obliquity and guilt in thine own case, sufficient to prevent thee from attempting to pass judgment upon another. Or, if you do condemn me, I may use another of your proverbs, addressed to great and notorious offenders when attempting to reprove or correct those less guilty than themselves. In the language of that proverb I may say, 'How,' with what reason, with what propriety,

with what decency, wilt thou say to thy brother, 'Let me pull out the mote out of thine eye,' and behold a beam is in thine own eye?' And this strikingly applies to those who judge or condemn me so as to reject me, when they behold the miracles I perform; and when too no one can accuse me of sin, prove against me the least offence against either God or man. The individual who does this is assuredly blinded by prejudice, in love with sin, opposed in heart to the will of God; and therefore ill-adapted for passing judgment upon another, and that other walking blamelessly before God in all his righteous commands.

"It is possible, however, that such a one is present; and to such I would emphatically say, 'Thou hypocrite'—in obedience with one of your own national sayings, when a notorious offender attempts to find fault with or correct another less guilty than himself—'first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.' Before attempting to pass judgment upon me, and to reject my mission because the doctrines which I inculcate are disappointing to thy hopes, and because also the lowly circumstances in which I appear thwart the vain expectations which thou hast formed of the character and work of Messiah, see that all prejudice, love of sin, and deceitfulness and pride are driven from thy heart, and that thy own character and life, motives, principles, and objects, are in accordance with those scriptures which are given thee for correction and instruction in righteousness: for, unless this become thy case, thou art utterly incompetent to form a right estimate of Messiah's office, entirely unprepared to receive the doctrines which he teaches, since the natural, unregenerate heart receiveth not the things of the Spirit of God, because they are spiritually discerned. Now, if this be not thy state, or if thou art not seeking to enter into this state, then I am perfectly just in accusing you as a hypocrite; for, in attempting to condemn me as unworthy of credit, as deserving of rejection, thou art assuming a false character: thou art implying that thou art acquainted, as one of God's people, with the scripture-marks of Messiah's character and work, and that thou rejectest me because my doctrines and the circumstances of my claims to the Messiahship are not in unison with the marks given by your scriptures; while thy rejection and condemnation of me prove that thou art not acquainted with even the first principles and rudiments of the faith of God.

"A beam then is, indeed, in thine own eye—such a beam as to cause thee to be so spiritually blind as not to discern in me, after the miracles I have performed, and doctrines I have proclaimed, any beauty that thou shouldst desire me (Isai. liii. 2). In seeing, you see not; and in hearing, you hear not; neither do you understand. And, in the exhibition of such conduct, you prove yourself to be of those of whom the prophet Isaiah speaks, 'This people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should hear with their ears, and should understand with their heart, and should be converted, and I should heal them.' If, however, in accordance with the spirit of your proverb, you should hear with your ears, and understand with your heart, and become subjects of divine grace—become acquainted with the things of God, then shall you more clearly be able to detect the defect that is in another; shall in that case be able to discern the truth, to judge whether I am from heaven or not; shall, by a comparison of my credentials with the prophecies and truth of God, learn whether I am come in my Father's name or in my own.

"Mark, however, this—your responsibility is not the less, even if you should not discern between that which is right or the reverse; neither will God deal with you the less severely. If I had not come among you, you had not had sin; but now you have no cloak, no

excuse, for your sin. If ye were of God, or even desired to be of God, you would receive me; for the light ye have, by the evidence of my miracles and teaching, and by the conformity there is between the circumstances attending me and those things which the prophecies point out as connected with Messiah, is sufficient to render you inexcusable if you receive me not. And if you do reject me, hating my doctrines and repudiating my claims, be assured that the judgment of God will come upon you, punishing you here with his temporal wrath, and, in the world to come, with banishment from his glorious presence. For a long time he has winked at your sins, delayed to take adequate vengeance upon you; his patience, however, is now exhausted, and he will bear with you no longer. To use a figure of speech, already used by my messenger John, in reference to your nation—"The axe is now laid to the root of the trees, and every tree that bringeth not forth good fruit is to be cut down* and cast into the fire." And wherefore should the Lord bear with you longer? Has he not done for you every thing that could have been done to bring you to himself? (Isa. v. 4). He has: but it has all been in vain. Therefore 'the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch' (Mal. iv. 1). Ye know the proverb common among yourselves, which says, 'Give not that which is holy,' or that which has been offered, or is about to be offered, in sacrifice, 'to the dogs, lest that perhaps turning upon you,' as if they had received an injury rather than a favour, 'they fasten on you, and tear you; neither cast ye your pearls before swine, lest they trample them under their feet' as of no value, preferring filth and impurity to the most precious and valuable jewels; and, according to the spirit of this proverb, I would have you to understand that God will act towards you. He will not continue to favour you as he has done; he will not continue to offer to you those precious truths which as a nation you not only treat as of little value, but even scorn and reject. Again I say to you, then, pass not such a judgment upon me as to condemn and reject me, that yourselves be not judged in the same way; for, with the same judgment ye judge and reject me, ye shall be judged and rejected of my Father.

"But, on the other hand, I repeat again, for the encouragement of those who desire to obey me and follow me in the regeneration, 'with what measure ye mete, it shall be measured to you again.' In the proportion that ye heed the things that I declare to you, 'seek the kingdom of God and his righteousness'—in that same proportion will the Divine Being graciously regard you. If on a discovery of your sinfulness ye seek his face, desire to have lifted up upon you the light of his reconciled countenance, your desire shall not be unregarded, neither shall ye seek in vain. 'To this man will I look,' saith Jehovah, 'even to him that is poor and of a contrite spirit, and trembleth at my word' (Isai. lvi. 2).

"Do any of you then desire reconciliation with God, to experience his mercy, so that you may enjoy peace with him in time, and the realization of glory in the world to come? Ask it (and ask it as a beggar would ask an alms), and it shall be given you; seek it (and seek it diligently, as one would seek a precious treasure which he had lost), and ye shall find; knock (as it were at the gate of salvation with importunity, as a person would knock at the door of him into whose presence he earnestly desired to gain admission), and it shall be opened unto you. For, of a truth, I declare unto you, that every one that asketh mercy of God

(even although his sins may have been as scarlet, and red like crimson) receiveth; and he that seeketh God with diligence, and with all his heart, although he may have departed from, and forsaken him, findeth him; and to him that knocketh—to him who perseveringly seeketh a meetness for dwelling with God, and continueth faithful unto death, to him an entrance shall be opened into the blissful presence of God.

"God is love; and his bowels yearn over all who, coming to themselves, acknowledge their sinfulness and desire to turn their feet unto the divine testimonies; to such he is ever ready to impart heavenly wisdom, to cast all their sins behind his back to be remembered no more against them for ever, to heal their backslidings, and to love them freely. They are his children, the workmanship of his hands, creatures whom he loves, although they may have forsaken him; and, whenever he beholds them returning to him, he runs toward them, falls upon their neck, and kisses them in token of his reconciliation with them. And that God will do this, learn from your yourselves. Who is there among you, of whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? Is there one among you that would act so unnaturally, so inhumanly, even although that son may have rebelled against you? No: although fallen, sinful beings, you possess nature's sympathies, you possess parental feeling. When your son, who may have offended you, is repentant, is destitute, and asks food of you, you will, you can but give it him. Your language and feeling will be: 'He is my own child, the offspring of my own bowels; he has done wrong if it is true, he has gone astray; but, as he repents of his folly, and comes confessing his transgressions, and determination (if I will look favourably upon him, and condescend for the future to counsel and guide and watch over him) to lead an amended life, I must receive him, and do him all the good I can.'

"If, then, such is the kindness of the natural feelings of persons who are imperfect and evil, who are subject to being influenced by bad feelings; if such persons pass over the faults of their children, and give them (when returning to them destitute, and with an acknowledgment of their faults) things that are good for them—things that are suited to their case and adapted for their benefit, how can it be otherwise with God, who is a being of unlimited, yes, boundless love and beneficence? In accordance with his name and nature, which is love, he will give grace and salvation, in time and in eternity, to those who earnestly desire the pardon of their sins, and seek to him for it, and that with diligence and importunity. No one who comes to him in penitence of spirit, mourning in heart on account of his transgressions, shall be sent away from his mercy-seat unpardoned, unsaved. Although the thoughts and affections of such a one have been hitherto sinful and unrighteous, yet now desiring to possess the peace of God which passeth understanding, to take my yoke upon him and learn of me, he shall know the truth, and the truth shall make him free."

This paraphrase I conceive to contain the meaning and application of the words of our Lord in the verses which head this paper. It renders the whole harmonious, and is perfectly consistent with the other parts of our Lord's sermon. Historic fact, too, afterwards confirmed the threatening contained in it of judgment; and the genius and spirit of the gospel dispensation, proclaiming mercy to the penitent, and a growth in the divine life to those who receive not the grace of God in vain ("to him that hath shall be given"), sanctions the exposition which I have assigned to those words—"with what measure ye mete, it shall be measured to you again."

The passage thus paraphrased affords much instruction, points out several particulars which it might be profitable to dwell upon—such as the prophetic

* *Ἐκκόπτεται*. This verb must be translated "ought to be," or "is to be," cut down, as *ἀποκόπτεται* in Matt. xxvi. 52. (See Græv. Lect. Hesiod. vi. l.) Parkhurst, by Rose.

threatening which it contains, the encouraging promise which it declares, the possibility of light becoming darkness which it intimates, the fact that God will not always bear with sinners which it sets forth, and the example it sets to ministers for faithfulness in their preaching:—but, as this paper has already extended to too great a length, I must conclude, and leave it to my readers to apply these points for themselves.

THE LORD'S SUPPER*.

VERY painful it is to the ministers of religion, on sacrament Sundays, to see a multitude of those who have joined in the other parts of worship moving off, as soon as the sermon is ended, with the air of people who have nothing to do with the service that is to follow, no call to attend to it, and no reason to account themselves the worse Christians for turning their back upon it. Very painful it is to your ministers, when they visit the sick and dying, to find how many persons—and not a few of them advanced in years—have either totally neglected this duty and privilege, or discontinued it after once or twice attending. That persons guilty of this omission may yet in some instances be sincere Christians, I would fain believe; since it is not impossible that their motive may be one of erroneous piety. But where such a false principle obtains—a principle so fraught with evil—it cannot be too soon eradicated. To these sincere but mistaken individuals I shall therefore address myself, as well as to those, not so easily counted, who omit this mode of honouring Christ and seeking salvation, simply because religion has no root in their bosoms.

Let me tell you what the practice was in the early ages of Christianity. The first believers did not think it enough to celebrate this holy rite once or twice a year, nor even once a month, but they partook of it weekly, at the least. It was looked upon as an essential part of divine worship; quite as much so as prayer, and more than preaching. For any to absent themselves from it, was a fault which could not be repeated without casting a shade upon their spiritual character; and such monstrous irreligion as living habitually in the neglect of it was scarcely ever heard of: it would have stamped a man for an unbeliever, a downright foe to godliness.

Nevertheless, to this broad fact there did exist something like an exception. Individuals there were in early times who made a profession of Christianity, yet were not found at this sacred feast. Now, how was this? Brethren, it was a forced, an involuntary, a penal abstinence. The persons I allude to had been excommunicated for some scandal in their life and conversation. No heavier punishment could the church inflict on notorious offenders; and it was generally considered a tremendous infliction. Whoever were interdicted this delightful communion with Jesus and his people, on account of some moral enormity, were universally deemed, by the congregation they belonged to, in a most deplorable case. To their brethren they had become as heathens and publicans; and, so long as they were debarred by the bishop, or other competent authority, from the sacramental table, they were in a state of apparent reprobation. Should the Divine Bridegroom arrive, to call his saints to the marriage supper, before they had been restored to the fellowship of the church, little hope could these unhappy outcasts entertain of being received into heaven. Unless, therefore, they were quite sunk in apostacy, not a day would they lose, no slumber would they give to their eyelids, but with tears and importunities

and every sign of penitence, they would implore restoration to the unspeakable privilege of mingling with the Lord's people in the observance of his supper. Such was the feeling which prevailed in the purest days of our religion; and it was long before an impious indifference to the ordinance, as though it might safely be neglected, grew up in Christian assemblies. But now (with grief we declare it) that reckless spirit does obtain largely. People count themselves very fair Christians, and are not otherwise esteemed by society, who leave church on sacrament days as soon as the preacher's part is finished, without a thought of the guilt and loss they incur. On the privilege of eating sacramentally the Saviour's body they set no value; and, being numerous enough, alas, to keep one another in countenance, they can put this slight upon the Lord who bought them, without being gazed at as they depart, with pity and consternation.

If ever the church recover a wholesome power of discipline (which God grant she may), it is beyond a question, that one principal instrument of her power will be excommunication. She will deny to notorious culprits, until after signal proofs of their repentance, the privilege of sharing in the spiritual feast upon the sacrifice of Christ Jesus. But, of what avail would be this power, if the privilege itself were scorned? What salutary influence would it exercise on the minds of sinners, if they deemed the right to a place at the Lord's table no benefit at all, but were content to go without it for months or years? Perhaps the being shut out from communion with the church, inasmuch as it was a civil stigma, might be felt a grievance: this, however, would not be a healthy feeling if unaccompanied with higher and better sentiments. But, were the spiritual outlawry we speak of contemplated with dread, as the heaviest of human corrections, then indeed it would be a scourge which, if wisely and parentally wielded, must prove of singular advantage to the children of the Redeemer's church upon the earth.

For a period of between three and four hundred years the Lord's supper was held in due honour, in point both of frequency of administration and universality of attendance. It was celebrated every Lord's day, as I have already stated; and was partaken of by all Christians, except the excommunicated. But towards the close of the fourth century such extravagant honour was put upon it, as led to its being generally dishonoured; a catastrophe that should teach us to beware of mixing up human ideas with those which God has impressed upon his institutes. Some famous preachers set themselves about this time—no doubt from pious sentiments—to exaggerate the awful sanctity of this sacrament; and they carried this so far, as to change a wise and holy into a superstitious veneration for it. The sin of eating Christ's supper unworthily was set forth in the darkest colours; and what they described as constituting unworthiness, was another thing from what would have been so defined by the judgment of apostolical times. We find a primitive father complaining of several of his flock, who, from being infected with these extreme opinions, either left the Lord's house before the administration of the supper commenced, or abstained from participating in it. Such was the origin of that division so deeply to be deplored, between communicants and non-communicants in the same congregation. The disposition to invest this sacrament with mysterious terrors led the way to that baneful superstition, espoused by the Romish church, of the bread and wine being changed, by consecration, into the natural body and blood of the Redeemer. Now, we can understand how people, imbued with this unscriptural opinion, may regard the ordinance with trembling awe, and keep at a distance from it, as from what their approach would profane. But can any

* From "The Lord's Supper; the Duty and Privilege of habitually attending it set forth. By J. N. Pearson, M.A., incumbent of the district church, Tunbridge Wells."—A very reasonable and excellent discourse.—Ed.

excuse be made for numbers in our own church, who, clear of any such superstitious dread, are hindered, not by excess, but by lack of piety, from a regular attendance at the holy communion?

Brethren, you ought regularly to bear in mind the intent of this divine institution. It is a memorial of Christ's atoning death: it is an instrument of grace to the believer in Christ.

THE TESTIMONY OF THE BELOVED DISCIPLE TO THE PERSON AND OFFICES OF CHRIST:

A Sermon,

BY THE REV. J. HILL, M.A.,

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1 ST. JOHN I. 3.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

THE disciple whom Jesus loved manifests in all his writings his reciprocal attachment to his divine Master. The Spirit of Jesus dwelt within him, and filled his heart with warmest love to his Saviour, and with unquenchable zeal for his honour. The specimen of the feeling and teaching of this beloved disciple which is contained in the text may, under the guidance of the Holy Ghost, profitably serve as the foundation of our present meditations. May that divine Agent shed light and love into our hearts, and endue us with a large measure of the apostle's spirit!

Two important topics receive elucidation from the passage before us, namely—

I. The pre-eminent subject of the apostle's instructions; and

II. The purpose and object which he had in view in giving those instructions.

I. We learn, in the first place, the pre-eminent subject of the apostle's instructions: "That which we have seen and heard declare we unto you." The office of St. John was to announce the Saviour. In the expression, "That which we have seen and heard," he briefly recapitulates that which he had more fully described in the first verse, as "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked on, and our hands have handled of the Word of life." And, in the parenthetical explanation in the second verse, he confirms his holy determination to make this the great subject of his instructions: "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us." His subject, then, was Christ, the Word of life. He preached the eternal Word as being

absolutely and in himself the possessor of life. He declares him to have been from the beginning: he proclaims that the Word was with God, yea, was and is God—one in absolute existence as well as in unity of will and operation with the Father and the Holy Spirit; who has life necessarily and immutably in himself; whose goings forth, therefore, have been from of old, from everlasting.

Early, indeed, did the great enemy aim his shafts against a doctrine which not only infinitely surpasses human comprehension, but is also most essential to the actual accomplishment of man's salvation, and to the secure exercise of faith on the part of those who partake of that salvation. But the truth stands unshaken, and presents a firm basis of assurance to every believer; therefore, the beloved apostle delighted to declare it.

But with equal energy he also declared that the Word was made flesh, and thus became the author and communicator of spiritual and eternal life. St. John had himself heard the sacred voice of the incarnate Word: he had seen with his eyes and looked upon that holy person: his hands had handled the true and actual human body which the Word had assumed. It was not a transient glance, a single interview alone, which had convinced him of the real manhood of Christ. His conviction had been produced by continual opportunities of observation, through a series of years, and under every variety of circumstances; from the time when the Baptist pointed out to him the "Lamb of God which taketh away the sin of the world" (for it is not improbable that he was the companion of Andrew on that occasion), until the risen Saviour ascended up to his Father. When, a few months after that first interview, he left his nets at the Saviour's call, and followed him; when he accompanied him in the various seasons of weakness and hunger and fatigue; when he witnessed the miracles and listened to the gracious words which he was afterwards inspired to record; when he was appointed to the apostolic office; when he received from his divine Master the solemn reproofs which checked, on one occasion, the ambitious desire of elevated station in the Redeemer's approaching kingdom, and on another occasion, the ill-instructed zeal which would call fire from heaven; when on the mount of transfiguration he beheld his glory—the glory as of the only-begotten of the Father; and when, in the garden of Gethsemane, he witnessed the intensity of his agony and the depth of his humiliation; when he lay in the bosom of the Lord at the last supper; when he witnessed his meekness at the bar of Pilate; when he watched his pangs on the cross, and received his dying

charge; when he again beheld him risen from the dead; when for forty days he traced the successive evidences of his resurrection; when he received the prophetic intimation that he should survive the other apostles, and tarry till Jerusalem should be destroyed; when, finally, he partook with the rest of the apostles in the parting benediction of the Lord, and beheld him carried up into heaven; on all these occasions, and under all these circumstances, he acquired the surest conviction that Jesus Christ was both God and man, the promised Messiah, the all-sufficient Saviour.

And thus he was rendered a competent witness to declare that Jesus is mediatorially, for the benefit of his chosen people, as well as absolutely in his original nature, the Life. Eternal life was, as it were, made visible to human eye by his incarnation. Eternal life was made communicable to those whose sin had forfeited life, by his submission to death on their behalf. "This is the promise which God hath promised, even eternal life." "This is the record; that God hath given to us eternal life, and that life is in his Son."

Nor did the opposition of unsound teachers, who dared to deny the real godhead or the equally real manhood of our Lord, or who in any way obscured by human devices the perfection of his work or the efficacy of his grace, induce St. John, under the delusive pretext of candour or courtesy, to suppress or mortify the truths offensive to them. It rather urged him to announce those truths more fully and more frequently—with increased force and more intense interest.

And in the full exhibition of the Saviour, and of all the doctrines and precepts and privileges connected with him, every faithful minister of his gospel will endeavour to be a follower and imitator of this apostle. Taught by the same Spirit, animated by the same love, glowing with the same blessed experience of his grace, the true ambassadors of God will long to recommend him to others. Their feeling will be, "I have believed, and therefore will I speak." They have tasted in some measure the excellency of the knowledge of Jesus Christ; and they declare those excellencies to all around them, seeking to stir up the faith and love of many towards him, concerning whom they have themselves felt the truth of St. Peter's testimony, "unto you that believe he is precious."

But we shall find the character of the beloved disciple and apostle still more fully elucidated, while we endeavour to trace

II. The purpose and object which he had in view when he thus declared the nature and offices of Christ.

His desire was, that the privilege which he

himself enjoyed might be shared by all the people of God; that privilege being no less than union and communion with the Father and the Son. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

i. St. John was not only an apostle, but a peculiarly distinguished and favoured apostle; yet this exalted office did not induce him to lose sight of that which he was in common with all the other children of God. He felt himself to be one of the branches of the living vine—one of the sheep of the ransomed fold—one of the living stones in the temple of the living God—one of the soldiers under the banner of the Captain of our salvation—one of the citizens of the spiritual Zion—one of the children of that family which in heaven and earth is named from the Lord Jesus Christ. His heart, moreover, was enlarged by the gracious operations of the Holy Spirit. He desired to see many sheep brought from their wanderings to the Shepherd and Bishop of their souls; the branches flourishing with abundance of fruit; the spiritual temple advancing towards perfection; new warriors against Satan and sin and the world and the flesh enrolled in the army of the Lord, the city and family of the redeemed continually acquiring fresh accessions. And he desired that all these might be united with himself and each other in the privilege of Christian fellowship; that is, in community of *judgment*, of *affection*, and of *privilege*.

1. By declaring Christ he sought to promote a fellowship with himself in judgment. His object was that, taught by the same Spirit, all the people of God might discern, with as much clearness and depth as himself, all the sacred and life-conveying doctrines of scripture; and thus continue stedfast in the apostles' doctrine and fellowship, as well as in breaking of bread and prayer; that they might not be misled by the perversions of men or the delusions of Satan; and so be led to rest on false hopes and adopt a fictitious gospel; but that their heart might be established by grace, and that, unitedly maintaining the truth as it is in Jesus, they might abound more and more in all knowledge and judgment.

2. But the apostle also desired by his instructions to promote, on the part of those whom he addressed, a fellowship with himself, and with other believers in affection. He had himself recorded that prayer of our Lord: "That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us." It was after his first-

recorded persecution, and after he, with his brethren in the apostleship had been "filled with the Holy Ghost," and had spoken "the word of God with boldness," that "the multitude of them that believed" are said to have been "of one heart and of one soul." And the language of another apostle would accurately express his feeling: "Fulfil ye my joy, that ye be like-minded; having the same love, being of one accord, of one mind." It was not his object to foster that spurious fellowship which embraces all, whether good or bad, whether their doctrines or their conduct tend to the honour or the dishonour of the Saviour. Nor would he be satisfied with a merely external fellowship, tied together by compliance with the same ecclesiastical observances, or by membership with the visible church in its most holy sacraments, and other sacred ordinances. Important as this is, he sought something yet more important. His great aim was to promote a genuine oneness of heart among all those who love the Lord Jesus Christ in sincerity, who are really members of his body, even the church of the elect, whom he has purchased by his own blood. With these, so far as they are discerned and recognized, the Christian heart will be united in sympathy and love. With these there may be a cordial interchange of feelings, a mutual communication of joys and sorrows; while, by united prayer and mutual exhortations and warnings and encouragements, they will become helpers to each other in their heavenward journey.

3. But the apostle moreover desired the fellowship of others with himself in the enjoyment of Christian privileges. All the redeemed in heaven and earth form part of the same family; God the Father having chosen them in Christ before the foundation of the world, that they might be holy and without blame before him in love, and having predestinated them unto the adoption of children by Jesus Christ unto himself. They are actually introduced into that family by one and the same regenerating influence of the Holy Spirit; they are alike begotten according to the sovereign will of God by his word, even by that word of the gospel which liveth and abideth for ever. The same blood of Christ, which cleansed St. John from his sins, is the fountain in which all his people wash and are made clean. The same advocate and propitiation, on which he relied, is the hope of every believer. The same divine righteousness, for the sake of which he was accepted and justified, is the robe which is unto all and upon all them that believe. The same exceeding great and precious promises, the same everlasting covenant ordered in all things, and sure, the same strength and sup-

port from above, the same objects of present faith, the same hope of an everlasting inheritance—belong to all who are truly engrafted into Christ, whether they be apostles, or evangelists, or pastors, or private Christians. In these respects all are one, and the desire of the most favoured apostle is fulfilled in this—that they all might have fellowship with him.

To the eye of carnal reason, indeed, it might appear that fellowship with St. John and other holy apostles could not be desirable, inasmuch as it must involve an imitation of their self-denial and separation from the world, and a participation with them in poverty and contempt and persecutions. But they who are enlightened from above will not find these to be just grounds of objection. They know that all that are Christ's must crucify the flesh, with the affections and lusts; and that whosoever is born of God overcometh the world: these, therefore, they justly feel to be privileges. Nor should any true followers of Jesus be surprised if persecution should be their portion. It seldom occurs that, even in a peaceful state of the church, a genuine disciple of the Saviour escapes some share of trial for the sake of his divine Master. His doctrines or his practice will excite the opposition of the world, even of that part of the world which in name and profession amalgamates itself with the church. "All that will live godly in Christ Jesus shall suffer persecution." But even this branch of fellowship with the apostles and martyrs is a high and honourable privilege. Such is the united testimony of all who have suffered for the truth of Christ. Such was the testimony of those blessed martyrs of our own church, who in this place yielded their lives to the flames, in testimony of their firm adherence to the pure truth of the gospel, and of their solemn protest against the soul-destroying errors of popery.

ii. But the affectionate and beloved apostle states the reason for which he desired that others might be joined in fellowship with himself. It was because fellowship with him involved that highest of blessings—fellowship with God himself. "And truly our fellowship is with the Father, and with his Son Jesus Christ."

This exalted privilege consists in the reciprocity of mutual *affection, interests, and intercourse.*

1. It implies a reciprocity of mutual affection and love. On the part of God towards his people, the operations of his love are manifest. Amidst ten thousand evidences of the love of God the Father, and eclipsing them all, stands that great gift of which our Saviour testifies: "God so loved the world that he gave his only-begotten Son, that who-

soever believeth in him should not perish, but have everlasting life." The same act evinces also the love of the Son. He is the good Shepherd who gave his life for the sheep. "Hereby," again testifies St. John, "perceive we the love of God;" that is, the eternal Son, "because he laid down his life for us."

But where, it may be asked, shall we find the reciprocity of fellowship in this respect? Not in the natural tendencies of man, for the carnal mind is enmity against God; but it will be produced in the renewed man when the Lord our God has so circumcised the heart, that we may be enabled to love him with all our heart and with all our soul. The Holy Ghost first sheds the knowledge and experience of divine love in the heart, and then inspires the sensation of love to the Father and to the Son: "We love him because he first loved us."

2. But this sacred and mysterious fellowship comprehends also a reciprocity of mutual interests. The true believer has an interest in Jehovah. He may say, "O God, thou art my God." The power, the wisdom, the holiness, the justice, the sovereignty, the veracity, the compassion, the love of Jehovah, are all engaged for the security and salvation of his chosen people. The God and Father of our Lord Jesus Christ is their God and Father; and Jesus himself is their wisdom, their righteousness, their sanctification, their redemption. If we are truly his, we are conformed to his death, and crucified with him; we partake the power of his resurrection, and live in his life.

And God, on the other hand, condescends to represent himself as feeling an especial interest in his people. He calls them his peculiar people, his purchased possession, his jewels, his inheritance. The blessed Saviour claims them as a gift conferred on him by the Father. He hath taken from them all that was their own—their sin and sorrow; and communicates to them his peace and his righteousness. And, unprofitable as they are in themselves, God vouchsafes even to accept the result of his own gifts. He demonstrates the interest which he feels in his people, by claiming their heart—by enjoining on them to present their bodies as a living sacrifice, holy and acceptable to him, and to glorify him in their body and spirit, which he hath bought with a price. This mutual interest, then, is one essential branch of the sacred communion which the apostle commends.

3. The fellowship of believers with the Father and the Son consists, moreover, in the freedom of mutual intercourse. God speaks as it were to his beloved people by his revealed word, which he renders profit-

able for doctrine, for reproof, for correction, and for instruction in righteousness. In subordination to the inspired scripture, he communicates through the medium of his faithful and enlightened ministers, and by the sacraments and other appointed ordinances. The dispensations of his providence, whether in the way of comfort or of affliction, are among the methods by which God holds communion with his people. Especially he maintains intercourse with them by his Holy Spirit; by whose influence all the other modes of communication are rendered effectual. The Spirit is truth. He reveals "the deep things of God," even "the things which he hath prepared for them that love him." He glorifies Christ by the revelation of his excellencies. He bears testimony to our interest in Christ and our adoption into the family of God.

And that Spirit also enables the children of God to maintain free intercourse with their heavenly Father. By him we have access, through Christ, to the Father; whom we therefore approach with confidence, crying, "Abba, Father." By him we may pour out our hearts before God, with filial confidence disclosing to him all our wants, our cares, our fears and our desires, our sorrows and our joys; fully aware that, while he knows far more than we can describe, yet as a tender Father he loves to hear the voice of his beloved children. So extensive, so valuable, so enduring are the blessings and privileges comprehended in "fellowship with the Father and with his Son Jesus Christ." The Father and the Son make their abode with those who love him. Is the fellowship of brothers cheering and profitable? Christ "is not ashamed to call his people brethren." Is the union of heart between parents and children sweet? "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Is the conjugal union more close and inviolable? Jesus Christ is the heavenly bridegroom who hath loved the church, and given himself for it, and united it to himself in indissoluble friendship.

The subject thus presented to us may suggest several practical topics of reflection.

1. If we are partakers of this sacred fellowship, we need not regret the absence of those opportunities of seeing and hearing the incarnate Saviour which St. John enjoyed. His testimony, in conjunction with that of the other inspired writers, is the sufficient, and the only external, warrant of our faith. To them we may trust implicitly as the expounders of the facts and doctrines essential to salvation. As to all others, we may more or less derive benefit from their assistance; but we yield no reliance on them as authorities. Faith in the pure testimony of God,

implanted in the heart by the Holy Spirit, supplies the place of every natural sense in the saving perception of the nature, the character, the work, the doctrines, and the requisitions of our Saviour. Faith listens to his voice, and receives the invitations and encouragement of his grace. Faith sees him who is invisible, looks to him even from the ends of the earth, and beholds the Lamb of God. Faith feels the efficacy of his sprinkled blood, lays hold on the hope set before us, even on eternal life, and apprehends that for which we are apprehended of him.

2. Nor must it be forgotten that this fellowship must be a personal and individual experience. We delude ourselves if we view it only as a privilege of the church of Christ collectively, and then, assuming that we are members of that church, infer that the privilege is ours. The whole tenor of St. John's address shows that he is speaking to individuals as such. It is therefore an important topic of self-examination, whether the sacred declarations of scripture have so influenced our own hearts, that we are personally and individually brought into a state of communion with God and with his saints.

3. It is further worthy of remark, that this fellowship has an assimilating effect on those who partake of it. How brightly does the beloved John reflect some of the rays of holiness which shone with perfect brilliancy in the character of his divine Master! What holy boldness, what undaunted firmness, what deep humility, what tenderness of love, the apostle had imbibed from his great Pattern! "If," on the contrary, "we say that we have fellowship with him, and yet walk in darkness, we lie, and do not the truth: but, if we walk in the light as he is in the light, we (even God and ourselves) have fellowship one with another." He that keepeth his commandments dwelleth in him, and he in him. "And hereby we know that he abideth in us, by the Spirit which he hath given us." If frequent and affectionate intercourse of friends produces a resemblance of manners and habits, how can the mutual fellowship of God and his people fail to produce a conformity to his sacred image as revealed in the person of Christ?

4. Nor must the happiness of this divine fellowship be forgotten. "And these things, saith the apostle, write we unto you, that your joy may be full." Trials may depress the natural spirits; but the soul which maintains fellowship with the Father and the Son shall rejoice in the Lord, and that joy shall be its strength. Sensual or worldly habits, the indulgence of intellectual pride, or deviation into unsound and unscriptural doctrine, mar the comfort, because they interrupt this sacred

fellowship. Watchfulness and prayer, humility and study of the word of God, become those who desire to maintain that fellowship unbroken. For these graces we must look to the continued communications of the Holy Ghost. He only can enable us to advance more and more in communion with the Father and the Son, until it shall be completed in the perfect union of believers with each other, and of the whole church with Christ, in his everlasting kingdom of glory.

THE TRANSLATION OF ENOCH.

BY THE REV. JOHN BULL, M.A.,

Master of the Hospital and Grammar School at Clifton, Northamptonshire.

It was, indeed, an extraordinary event that one of the sons of Adam should be exempted from the sentence, "Dust thou art, and unto dust thou shalt return." The question naturally arises—on what ground was Enoch thus translated without suffering the pains of natural death? We are told that it was on account of his faith: "he was not found" among men, "because God had translated him"—had changed his abode and taken him to himself, as the words evidently imply. God showed him this remarkable proof of his favour and regard in consequence of his faith and piety. "Before his translation, he had this testimony, that he pleased God." But he would not have been able to "do those things which are pleasing in God's sight, without faith." "Without faith," the apostle says, "it is impossible to please him; for he that cometh to God must believe that he is, and that he is the rewarder of them who diligently seek him."

From the short account given of Enoch in the book of Genesis, we learn that "he walked with God after he begat Methuselah three hundred years, and had sons and daughters born" to him. He lived on earth fifty-seven years after the death of Adam, and was removed when comparatively young; for all the days of Enoch were only "three hundred sixty and five years," at a time when the life of man was protracted to eight or nine hundred. But of Enoch it is emphatically said, that "he walked with God—" he walked with God by faith, in humility, purity, sincerity, submission, devotion, and godliness. "Enoch walked with God, and was not"—"was not found:" he appeared no more among the pious worshippers on earth; "for God took him" to himself. "Enoch pleased the Lord," saith the author of Ecclesiasticus, "and was translated," being an example of repentance to all generations.

It appears from St. Jude's epistle, that the patriarch was eminent not only for his piety, but also for his energy in the midst of an evil generation. "Enoch also," he says, "the seventh from Adam, prophesied of these"—of the wicked and profane apostates or heretics, of whom the apostle had been speaking—"saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly com-

mitted, and of all their hard speeches"—impious speeches—"which ungodly sinners have spoken against him." This remarkable prediction of Enoch's, which is not found in the Hebrew scriptures, seems to have been handed down from the earliest periods.

This "translation" of Enoch was a most striking proof of God's favour; it was an open testimony that the patriarch had eminently "pleased God." Enoch was enabled to give repeated proofs of his adherence to the cause of God, of his trust in God's gracious promises, of his zeal in promoting his honour and glory among men, by "walking with him" during a term of more than "three hundred years." This was equivalent to twenty or thirty years, as compared with the rest of our short span of existence on earth.

God took him hence when only a small number of the human race had finished their course; and thus it was shown that there is another world—"a kingdom above which cannot be moved"—a state of happiness and glory where the righteous shall live for ever. This would be a singular fact before the eyes of men, a powerful check to infidelity when mankind were generally prone to depart from God, and also a great encouragement to piety when God was thus pleased to exalt one of his servants to such honour and glory. Are we, then, anxious to be translated from earth to heaven—from a world of toil and labour to the land "where the wicked cease from troubling and where the weary soul is for ever at rest?" We must never expect to be "translated" as Enoch was, "without seeing death:" we must all encounter that formidable enemy. Of all the human race, only two persons—Enoch and Elijah—both eminent for piety, have been exempted from this, the common lot of men. Even our Redeemer was not "translated" from earth to heaven before he had passed through "the dark valley of the shadow of death." But he submitted to these pains for very important reasons: "he tasted death" not on his own account, not as a sinner in his own person, but as our representative; "he tasted death for every man," that we might "taste of the cup of salvation," that we might be restored to "life and immortality." But, when he "had died for our sins, and risen again for our justification," he also was "translated," and carried up to heaven in the sight of his disciples, and was "exalted to the right hand of God as a Prince and a Saviour." We have now the consolation to know that "he is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him."

Do we feel desirous of following him, our ascended and exalted Saviour, to that high and holy place, and to "dwell with him for ever," where Abel and Enoch, and all "the righteous seed"—"the church of the first-born"—stand before him, crowned with immortal glory? Then we must "walk with God" now, in the few days of our mortal life: we must "walk by faith, not by sight." "Enoch had this testimony before his translation, that he pleased God." We perceive, then, that if we would "please God," we must "walk with him." We must "walk with him" in humility, not in pride; in penitence and contrition, not in presumption and hardness of heart; in the way of

his commandments, not in the way of our own devising; as "the sons and daughters of the Lord Almighty," not as "the children of Belial"—"the children of disobedience;" as those who are redeemed by the blood of Christ, and no longer their own, not as those who are "the enemies of his cross," and who "put him to open shame;" as the heirs of a blessed immortality, and as those who are looking forward "to things which are eternal," not as men who "set their affections on things below," and are living as if the earth were to be their abiding place for ever, or as if they had no expectation of a world to come.

We are informed that "Enoch pleased God," and that he "pleased God" through the exercise of "faith." It was, whilst he was living "in faith" and "walking with God by faith," that "he was translated that he should not see death." The apostle further assures us that "without faith it is impossible to please him; for he who cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Here we learn the true nature of "faith" on the largest scale, and that no man can please God while he continues destitute of this faith. No man can "please God" unless he worships him, loves him, serves him, and trusts in him; but how can he do these things if he does not "believe in him" as being fully persuaded that he is—that he exists—the eternal Creator and Preserver of all things, and that "he is the rewarder of them who diligently seek him?" No man will study to please a being, of whose existence he is not fully persuaded; or seek to come unto him in order to pay him homage and love, who is nowhere to be found. But he who is destitute of this "faith," instead of "pleasing God," must be altogether displeasing to him. If he denies his existence, or says in his heart, "There is no God," then he must be ranked amongst fools, and amongst those who live as atheists, and "without God in the world"—without any fear or love of him within his heart; while every thing around us says, "In him we live and move and have our being, for we are all his offspring." He who is devoid of this "faith" cannot "please God;" forasmuch as he either denies his existence, or lives as his own master, not caring for God, while he cannot open his eyes without seeing that he is; that he is every where, in the heavens above, and in the earth beneath; and that "of him, and through him, and to him are all things;" and that "to him belongeth glory for ever," from all the works of his hands. He, who lives "without faith," never seriously endeavours to please God, but pleases himself, regardless of the voice of God, whether he speaks to him by the mighty tempest, in the world around him, in his providential dealings, or in "the still small voice" of love and fatherly compassion by means of his holy word.

If any man continues destitute of this "faith," he is utterly without excuse. His own existence may convince him that God is: the works of creation constantly remind him that God is—that he is eternal in essence, almighty in power, unceasing in goodness, unsearchable in wisdom. From the word of God he may be fully convinced that he is true to his promises, that he is merciful and gracious, that he is "the rewarder"—the benefactor—"of them who

diligently seek him," that he has opened a way of access to his throne through the mediation of his dear Son; so that all are now invited and encouraged to come unto him in "faith," and that all who draw near to him in humility in the name of Christ, his only Son, shall be favourably received and abundantly blessed.

We perceive, then, in what way we may "walk by faith," and "please God," as Enoch pleased him. We see also what a strong encouragement is set before us to "seek him," to "inquire after him," and to come near before him. If God has sometimes "discovered himself" in mercy "to those who sought him not," surely he will be found of all them that do seek him, that "seek him with their whole heart." He will not suffer any man, even the meanest and vilest, to "seek him in vain." He is, indeed, a bountiful "rewarder of those who diligently seek him" in the use of all the appointed means of grace.

We must now seek God in humble diligence, in faith and patience, because we have lost his favour and the light of his countenance by sinning against him. He is, indeed, in every place, yet he reveals himself more especially to those who "seek him" by a lively faith, with penitent hearts, and earnest importunity. There are some who pretend to "seek God," and never "find him," because they seek him in a mere formal, careless, and trifling manner. God will reward those only "who diligently seek him."

If, I would say to my readers, you humbly and carefully "seek after God" in his works—in the works of creation and providence with which you are every where surrounded—you will assuredly trace out there the footsteps of his wisdom and power and goodness, and thus you will be filled with pleasure and delight. You may there see his goodness beaming from the sun and the heavenly bodies, and communicating life and verdure to the earth on which we dwell. There you may discover his hand in every blade of grass, in every smiling and beautiful flower. Whatever care and pains you bestow in seeking the Almighty amidst his innumerable works, will be richly and abundantly "rewarded."

If you also diligently seek him in the study of his holy word, in searching the scriptures, you will find "a sure reward," a sweet and satisfying return for all your labour. In the light of his holy word you will see light—a sacred light—to guide your steps in the midst of a dark and ensnaring world. By means of his word and ordinances, God discovers himself to those who diligently seek him, in the glory of his eternal godhead, and in the riches of his abounding grace through Christ Jesus. There the ignorant are instructed, the feeble-minded receive comfort, the weak are endued with strength and vigour, and those who are ready to faint are encouraged to proceed in their heavenly course by the most "precious promises."

No person ever sought God in the diligent use of prayer, and in the public ordinances of religion, without deriving much benefit to his soul from these means of grace. God delights to be found of them that diligently seek him in his own appointed ways. He will graciously meet them in their closets, in their private meditations, in their family worship, in his holy tabernacles. They are "rewarded" in this world with

much inward peace and consolation, with the supply of all their wants; and they will be "rewarded," infinitely rewarded, through the righteousness and intercession of their Redeemer, with a participation of those "joys which are at God's right hand for evermore." The reward of eternal life and glory which will be granted them hereafter "is not of works, but of grace"—not strictly because they are deserving, but because God is merciful and kind, and accepts them in Christ, through whom they are justified, and by whose Spirit they are sanctified; and he will finally make a distinction between those who have "served him" on earth, and have "walked with him blameless in all his ordinances and commandments," and those who have neglected and despised him. "God will not be unrighteous," so as to "forget the work of faith and labour of love" that have been shown by those who have diligently sought him and carefully studied to honour him in the present life.

Let us, then, duly consider our privileges in being permitted to call this God our God, "whose is the earth and the fulness thereof;" that we may come unto him by faith, and find by our own happy experience that he not only is—that he not only is the eternal and self-sufficient God—but "is a rewarder of them who diligently seek him." If we do not seek him with persevering diligence and a lively faith, we neglect our own happiness, we "despise our own mercies"—mercies that might be our own—and we "reject the counsel of God against ourselves."

Let us be persuaded to seek the Lord while he may be found: the time will come when he will hide himself from all unbelieving and presumptuous sinners: the time also will come when they will call upon the rocks and hills to hide them from his sight. "Seek the Lord, then, while he may be found; call ye upon him while he is near. Let the wicked man forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon him." Remember what he says in his word, "They that seek me early shall find me." Seek God, my younger readers, as Enoch did, "by faith," while you are young, and cleave to him with your whole hearts; then he will be your God and your guide through life, even to hoary hairs, if your souls are not "translated" to heaven at an early period, and made partakers of the kingdom of Christ: then he will be your refuge and strength in every time of need; "your portion," and "your exceeding great reward" through endless ages. "Therefore, my beloved brethren, be ye steadfast and unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

The Cabinet.

AUTHORITY OF PRIMITIVE CHURCH.—Since all truth was taught and revealed to the primitive church, which is our mother, let us all that be obedient children of God submit ourselves to the judgment of the church, for the better understanding of the articles of our faith, and of the doubtful sentences of the scripture. Let us not go about to show in us, by following any private man's interpretation upon the word, another spirit than they of the primitive church had, lest we deceive ourselves. For there is but one faith and one Spirit, which is not contrary to himself, neither otherwise now teacheth us than he did them. Therefore let us believe as they have taught us of the scriptures, and be at peace with them, according as the true catholic church is at this day; and the God of peace assuredly will be with us, and deliver us out of all our worldly troubles and miseries, and make us partakers of their joy and bliss through our obedience to faith with them. Therefore God commandeth us in Job to ask of the elder generation, and to search diligently the memory of the fathers. For we are but yesterday's children, and be ignorant, and our days are like a shadow; and they shall teach thee (saith the Lord) and speak to thee, and shall utter words from their hearts. And by Solomon we are commanded not to reject the direction of our mother. The Lord grant you to direct your steps in all things after her, and to abhor contention with her. For, as St. Paul writeth—"If any man be contentious, neither we, neither the church of God, hath any such custom."—*Archdeacon Philpot (martyr), Letter to a friend, prisoner in Newgate.*

FREENESS OF SALVATION.—When, by our believing in Christ, we have obtained power and grace to repent of our sins, then we may and ought to trust in him also for the pardon of those sins which we have thus repented of, stedfastly believing that, how many and great soever our former sins have been, yet that now, upon our hearty and sincere repentance of them, God hath absolved us from them all for Christ's sake, and hath accepted of that death and punishment which his own Son underwent in our nature, as if it had been undergone by us in our own persons; so as to be now as perfectly reconciled to us as if he had never been offended at all with us: yea, that he doth not only pardon and forgive us what is past, but he reckons us in the number of righteous persons, and accepts of us as such in his beloved Son, who, knowing no sin in himself, "was made sin for us, that we might be made the righteousness of God in him." And not only our persons, but that our actions also—even our sincere, though imperfect, duties and good works—are all acceptable to God through Jesus Christ our Lord; and that being thus justified by him in time, we shall be glorified with him for evermore. Consider this, and tell me what you think of a Saviour—one who can save you from your sins, and from the wrath of God that is due unto you for them—one that can reconcile Almighty God to you, and you to him—one who can alter your estate and disposition too, so as to make you equal to the holy angels themselves both in grace and glory? How happy would the fiends of hell account themselves if they had such a Saviour!—how earnestly would they flock after him, and strive which should embrace and love him most, which should serve and please him best, that so they might be restored by him to their former estate again! Yet this is a happiness which they can never hope for; it being designed only for mankind in general. But all may not only hope for it, but may have it, if they will; nay, it is God's pleasure and command you should: for he would have all men to be saved, and, by consequence, you among the rest. And therefore, if any of you be not, the only reason is because "ye will not," as Christ said, "come to me,

that ye might have life;" and no wonder then if you be not saved, when ye will not come to him who alone can do it. Christ was weary, that we might rest; he hungered, that we might eat the bread of life; and thirsted, that we might drink the water of life. He grieved, that we might rejoice; and became miserable to make us happy. He was apprehended, that we might escape; accused, that we might be acquitted; and condemned, that we might be absolved. He died, that we might live; and was crucified by men, that we might be justified before God. In brief, "he was made sin for us, that we might be made the righteousness of God in him."—*Bp. Beveridge.*

Poetry.

THE ASCENSION.

(For Ascension Day.)

BY THE REV. J. S. BROAD, M.A.

ACTS I. 9; PSALMS xxiv. 7—10.

(For the Church of England Magazine)

Come forth, ye radiant sons of light,
The King of Glory seeks his throne;
Attend him in his heavenward flight,
And him your sovereign master own:
Man's deadly foe
He hath laid low;

And now, victorious, he returns to claim
The guerdon of his work, the glory of his name.

Ye cherubim and seraphim,
Who wait around his throne above,
Prepare a song of praise for him,
And hail him with adoring love:
The heavenly doors,
Ye angel powers,
Unfold, to let the risen Saviour in,
The champion of the world, the vanquisher of sin.

And 'tis a gracious conquest he
For Adam's race, in love, hath gained.
Redeemed of God! look up and see
Captivity by him enchained;
No more to lead
The fallen seed
In hopeless bondage to the dreary grave;
For he hath open'd heaven—th' Omnipotent to save!

And precious gifts he hath obtained,
The purchase of his sacred blood;
For now the soul, by guilt bestained,
May bathe in his all-cleansing flood,
And ever feel
Its power to heal,
And pour into the breast a soothing balm,
A peace unspeakable, a pure and holy calm.
And God himself with man will dwell,
Subduing, by his Spirit's might,
The heart that listed to rebel,
And glory in its own dull light:
Where Satan reigned,
A place profaned,
The living God his temple now will raise,
And with his ransom'd dwell, through everlasting
days.

Why gaze we idly on the sky ?

With Jesus let our hearts ascend ;

Anticipate our home on high,

And ours with angel-raptures blend :

Lo ! he again

Shall come to reign,

In clouds and glory, judgment to complete ;

Then may we rise with joy, our righteous Lord to meet !

Newcastle-under-Lyne.

Miscellaneous.

ENGLAND'S BLESSINGS*.—In the revolution of national adversities this country has never been captive to its enemies, nor its children scattered to the dust. Her sceptre hath not departed, her altars have not been overthrown, gleams of evangelical light have broken over the darkest reign, and there never were wanting a few who bowed the knee silently to Christ. Countless as are our sins and frailties, I believe that through God's grace and mercy there is something ^{some traits,} even in the darkest shades of our island character, which tell that we are still God's people. We are encouraged in this persuasion by the unprecedented exertions of the sovereign and the nation in the cause of that gospel which shall unite all kindreds and languages under the dominion of truth and love. We know that the glory which she seeks is to make the reign of our religion commensurate with the extent of her empire. The sun never sets upon her far kingdoms, nor upon the labours of the ministers whom she sends forth to every clime to teach the gospel of salvation. They spread over the immense territory which lies between the Atlantic and Pacific oceans, "over a mighty and ancient empire in the east," over the new continent peopled by those of our blood, that are gone forth to found one of the great families of the earth. Where but a few years since there was neither pastor nor teacher, nor marriage rite, nor service for the dead, the sabbath bell invites to divine worship: bishops have been sent out, and Christian churches founded to meet the spiritual want of our dependencies and far-distant colonies, and through those colonies to evangelize the world.

The birth of the prince, heralded by the appearances of returning peace, is occasion of great national thanksgiving; for, of the political evils which have befallen the various kingdoms of the earth, none have been more fatal than those which attend upon a remote or uncertain succession to the crown. The harmony of purpose and policy which reigns through the line of one family is eminently conducive to the welfare of the state. But, where the chain of these measures is broken—where the sovereignty is the prize of violence, and men's minds are divided into fierce and angry currents of ambition, civil war becomes known in its most terrific aspect, desolating the most sheltered threshold, or sweeping away from the hearts and annals of the people virtues more ancient and venerable than their earliest monuments. The saddest pages of our historian are those which relate the conflicts of two rival houses for the throne, and they depict but faintly the miseries of this country, until the roses were united in the diadem of Lancaster, and the word of God became known in its own truth and purity, and the wilderness began to blossom which was so soon to bear the life-giving fruits of the reformation. A still more melancholy lesson is read on the occurrences passing and repassing amongst the

nations of the continent, where the government of the most ancient kingdoms has been unsettled, and life poured out like water, under the colour of some pretended right to the monarchy, or some dark and secret competition for the crown. In all civil strife we may observe that where the affections are violated the passions become desperate. The parent, and the paricide by whose hand he fell, sleep under the same battle-mound; no impulse to revenge is so wild or sure as that which punishes a supposed public wrong in the relation who should be nearest and dearest in nature; and no impulse so strong as that which directs the patriot steel to seek in the ranks of an enemy the bosom of a friend. We, my brethren, know not, we have never known these fearful scenes of anarchy, nor beheld our churches lighted by the midnight brand, nor our dwellings burning to the sound of midnight songs and revelry. We have not beheld the city of confusion broken up, nor heard the loud cry for wine in the streets; the command to kill and destroy; the mingled acclaim of resistance and shriek of despair, and the under-breath of them all, the moan of the dying on the threshold upon which little children were playing at the last evening sunset. We have not witnessed the vain attempt of mother and child to escape in that unnatural fray, nor the victor's flush as he rushes on to take the already fainting life of the fugitive, and shouts that there is no mercy. It has not fallen to us to lament over the wounds of a bleeding country, nor to feel how exactly the description of the prophet is fulfilled in the sorrows of a civil war; when "all joy is darkened," and the mirth of the land, the voice of a free and glorious people—more grand in its melody than the sounds of all kinds of music—is heard no more.

POPISSH SUPERSTITION.—During the last month the sea off the coast of Doega in this island was *blessed* by a popish priest. The poor villagers raised among themselves the sum of ten shillings, which they gave the priest for the performance of this piece of mumery, hoping to be amply remunerated by an abundant take of herrings. The fishery has, however, proved quite unproductive. The failure cannot be attributed to any want of faith in the priest's performance, for some of the ignorant villagers, who accompanied him as he rowed through the bay in one of the fishing boats, asserted that while the priest was muttering his Latin the fish were coming up and jumping about the boat; and when the boat came ashore they said they were as sure of having plenty of fish as if they were already in their possession. In fact, they practically put the priest in the place of God, and, whatever excuses the priests may have ready for some of their more enlightened disciples, they sanction and encourage the delusion. The same priest who *blessed* the bay was also engaged during the last month in *cursing* a scriptural school connected with this mission. This was quite consistent; for certainly, unless the rising generation are scared from reading the bible by priests' curses, his blessings will not find customers, though set up to sale at a lower price than was paid by the villagers of Doega. A few days after the blessing of the sea, a poor woman, residing in the village of Doega, while gathering sloke on the rocks, was carried away by the surf and drowned. This is the only event of any note which has happened on that part of the coast since it was blessed by the priest. When will our poor deceived countrymen turn to him who can bless effectually, and who bestows his blessings freely, "without money and without price?"—*Achill Herald*.

* A Sermon, preached Nov. 14, 1841, in the church of St. Mary, Newmarket. By the Rev. Plumpton Wilson, LL.B., Rector. Published by request. J. G. F. and J. Rivington. London, 1841.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE CHURCH.

No. II.

THE DISTINCT CLASSES OF CHURCHMEN.

By THE REV. ROBERT MOREHEAD, D. D.,
Formerly Rector of Easington, in Yorkshire.

ALTHOUGH no subject affords a finer scope for speculation than the church of England, in whatever varying circumstances it may be placed, there are times in which the theme cannot be entered upon without some degree of apprehension; lest, unwittingly, observations might be dropt which would be very offensive to one party or other in its bosom: whereas, as I formerly endeavoured to explain,* the general character of this church is one of moderation and forbearance, admitting, as far as is consistent with a regard for truth, of many differences of opinion and sentiment within its own pale; and, at all times, rather standing on the defensive than commencing an attack on any who are without. The aspect of the present times, I will confess, daunted me; and made me somewhat chary as to the prosecution of an intention, of which I, too boldly, perhaps, hazarded the enunciation. I saw that divisions had arisen among us which were scarcely known to our fathers, and were producing a degree of asperity on all sides but little accordant with the character of the church in which they sprung; any allusion to which, however designed to smooth discordances, might rather tend to exasperate and inflame them. But I am now inclined to hope, that those internal storms have partly worked themselves out, and that the time is at last arrived, or at least not far distant,

* No. cxcvii. for August 1841.

When raging war is done,
To smile at 'scapes and perils overblown.

I cannot but impute, indeed, to the admirable temperament which enters into the constitution of the church of England, that those who are connected with it, after a time, become ashamed of themselves, when they find that they have carried to an undue extreme any of those views or principles which are encouraged by their wise mother to a certain extent; but which she instantly checks, when an attempt is made in any quarter to swell them out into some disproportionate shape or size. The check is to be found in all her formularies, and in the spirit in which she applies them; but in nothing more, I apprehend, than in the perpetual use and presence of her inestimable liturgy; the tone of which is so unassuming, and at the same time so steady and unwavering, that it is scarcely possible for a churchman to have it habitually before his eyes, and to be employed in reading it week after week with any common feeling or attention, and not have his conscience touched if, in his private meditations or public ministrations, he in any considerable degree deviates from its letter or its spirit. Perhaps much more is to be ascribed to our possession of so invaluable a manual of faith, piety, and practice, than we might at first sight think it reasonable to suppose.

Let me take, however, the cases of different descriptions of men; without whom, more or less, entering into its body, we can scarcely imagine a church to exist: men, who all have the seeds in them of most useful and efficient clergymen, but who, at the same time, if they are left without a standard

raised before them, from which they must be on their guard not to depart, might each, according to their different habits of thought and study, be far misled from the genuine walk of Christian belief and duty. And no doubt they frequently are so misled in all churches, but less, I believe, in ours than in any other; because they have here constantly a faithful monitor in view, which recalls them within the bounds which they may have transgressed, and with a soothing but authoritative maternal voice shews them that there are better things than those upon which their minds are too exclusively bent.

1. There is a class of men, for instance, the natural production of an age of light and enquiry—with great powers of mind it may be, and extensive learning, who, if left entirely to their own guidance, and without the language and sentiments of their church kept impressively before them, might easily slide into the support of opinions really unscriptural; but which they might persuade themselves were the true exponents of scripture-doctrine, when divested of the misapprehensions which ignorance or prejudice may have attached to it; and there would insensibly, amidst thinkers of this order, be formed what is called a neological system, which is ever in danger of proceeding to such an extreme as scarcely to leave to revelation any thing to distinguish it from the mere discoveries of philosophy and reason.

Now, shortly after the reformation in England, there was a class of men, most of them ecclesiastics, who, in point of power and comprehension of intellect, the most profound and discursive learning, and the most glowing and masculine eloquence, were equal, if not superior, to any description of thinkers and reasoners whom the world either before or since has seen. But, in their incomparable writings, is there any inlet given to an unscriptural boldness of opinion, or any disposition apparent to substitute their own unauthorised conceptions on divine things, for the declarations of the pure and unadulterated word of God? No; for it is among these that we find our Jewells, our Hookers, our Halls, our Taylors, and our Barrows—men gifted with capacities and acquirements, and a delight in using them, which the greatest poets, orators, or philosophers have never gone beyond; but who are ever seen, not only with their eyes undeviatingly fixed on the Polar Star of the divine word, but reverently seated at the feet of their own apostolical and scriptural church, and drawing in the music of her prayers with as much of the humility of little children as when the simple truths of her catechism were first unfolded to them. Now, had there been any

thing in the spirit or character of the church of England which discouraged the exercise of elevated powers, or the application of extensive knowledge, it is possible that among these, the lights with which her firmament is now beautified, some "certain stars might have shot madly from their spheres;" but they ever found something in her creed and forms of devotion, their daily and perpetual fare, which, so far from seeming to confine or darken, expanded their faculties and supplied them with their noblest and most luminous employment.

2. There is another class of men who naturally form a great body in every church—those who are apt to test the importance of religion chiefly by its practical results, and consider it to be then only performing its office in the world when it renders men more holy and virtuous. The great preachers to whom I have already adverted, though very far from being mere moralists, and deeply imbued with gospel truth, are still never satisfied without the constant application of that truth to moral ends; and, if they find they can strengthen their conclusions by the aid of Plato, Aristotle, or Cicero, they are not at all backward in applying to these mere human authorities. There were some circumstances in the history of the church which made the tide of theology set somewhat too much in this direction: the puritanism, which had overwhelmed it, became, on the restoration of the church and the monarchy, an object of disgust, beyond what was quite wise or candid; and that religion, chiefly, which was least involved in theory, and came forward most in the universally intelligible shape of conduct, became the favourite theme of the pulpit, and could no doubt plead powerfully in its support the practical spirit of the liturgy and no less of the gospel. The result has been, that there has been embodied in the writings of the divines of several successive reigns, from the restoration downward, the completest system of Christian ethics which the world ever saw; running up, particularly in the hands of bishop Butler, into the most profound deductions from the nature and constitution of man.

Another favourite topic of the preachers of those times was the important one of the evidences of religion, including not only those of Christianity, but of natural religion; and they have left little to be supplied on those great subjects. For then it fell to their lot to combat the insidious encroachments of the church of Rome; and, to their other high endowments as teachers of virtue and defenders of the faith, Tillotson, Clarke, and others of that powerful phalanx, added the noble reputation of having for ever put

to flight the worst illusions of error and superstition. While these mighty and useful enterprisers found hands well worthy of them, and were admirably adapted to strengthen and purify the faith and conduct of men of thought and education, it still unfortunately happened that the same ingredients, prepared by very inferior artists for the ignorant and untaught masses of the people, supplied them with but scanty and unsubstantial fare; and it is commonly stated, that the church in general throughout this period sunk into a low state of zeal and efficiency; that vapid moral essays, without point or application, came to be substituted for such overpowering appeals to individual conscience as could alone bring down the strongholds of sin, and that the affecting and fundamental truths of the gospel, relating to human corruption and the great atonement, were but too little felt and insisted on. If this accusation be just—and it has been so often urged that we can scarcely deny there must be grounds for the charge—how much more heavily would it have fallen, had the religious character of the people been left solely to the formation of a clergy, in many respects imperfectly trained, and with numerous temptations to indolence and carelessness prevailing amongst them! But here again the services of the church supplied in no mean degree the deficiencies of its ministers, and even constrained them to expound to the people, on fit occasions, what they might otherwise have neglected—the great leading truths of salvation. Although, as I have repeatedly affirmed, of a most decidedly practical tendency in all its offices and ministrations, discouraging every thing like enthusiastic reverie upon spiritual thoughts and affections, but setting them instantly to work by love in the formation of a life of piety and charity; yet how firmly are the foundations of faith laid in these ministrations, from the first preparations for the commemoration of the entrance of the Son of God into a sinful and suffering world, to that of the redemption which he effected on the cross, and of the glorious hopes inspired by his resurrection! How beautifully and affectingly are these fundamental truths unfolded in the simple narrative of facts, and in apostolical exhortation; and with what unforced but emphatic power does almost every prayer or ejaculation refer to them! So much has this influence effected, that, even where the people have been most left in a state of barbarous ignorance, and to glean for themselves such religious knowledge as their attendance on holy ordinances could furnish, many of them yet possess sound perceptions of divine truth; and under all these neglects and dis-

advantages, which cannot be too much reprobated and deplored, the thoughtful and decent among them have imbibed the spirit of Christian humility and of a productive faith.

3. Happily, however, in every Christian church, a large body of the clergy must be impressed deeply with the vital truths of the gospel—chiefly those which relate to the fatal corruption of sin, and the merciful means of its removal; and must feel that all moral training is vain and ineffectual which does not set out from this commencement. It is principally, indeed, after some wide-spread corruption, consequent on the neglect of these heart-searching truths, that ministers of this kind arise in greatest numbers; as at the time of the reformation, when the preachers of justification by faith broke in, in torrents, upon the dead works which rotted in foul abomination upon the stagnant pool of Romish superstition; and as again took place, when Wesley and his followers sprung up, to rouse the church of England from the slumbers to which I have just adverted. In such clear and uncompromising evangelical annunciations, no doubt the root of the matter is to be found; but it is no less evident that prudence is required in their management, lest they run into errors which in their turn may end in a corruption little less destructive than that which they were called in to dispel. They may lead, as in the case of the Wesleyan proceedings, to an unhappy rent and schism in the body of the church. When such an evil does not ensue, they may still contract the expansive spirit of the gospel by fixing the minds of men solely on a few truths—fundamental, indeed, and which go far to purify the corrupt and deadened soul; but which will not, as is erroneously supposed, of themselves, and by a kind of spiritual infusion, without a continued application of mind to the suggestions of conscience, and to the lights of reason and scripture, open it to the love and the comprehension of all good. Thus there may be introduced into the style of religious thinking and of pulpit ministrations, a continued circle of the same limited ideas, without any considerable moral fruits arising from them; and a kind of mystical phraseology always recurring, though often out of place, and almost hypocritical, because unnaturally applied.

Now I will venture to assert that the perfect system of our English services, upon this delicate ground, has had a wonderful effect both upon those without and those within the church, in restraining the errors of what is called evangelism wherever it is apt to run into error, and eliciting every thing that is good from the fruitful fund of good

which belongs to it. What can be more evangelical than themselves? Do they not throughout keep constantly an eye on the peculiar revelations of the gospel, and ever breathe its genuine spirit? And is not all this done in plain and simple phraseology, the most remote possible from any thing like presumptuous familiarity with holy persons or things, but expressive, at the same time, of the most child-like confidence and dependance? Thus, even of those who have broken the bonds of church communion, all have not had the heart to forsake her prayers, but have carried them along with them. Nor is it easy for conscientious men, trained in the communion of the church, to bring their minds to desert it: her formularies and language inspire an holy awe, and an uneasy apprehension of the consequences of schism. It was long before Wesley—although he almost thought he had a divine commission independent of church authority—could prevail upon himself to pass the fatal Rubicon; and many other godly men, as much alive as he to the dead inertness around them, still stopped at the threshold, nor would quit the temple, however it might seem to them unhallowed and profaned. Now, for those of this sacred band who have remained to purify her interior, and who are now a most numerous and effective body, in what aspect does the church to which they have clung present herself to them? While they cannot but perceive the most thorough-going gospel faith in all that she teaches, and see it indeed to be the foundation-stone of whatever she professes to maintain; yet they must be aware that this is done without any contraction of thought or ringing changes upon words: and, when the foundation is laid, they must see that she encourages the widest excursion into all the realm of practical duty: and calls upon her ministers to follow her into the minute exposition of “whatsoever things are true, honest, just, pure, lovely, and of good report—if there be any virtue, and if there be any praise.” There are some particulars too which she brings prominently forward, of great though mysterious importance, which have a powerful tendency to withdraw the minds of her people from perpetually dwelling upon their inward emotions of faith as a test of their spiritual state, and to throw them with a more infantine dependance upon God’s covenanted mercies. There are virtues attributed to the sacraments, in which the divine Spirit operates upon the soul without its immediate consciousness, and which are only to be discovered by their fruits. Finally, the conscientious churchman is called upon to contemplate church union as an important consideration; in which occupation

the mind of the individual Christian is in some measure taken out of itself, and is taught to regard itself as forming a part of the great body of which Christ is the head. All these considerations, appearing either in the light of truths which can be distinctly touched, or as sentiments to be felt, encircle those whom the church encloses in her bosom, and prevent them from running into those extremes of individual feelings and experiences, which, carried to an excess, may lead to as great corruptions as any other, and, before now, have not only vitiated the spirit, but have sapped the very foundations of churches.

4. I shall only advert at present to one other respectable body of churchmen, to be found perhaps in all churches, but more in ours, I think, than in any other, excepting only the church of Rome. These are they to whom the disorders now mentioned, arising from church disunion, appear particularly revolting, and whose imaginations are impressed with the imposing dignity of a church, continuing unbroken and entire from the apostolic ages to the present. Now I have said that the encouragement given by our church to these views, to the extent in which it is given—the solemn language which she holds upon the subject—is productive of admirable effects, and has its foundation undoubted in truth; but it is a truth not quite tangible, and which is rather to be felt and surmised than formally proved: and there is great wisdom, and, if I may use the expression on such an occasion, excellent tact shewn by the church of England in keeping back from the proof, and being satisfied with throwing in only some hints and suggestions, and referring to a few irrefragable facts. There have always, indeed, been within its body venerable men who have wished to go much further—such as archbishop Laud, and other divines of the same stamp in early times; and to a still greater degree the divines who have lately arisen among us, and whose singular views have occasioned so much ill blood and angry discussion. I am myself far from thinking that they have been actuated by any other than pure and elevated conceptions of a *beau idéal* of church perfection, such as are apt to fall upon secluded men, who, with great learning confined to a certain range of enquiry, and with some imagination and poetry, body out to themselves the image of a church almost as an existing person, and acquire a kind of enthusiasm for its beauty and purity—“O Dea certe!” much like that of the Roman catholics for the holy Virgin. While the thing goes little beyond poetry, it is all very well: it is a fine embellishment to such a volume as the “Christian Year”; and there may be many very refined and pious spirits, whom

to such an extent, these views may inspire with much true sanctity and devotion. But, when they are brought out to change the position of churches, either in their bearings upon secular affairs and state concerns, or on the charitable courtesies due to other churches, or in their internal regulations and opinions, then, I say, the church of England gives them no encouragement; and those, who are for pushing these things beyond the limited sphere in which they ought to work, are by no means true sons of that church. I am very far indeed from wishing to trammel human enquiries in any walk whatever; and, if the students of ecclesiastical antiquity, who are now for moving the world by a lever elevated from the distance of St. Clement or St. Ignatius, choose to persist in their researches, I have certainly no inclination to oppose them. My only recommendation to them is, to take the present times as they find them, and be satisfied with the prospect of bringing their lever into play, it may be perhaps, an hundred years hence. By that time, the Christian world may perceive that it requires a new reformation, and one conducted on very different principles from that on which it has prided itself so long. All sects may then have come to repent them of their schisms—all churches may see clearly that they ought to be under episcopal government—and the church of Rome may be so thoroughly cleansed from its impurities, that our Anglican church may again merge into it with advantage and without jeopardy*. Admirer as I am of the church of England, I am not going to affirm that she has reached the finality of perfection. There are grand prophetic intimations of something far better in the Christian church than we have yet seen, or can possibly imagine; and it would be much more inspiring to fill our minds with those high conceptions in the magnificent obscurity in which they are presented to us, than to attempt to bring into light our own bungling representations of them. When they really break upon the world, it will scarcely be in the shape of albs, or copes, or crosses, or candles. In the mean time the walk before churchmen is quite clear. They must be very zealous and very charitable. Perhaps the idea of a true churchman is best to be delineated by the supposed union of all the classes I have above enumerated. He must be very evangelical—fix the foundations of his character and doctrine in the purity and simplicity of Christian faith, and feel, in all his walk among men, that he is not his own, but bought with a

price. He must be very practical—carry the principles of the gospel morality into every department of human conduct, and think no actions too minute and insignificant to have that sacred rule applied to them. He must be anxious to exercise, to their full extent and to their best and holiest ends, all the faculties which God has given him: he ought to keep before him, as his models in this particular, the eminent men, with whom no church abounds more than our own; and, if the direction which knowledge has taken in the present age is somewhat different than in theirs, he will do well to add that of the works of God to that of the words and languages of men. With his mind thus built up in faith, “moving in charity, and turning upon the poles of truth,” he may further “rest in Providence” when he contemplates the origin, the history, and the prospects of the church of Christ, and the intermediate position of his own in its eventful course. He may well magnify his office, if its grand design and object be to promote the purity of the faith of the gospel, and its practical influences within the bosom of his own primitive and catholic church—a bosom wide and maternal enough to embrace the world, would it enter within its arms; but he will think it no desecration of that office, to rejoice in all the good which other sects or churches perform, in whatever points he may differ from them, and in all godly sincerity to grieve over their errors, and sympathize with their disasters.

There is a doctrine supported in the present day by the class of churchmen to whom I have last alluded—the doctrine, I mean, of religious reserve. Now this is a true doctrine, if the points to which it ought to be applied be duly weighed and distinguished. Our Saviour practised it when he did not condemn as nugatory the Jewish ordinances, which, though soon to vanish, were yet useful and valuable till the full establishment of his religion could dispense with the use of them; nay, he himself set the example of piously conforming to them. The apostles followed their Lord in the same track, but, having less light on several occasions to guide them, they seemed to be more perplexed as to how far they were to carry, or where they were to limit, their compliances. The church of England practises reserve, not certainly on the great points of Christian belief. She has no reserves on her Good Friday, or her Easter-day, in regard to the doctrines then to be brought forward to the lowest of the people, or on the hold which they ought to possess of the humblest soul which contemplates them. But she does practise some reserve on the awful subject of the secret decrees of God—as to the precise effect of the holy sacraments—

* This may, indeed, take place; but we see, and we fancy our respected correspondent quite agrees with us, little likelihood of it.—Ed.

as to the divine origin of her own ecclesiastical constitution, and some other points; of which she says nothing that can bear harshly on the feelings of any, either within or without her pale. So far I would carry this reserve doctrine; and I would apply it too, perhaps, to several other points of religious discussion and controversy, which cannot be supposed to appear of equal importance to every one. For instance, I might not think it necessary to settle the exact value of the opinions of the fathers, and whether the red thread thrown from Rahab's window in Jericho, was a type of a very sacred kind, or nothing more than a red thread. I may believe that in the present day, things of much more importance—such as a thorough system of education for a very ignorant people, or the best means of reforming a very vicious one—may well occupy the cares of our clergy, both in country parishes and in towns; and I should be much disposed to defer the above knotty controversies, with many others of equal consequence, as well as the erection of crosses upon the walls of our churches, or candlesticks upon their altars, with projected improvements in the dress of the clergy, at least to the year 1942.

THE CHURCH AND THE WORLD.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

No. X.

TRUTH AND FALSEHOOD.

OF Satan, the prince of this world, we are told that "there is no truth in him; he is a liar, and the father of it" (John x. 44). From the first temptation, the first assurance to Eve, "Ye shall not surely die" (Gen. iii. 4), down to the present hour, his work has been to deceive. Conspicuous upon the surface of every generation we trace the effects of this deceit in the various systems of false worship invented amongst men; from the simpler idolatry of the Persian to the complicated machinery of Grecian mythology—from the first misguided being who, having forsaken the one true God, was tempted, when he beheld the sun shining in his strength, the moon and the stars lighting up the heavens with their beauty, to fall down and worship them, to the thousands, tens of thousands of human souls, at this very day bowing before stocks and stones, suffering the pure revelation of the gospel to be superseded by the incoherent rhapsody of the koran, and in ways innumerable and devious, "a maze without an end," still following "lying divinations"—we behold how easily the boasted reason of man falls a prey to the most absurd and revolting devices of Satan, when it is once estranged from the guidance of divine truth. Opposed to these deceptions, in every generation the church of God has stood forth to bear witness of this truth: we see it, according to human estimation, reduced at times to the very verge of extinction: we see it confined to a single family, to one people; we see even that chosen people, so to all appearance wholly given to idolatry, that the zealous though mistaken prophet thought he alone was left: we see it wandering as an outcast in the wilderness, taking a lofty rank amongst the nations of the earth,

and still in every state and under every dispensation its most distinguishing characteristic is witnessing of the truth. Great, doubtless, was the derision with which Noah was assailed when he, "being warned of God of things not seen as yet, moved with fear, prepared an ark" (Heb. xi. 7). They, "every imagination of whose hearts was only evil continually," laughed at the work by which he practically condemned them, and taught that God's judgment was about to overwhelm their race with destruction. When that judgment really came—when Noah and his family had entered into the ark, and the Lord had "shut them in"—when the swelling waters began to prevail upon the earth, and there was no place of refuge, then the wretched infidel without, and the trembling, trusting believer within, were alike monuments of his truth who will finally, as in that symbolic flood, be justified by the world as well as the church—by the condemnation of the wicked as well as by the salvation of the righteous.

The Israelitish church, from its deliverance out of Egypt to its establishment in the promised land, was a witness unto all nations of the omnipotence and truth of God. The Egyptians saw their wise men and magicians—men initiated into all the mysteries of that learning for which they, in ancient times, were renowned throughout the world—quail before the messenger of the Lord; they heard them acknowledge, "This is the finger of God" (Exod. viii. 19); they beheld when they "could not stand before Moses" (ix. 11), and "their vaunting in wisdom was reproved with disgrace" (Wisd. of Solomon xvii. 7). They saw their king still refusing to listen to the demand of the God of the Hebrews, "Let my people go, that they may serve me" (Exod. x. iii.); they endured plagues—loathsome, grievous, terrifying, till that fearful midnight when "the Lord smote all the first-born in the land, and there was a great cry in Egypt; for there was not a house where there was not one dead" (xii. 29, 30). The haughty king yielded for awhile, the people trembled at the presence of the heretofore despised bondmen, and the Israelites, according to the promise of their God, were thrust out of the land of Egypt (xi. 1, 12, 30). One more trial, and, confessing the irresistible might of the one true God, Pharaoh and his host were overwhelmed (xiv. 25-28). "And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses" (31). The idolatrous Canaanites heard of all that the Lord had done, and "their hearts melted, and there was no more courage in any man; for they knew that the God, who had brought his people forth with such "a mighty hand," was indeed "God in heaven above and in earth beneath" (Josh. ii. 11).

The queen of Sheba "heard of the fame of Solomon," and "she came from the uttermost parts of the earth" to prove him "with hard questions;" and, when she had seen his works and the greatness of his wisdom, "there was no more spirit in her;" and, while acknowledging how far the reality exceeded even her high expectation, she blessed the Lord his God (2 Chron. ix. 1-8). Elijah upon mount Carmel—the sole prophet of the Lord opposed to the four hundred and fifty prophets of Baal, exclaiming to the assembled tribes of Israel, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him" (1 Kings xviii. 21)—is a type of the conflict carried on in every age between the church and the world, between truth and the multiplied inventions of falsehood.

Under the gospel dispensation we find St. Paul characterizing the church as "the pillar and ground (or stay) of the truth" (1 Tim. iii. 15). By the blessing of God, the church of England strikingly displays that characteristic; many even who have separated

from her communion admitting that, in every doctrine necessary to salvation, she is not only in our own land, but throughout Christendom, the great "pillar and stay of the truth." Her articles, founded upon an explicit declaration "of the sufficiency of the holy scriptures for salvation" (Art. 6), asserting the church to have "authority in controversies of faith," to "be a witness and a keeper of holy writ" (20), contain a summary of the Christian faith, and a concise and clear explanation of many points of doctrine, especially those which had just been purified from the corruptions of the Romish church. These articles are too generally regarded rather as a test for the clergy than as they really are, a well-spring of sound doctrine—"the true doctrine of the church of England agreeable to God's word" (declaration prefixed to articles); to which it would be good for every member occasionally to repair for the renovation and refreshment of faith. The 8th article declares that "the three creeds—Nicene creed, Athanasius's creed, and that commonly called the apostles' creed—ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy scripture." The apostles' creed, the most concise and simple, is used as the profession of belief required in candidates for baptism, and is, by the provision of the church, to be taught to every child so baptized, so soon as it shall be able to learn. The creeds are employed not merely to instruct the young members of the church in the principles of our holy faith, they are so interwoven into her services that none can, with sincerity, take part in them unless they do believe the truth; the congregation is never assembled without being called upon to repeat one, or in the morning of Sundays and holydays two, of these creeds—creeds precisely the same in substance, but rendered more explicit as the growth of heresy made such amplification needful.

The truth of the church is a truth that admits of no compromise with falsehood. It stood in calm serenity, unmoved amid the rage of persecution: it stands now with the same quiet fervour testifying against the contemptuous indifference with which it is regarded by the world in our own day. Infidelity and heresy and schism assail, as they ever have assailed, the one true church; but, in addition to these, she has now to contend with a more insidious foe—a foe combining something of the essence of all three, and the suitable offspring of an age so dazzled by a sudden influx of secular knowledge, as to seem for awhile blinded to the clear, steady light of truth. This foe, whose attack upon truth consists in a systematic attempt to place it upon a level with falsehood, is of all our adversaries the most dangerous to the individual members of the church. It assumes the title of liberality; it dares to lay claim to the sacred name of charity; and many, who would shrink from its real principles if openly avowed, are misled by this assumption to fall into the snare, and to countenance and encourage errors condemned by the church to which they profess allegiance, and thus, by their inconsistency, to give unto her enemies occasion of reproach. We cannot but grieve over schism, believing it as we do to be sinful—sinful for the very same reason that any other sin against God and our own souls is so—because it is condemned in his holy word; but even more grievous is the extent to which a schismatic spirit prevails amongst those who still profess themselves members of the church. The effects of this spirit—a spirit which discerns no difference between the church and the innumerable sects around, and which holds with the opinion that every individual has a right to choose and invent his mode of worship for himself—may be most easily discerned in the conduct of the lower classes of society; they carry it out into practice, and it leads them to the inconsistency of praying with the church in one part of the day to be delivered from schism, and before that day is over

of voluntarily partaking of and encouraging the very schism they have deprecated, by attending the meetings to which it has given rise.

Is this conduct agreeable to the truth, that truth which emanates from him "with whom is no variableness, neither shadow of turning?" Is it reverential to the God who heareth prayer? Is there no reason to fear that this one deliberate hypocrisy, of asking deliverance from what we are at the very time intending to run into, may render all our prayers odious in his sight? Place it in the most favourable light in which such a habit can be placed, does it not accord better with the duplicity of the world than with the sincerity and simple truth of the church? To those who err through ignorance may our divine Saviour's supplication amid the agonies of the cross extend in saving efficacy—we trust it does extend to all our unknown sins—"Father, forgive them, for they know not what they do." Still more numerous are they who, without going so far as actually to join dissenters in their worship, yet assist the spread of dissent by giving it pecuniary assistance and the sanction of their names. If we believe schism to be the baneful work of the great enemy of truth, one of the fiery darts with which the wicked one is permitted to harass and wound and weaken the church—and surely none of any party who think seriously upon religion can consider a state of division desirable in itself, or favourable to the spread of real Christianity—is it meet that her own children should lend their aid to the assailant? We know not how the term "charity" may be defined by those who employ it as leading to conduct like this; but we are left in no doubt as to the meaning of the charity which is taught by the church, nor to the practice which in this particular also it induces. The charity she inculcates is that which St. Paul so fully describes in Cor. xiii.; a charity proving itself genuine by "rejoicing in the truth." The charity which is not thus based upon truth, however specious in appearance or loud in pretension, is not the charity of the bible and the prayer-book; is not, while it leads us to encourage error, cannot be a fruit of the Spirit, even the Spirit of truth (St. John xiv. 17). Charity, as set forth in the prayer-book of our church, is a lowly imitation of the perfect charity exhibited in the character of her Lord; a charity not less conspicuous for its hatred of sin than for its love of sinners. Clearly she states, that "Whosoever will be saved, before all things it is necessary that he hold the catholic faith" (Creed of St. Athanasius); clearly she propounds the articles of that faith. Amongst the other evils by which her members are assailed from inward disposition and outward temptation, she teaches us to implore deliverance "from all false doctrine, heresy, and schism:" a little onward and we find her, in the spirit of that same charity which "hopeth all things," beseeching God "that it may please him to bring into the way of truth all such as have erred and are deceived." We are taught to pray "that, being not as children carried away with every blast of vain doctrine, we may be established in the truth of the holy gospel" (Col. for St. Mark's day); and again, "that all who profess and call themselves Christians, may be led into the way of truth" (Col. for all conditions of men). On Good Friday—that most sacred of our commemorative days—after beseeching God "for all estates of men in his holy Church," a prayer is immediately added for those without. "Have mercy upon all Jews, Turks, infidels, and heretics." Are we members of the church? let us remember that as such we are individually, as well as collectively, witnesses of the truth—"Ye are my witnesses, saith the Lord" (Isaiah xliii. 10). Do we repeat her creeds, and, week by week, and as the year circles round, join in these holy prayers? let us endeavour to make our practice conformable thereto. Let no fear of the charge of

bigotry deter us from acknowledging our belief in the one unvarying truth: let no desire to acquire the character of being liberal-minded and charitable ever tempt us knowingly to give the least support to falsehood. A selfish charity, worthy of the world's invention, is this: how strongly contrasted with the charity of the church, that would make us ready to suffer any reproach rather than help to confirm or lead others into error! Let us wait patiently until the mist is rolled away by the rising of the Sun of righteousness; meanwhile, if we are sensible of our own weakness and feebleness of judgment, how gladly, in times like the present, when errors of all sorts multiply around, and there seems to be no end to the divisions into which men can split upon a subject in itself indivisible, how gladly may we take shelter in the communion of the church—take shelter under the authority with which our divine Master has invested her; reading and listening to the holy scriptures with the teachableness of meek and loving children; holding her creeds and articles, and the doctrines embodied in her liturgy, in their plainness and simplicity; and praying always—as we are taught by her twice in every day to pray—that God would be pleased to “grant us in this world knowledge of his truth” (prayer of St. Chrysostom).

The same deceit which has ever distinguished the world in matters of religion—leading men to the most absurd and monstrous inventions of false worship, the most lamentable perversion of the true, and which, amongst ourselves at the present day, wears as its general characteristic, an assumption of indifference calculated to blind men to the necessity of any fixed doctrines, to make them regard truth and falsehood with undistinguishing complacency—the same love of deceit is manifest in the common transactions of the world: let us in this instance learn of her, and, as children of the church, make truth our daily companion. Truth is not to be confined to the doctrines of our faith. It must begin there, for faith is the very breath of our spiritual life, upon the continuance and purity of which its existence and health depends; but it is one of the deceits of the world to persuade us that we have the true faith while we feel little of its sanctifying influence: whereas the word of God teaches us that, where the former has any saving effects, they are inseparable; “for, as the body without the Spirit is dead, so faith without works is dead also” (James i. 26): and by the prayer-book we are led to address the Almighty, as “showing to them that be in error the light of his truth, to the intent that they may return into the way of righteousness” (3rd Sunday after Easter). The same truth which, rooted in our souls, must be the guide of our belief, of all our words and actions connected with religion, must equally rule our thoughts, words, and actions, in our dealings and intercourse with each other. Falsehood, in especial aspects, is condemned by the world. It would interfere with the common business of life if a man's word could not be relied upon; it would be a serious inconvenience, none would feel safe; and therefore the world pronounces the falsehood which would thus affect society disgraceful, and, knowing that it is so regarded, looking upon it ourselves as a mean and contemptible vice, we may imagine that it is not one from which we need apprehend much danger. If we do imagine this, then it is high time that we should bring our general habits to a purer test than that of mere worldly probity and honour; to the test of truth, as it is revealed to us in the bible, and consequently impressed in the church. To exemplify, in one instance, the falsehood that springs from pride: in a state of society like ours, where the majority have no fixed station, but take rank according to their style of living, to the position of those with whom they associate, and numbers of other causes, varying with circumstances, there is a

peculiar temptation to this species of falsehood; and, in proportion to its parent vice, it prevails. It seems as if none were willing to be classed according to the actual station in society in which they are placed; there is a continual effort to make themselves appear something above it, and this effort alone gives to society a tone of falsehood injurious to the soul of man, as it is unworthy of his hope of immortality. In conversation, it shows itself in an habitual exaggeration of everything that is thought conducive to this end, and a softening off and concealment of all that tends to the contrary. In conduct, it is visible in the manner in which people inconvenience themselves by attempting a style of living beyond what is necessary or right, filling their days with petty cares and anxieties which form no part of their natural burden, merely to attain a position to which they are not actually entitled. They wish to be thought of a better family; to be thought to be upon more intimate terms with those of superior station; to be thought more wealthy or influential, learned or talented; more any thing that will give consideration in the world than they really are: and, to gratify this pride, they sink into a habit too natural to fallen humanity—a habit which, from the over-acted pretension which brings only ridicule, to that which is most delicate and judicious for its purpose, is, when compared with the truth and simplicity enjoined by the gospel, but a living in systematic falsehood; in that falsehood which is hateful in the eyes of God, and, when viewed as such, despicable in those of man—so despicable that it is with difficulty we can be brought to feel that we ever have been guilty of, or are prone to its commission. Mingled as falsehood is with every sin and sinful disposition, it would be hard to name one of which it does not, more or less, form a part; and the deceit of covetousness, selfishness, &c., may, like that of pride, be traced from their first movement in our own deceitful hearts, through their easily discerned effects in the business of life, to their less conspicuous, though not less confirmed, indications in the trivial action, the scarcely noted word of social intercourse. There is the falsehood which arises from the desire of exciting admiration or of pleasing in conversation; the falsehood of mere thoughtlessness; of those who, playing with sin as a madman with fire, “deceive their neighbour and say, Am I not in sport?” (Prov. xxvi. 10)? And not only is falsehood mingled with our sinful dispositions; the world finds means to make our better nature subservient to its purpose, and kindness and courtesy are degraded from their rank as Christian graces, and changed into mere worldly accomplishments by the alloy of falsehood. Let any one only wish to speak and act with simple, unvarnished truth, and he will soon learn, from experience of the difficulty, how completely falsehood is interwoven into the whole tissue of society; he will learn how much humility and charity and subjugation of self is requisite before he can or dare do it.

In cultivating a habit of truth we must begin with the imaginations of the heart. Let us never allow ourselves to think that falsehood, however slight, can be a venial offence. We must not take the world's estimation, but look to that of the church. She is constantly endeavouring to lead us to a state of repentance; her confessions and general acknowledgments of unworthiness are calculated to impress upon us the exceeding sinfulness of all sin, “the great indignation of God against it.” Shall we, with these confessions upon our lips, venture to deliberate upon degrees—to analyze and ascertain to what extent certain sins are innocuous? Surely it is madness, with our deadened perceptions, to imagine that the slightest tinge of any vice condemned in the bible, that we are able to discern, however indistinctly, can be otherwise than abominable in the sight of that pure and holy God before whom we stand. Let us

reflect a moment upon the various degrees of acuteness possessed by men and tribes of men in their bodily senses, and, by applying the observation spiritually, we may have some faint idea of what the least of our perceptible sins must appear in the eyes of infinite holiness.

How beautiful is truth, yea, how mighty in its purity! "It endureth, and is always strong; it liveth, and conquereth for evermore." It liveth and conquereth for evermore. Dim and beclouded as it is presented to us in this lower world, we can yet discern enough of its beauty and its might to place implicit faith in this; let us strive earnestly to attain a clearer discernment, a more practical faith. Let us bless God for the truth manifested in our church, confessing it ever without fear and doubting; or, if we do fear—and there is an awfulness even in our covenant of grace that may well make sinners tremble amid their thankfulness—let it be only for the incapacity of our own souls to receive, without tarnishing it by their sins and warping it with their prejudices. In the common intercourse of society, in the minor transactions of life, let us remember always the injunction of the apostle: "Wherefore, putting away lying, speak every man truth with his neighbour" (Ephes. iv. 25). We must put away lying and every species of deceit and guile; we must learn to hate falsehood in every shape and every degree, before we can love truth—before we can, in singleness of heart, follow after it. Above all, let us beseech him from whom all good things do come, in the name of that blessed Redeemer who is "the way, the truth, and the life," in the language of his own holy prayer, relying upon his last gracious promise to his disciples, and humbly trusting that it extends to us also as members of his church (see St. John xiv.—xvii.), let us beseech him to give unto us the Spirit of truth, that he may guide us into all truth:

THE POWER OF THE HOLY SPIRIT EXEMPLIFIED IN THE CONVERSION OF LYDIA:

A Sermon,

(For Whit-Sunday),

BY THE REV. EDWARD CORNISH WELLS, M.A.,

Perpetual Curate of Ixworth, Suffolk.

ACTS xvi. 14.

"Whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

THE dealings of God to us, in the way of his providence, are well worthy of our most careful observation, as tending to confirm our faith in him, and also to exalt him in our estimation. Although his judgments are unsearchable, and his ways past finding out, yet, if we view the general course of his proceedings, we may discover that they are controlled by a wisdom which makes circumstances the most improbable conduce towards the accomplishment of those gracious designs which he has towards his people. There is no doubt many a Christian who, if he recal to mind the way in which he was brought to the knowledge of the truth, must look back with thankfulness to a certain occurrence in his life, which, however trifling in itself, was directed or overruled by the providence of

God, so as to be productive of results the most important to him. This we see illustrated in the history connected with the text. It appears that Lydia, a woman of the city of Thyatira, was at Philippi, on some business or occasion which is not mentioned in this history. Her coming to Philippi, however, was productive of consequences to her the most important; for she happened to be there at a time when St. Paul visited that city, in obedience to a vision which had directed him to go thither; and, having on the sabbath-day heard the doctrine of salvation from his lips, her heart was opened to receive it; so that from that time she took upon herself the profession of Christianity, and by her subsequent conduct gave good evidence that her profession was not vain: for gratitude to God for the blessing she had received constrained her to administer to the temporal wants of him who had been the honoured instrument of conveying it, so that her house became henceforth the abode of the apostle, till persecution found him different quarters, and opened a fresh door of usefulness for him, and fresh opportunities of spreading the knowledge of Christ in a place where we might have supposed it impossible for him to use them, viz., in the jail at Philippi.

We may here adore the wisdom of Providence in overruling all things for the good of his people, and derive additional reason from these circumstances to commit ourselves entirely to his guidance, and direction of his Holy Spirit.

The point, however, to which I shall now particularly call your attention, is the conversion of this woman as it is recorded in the text. "Whose heart the Lord opened, that she attended to the things which were spoken of Paul."

I. From these words we may infer this truth—that the heart of man is naturally closed against the gospel.

Not only is the understanding darkened, not only is the will opposed to the truth, but the heart is shut against it. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The heart is as effectually barred against the gospel as it would be against its greatest enemy. There is a natural distaste to its truths, which prevents its producing any effect upon the soul; and this distaste creates prejudice against it, and sometimes stirs up violent opposition to it. If you read the Acts of the apostles, the very chapter from whence the text is selected, you will find what opposition was stirred up against it at Philippi; that the preachers of it were thrown into a dungeon, and their feet made

fast in the stocks. And, if in the present day the opposition to it is not seen in the bitter persecution of its preachers or professors, this is not because the heart of man now is naturally better than it was formerly, but from other causes—such as wholesome and enlightened laws, education, and the spread of knowledge. The heart of man is the same as it has ever been since the fall of our first parents—closed against the light of divine truth; in some more completely shut than in others, but in all so far closed as that nothing less than a divine power can open it; or, if this were not the case, how is it that the gospel is not more readily received where it is made known? It is not a useless ceremony—not a collection of rules which we need not follow if they do not exactly suit our inclination; but it is the remedy, and the only remedy, which a gracious God has devised for our wants and our woes: it is liberty to the captive, health to the sick, and life to the dead. Notwithstanding all this, it is that against which the heart of man is closed; or that which brings so many blessings with it would most readily be welcomed by all who hear it. Now that this is not the case, daily experience proves beyond a doubt. The gospel is addressed to our ears year after year; truths, in the reception of which our happiness both for time and eternity is involved, are brought before us again and again: we may perhaps go so far as to assent to them; they inform our understanding, but they go no farther; the heart is not affected by them; it is closed to them; and all the power or reasoning of men is utterly unable to cause them to produce the desired effect. If this were not the case, how different would be the effect produced even by a single sermon! One consideration only of the love of Christ in dying for us would have such a constraining influence on our lives, that we should henceforth most readily yield ourselves to his service; and one command of his would have more weight with us than all the arguments in the world that men could raise. What a striking proof is this of our fallen state—how very far we are departed from God! We need no proof more striking, nor any more humiliating; this is sufficient, that we close our hearts to those truths which are our life; that, like the deaf adder, we refuse to hear the voice of the charmer, charm he never so wisely.

But, though the heart of man is naturally closed against the gospel, and though no human power can open it, yet we may observe

II. That a divine power is able to open it.

It was that which was exerted in opening the heart of Lydia, or St. Paul had preached

in vain. The work of conversion depends not on human eloquence, but it is altogether the effect of a divine operation on the soul. It is God who, by the secret influence of his Holy Spirit, disposes the heart to receive the truths of his word, to believe and be saved. The way indeed in which this mighty change is wrought is not always the same: the Holy Spirit impresses the minds of some with deep and piercing convictions of their guilt and danger, as was the case with the jailer at Philippi: the hand of God presses heavy upon them: so deep are their convictions that they have no rest, day nor night: their sins are placed in array before them, and the recollection of these fills them with such bitter remorse as to render life itself a burden; and, did not he who has caused all this storm and tempest to arise within by reason of their sin, give them faith to "behold the Lamb of God, who taketh away the sin of the world," bearing their sins, and enable them to find rest to their troubled souls, life itself would not sustain the distress they feel. In others the work of conversion goes on more gradually: they are not struck to the ground, as was Saul of Tarsus, or alarmed by an earthquake, as was the jailer at Philippi, but their hearts are opened, as was the case with Lydia: light breaks in upon their minds less suddenly, though, in the end, not less effectually. The reception of one truth is followed by another: prejudice and hostility vanish, and, by degrees, the person thus influenced arrives at the knowledge of the truth as it is in Jesus, receives it into his heart, and manifests in his life and conversation the blessed effects of it. The means too, which the Holy Spirit uses in influencing the heart, are as various as the ways in which he opens it: God is never at a loss for instruments to carry forward his designs either of providence or grace. He can make the most unlikely instruments effectual for the accomplishment of his plans, and out of evil itself can bring forth good. But, although he is not limited to the use of means, yet there are certain ordinances which he has appointed as the special channels for conveying his grace to the soul. Prayer, either public or private, is one of these ordinances; and it was in attending this means of grace that the heart of Lydia was opened, as we learn by the context. "On the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." And a certain woman named Lydia, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul." But, whatever be the ways or

means by which the heart is opened, the power is God's alone; and all means, without his power attending them, are ineffectual to this great end. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." But, though this power be God's alone, it is exerted in a way perfectly consistent with human liberty: men are not driven, but drawn; not forced against their will, but made willing. Divine influence is not compulsive, but attractive. It does not force a man against his will, but it renders him a willing subject, and thus makes duty a delight, enabling him to run in the way of God's commandments with enlargement of heart; in other words, when "his heart is set at liberty." This leads me to consider,

III. The effects produced on Lydia when the Lord had opened her heart: "She attended to the things which were spoken of Paul." She not only gave attendance on his preaching, but gave attention to it. The word did not merely reach her ear, but it affected her heart, so as to produce a conduct corresponding with the principles which she had received; for the following verse goes on to say, that she was baptized into the Christian faith, with her household, and testified her gratitude to those who had been instrumental in her conversion, by constraining them to make her house their abode, and by showing them every kindness, which love to the Master they served had prompted her to do. This will invariably be the case whenever the heart is opened to receive the truths of the gospel: those who are the honoured instruments of conveying this blessing will be esteemed very highly for their work's sake, and will live in the affections of their converts as long as their hearts can feel. It is in this way that they show their thankfulness to God for the blessing received through their instrumentality, and honour him by honouring his ministers and messengers.

In applying this subject, let us enquire—In what state are our hearts with respect to the gospel? Are they closed to it? Does it come to us in word only, and are we to this day strangers to its transforming power? Alas, for us if this be our case! We are still "in the gall of bitterness, and in the bond of iniquity." Wretched beyond description must be our state if we have not yet received the gospel into our hearts. We are living without hope, and without God in the world, and, being dead in trespasses and sins, are daily exposed to that eternal death which will most assuredly be the portion of every impenitent sinner. How can we remain at ease, with such a prospect before us? How can we suffer sleep to close our eyes, or slum-

ber our eyelids, with a heart closed against the gospel, dead to its spiritual interests? Have we really considered the sin and misery that we incur by not attending to the things spoken in the gospel? Let us think on these again; they are subjects of infinite moment; "they are not small things, for they are our life." If we continue to turn a deaf ear to them, and to close our hearts to them, we shall perish, eternally perish. There is salvation in no other way; there is no escape from eternal death but by attending to these. O then, let us beg of God to open our hearts to these truths—to enable us by the teaching of his Spirit to receive them, that they may not come to the outward ear merely, and produce no good effect whatever, but that we may receive the truth in the love of it, so as to become wise unto salvation through faith which is in Jesus.

We may from this subject learn the importance of attending the means of grace. Where was Lydia when the apostle spoke to her respecting the things that concerned her salvation? She was at that place where "prayer was wont to be made"—in attendance on the ordinances of divine worship. Our blessed Lord hath promised that "where two or three are met together in his name, there will he be in the midst of them." It is our duty, therefore, and we cannot tell how great may be the advantage which we may reap by a diligent attendance on divine ordinances. These are of God's appointment, and he appoints nothing without good reason: that should be a sufficient ground for us to attend on them. But, when we consider them as means of grace, we should endeavour that they become so to our souls, and therefore should look up for the Holy Spirit to bless them to this end. The means of grace, without the Holy Spirit's blessing, are of themselves but of little use; but they may be, and often have been, of infinite benefit when they are used in humble dependance on the Spirit's blessing. How many have come hither, and waited on the Lord, pleading for mercy, and have found mercy! How many a mind, oppressed with grief and care, has had its griefs assuaged, its cares lightened, at the house of God! How many, "dead in trespasses and sins," have received life through these channels of salvation! How many a heart, closed by unbelief, and bound by the chains of sin, has had its chains broken, and been opened to receive that liberty wherewith Christ makes his people free! Those, who absent themselves from the means of grace, know not how much they lose; nor how many blessings they turn their backs upon; nor how great a sin they incur. Try these means again: who can tell but that

under them your hearts may be opened, and that, while you are found before God in the path of duty, he may meet you in the way of mercy, and manifest himself unto you as he does not unto the world?

It is under means such as these that he has met his people, and still promises to meet them: rely upon his promises, and doubt not that he will fulfil them on your behalf. Be frequently found waiting upon him, and you shall not wait in vain. Satan or unbelief may suggest that it is useless, but to these suggestions place the promise of God to those who call upon him: "Wait on the Lord, be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord."

To those whose hearts have been opened by divine grace to attend to the things which belong to their everlasting peace, I would address the word of exhortation.

Consider, first, how great a debt of gratitude you owe to distinguishing grace! What abundant reason have you for thanksgiving to the Father of mercies, for this blessing which he has bestowed on you: truly you may say, "Not unto us, O Lord, not unto us, but unto thy name be all the praise." Yield the merit of this to him to whom alone it is due. You might have been sitting to this very day in darkness, and in the shadow of death; but he has enlightened the eyes of your understanding to behold the light of life. You might have been as you once were, dead in trespasses and sins; but he has quickened you, and raised you to newness of life. Your heart, naturally closed to the things which relate to your salvation, might for ever have remained in that dreadful state; but by his Spirit you have been led to attend to these. What return can you render to him who has made this mighty difference? Give him yourselves. Yield every member of your body, and every faculty of your soul to his service. This surely cannot be too great a return for all that he has done for you. He, who sent his Spirit to open your heart, has sent his Son to die for you. If his Son had not died, his Spirit would not have been given, and then your heart might have remained for ever under the dominion of sin and Satan. Let him have then not the gratitude of the lip only, but also that of the life; and, in devoting your lives to his honour and glory, you will forward your own happiness: for, rest assured, no life is so happy as that which is devoted to Christ; no service so easy as the service of the heart which his people yield him. O seek then to serve him in the liberty of the gospel! Let the world see that there is a reality in your religion; that its influence extends to all you do or say; and that the heart, which is opened by the

grace of God, is alive to every duty and to every means whereby his honour can be promoted, or the present and future welfare of those around you furthered. Seek more and more after opportunities of honouring him; and value nothing any farther than it may be subservient to that end. Accounting yourselves not your own, but bought with a price, make it the one labour of your lives to glorify him in your bodies and in your spirits, which are his.

CHURCH ARCHITECTURE*.

It is not only to the historian and antiquary that the architecture of the middle ages has become a subject of deep interest. In the present day, when the necessity of increased church accommodation has been so universally felt, and still demands so much exertion and liberality, it surely behoves us, without neglecting matters of higher importance, to give some attention to the designs and execution of the edifices themselves, and to be careful that their appearance be worthy of their sacred character, and the great purpose to which they are appropriated.

If indeed a church be considered in no other light than as a building erected for the reception of a certain number of persons assembled in worship, no more is necessary than to give sufficient space, and to secure safety; all beyond this may be referred to mere taste and fancy. But, if it be a building solemnly dedicated and consecrated to the Almighty, in this case it is our duty to provide that it be in every respect the best of which circumstances will admit: its beauty, propriety, and solemnity, cease to be matters of indifference. And this seems to have been an universal impression: in every country the temples devoted to worship are the richest, the most durable, and the most beautiful, among the structures remaining to us. Nor can we regard the feeling as one derived from superstition, else it would not have been sanctioned in the temple of Solomon. A want of caution as to the character and appearance of anything we offer to our Maker is surely not a venial fault; and therefore, the more we are restricted in our means, the more imperatively we are called upon to attain that excellence of design which gives greater value to a building than the most costly material or the most elaborate workmanship.

It is by no means necessary for a church to be rich in ornament: the simplest old village church has often a certain dignity, for which we may look in vain in many buildings of greater pretensions. The elements which constitute this seem to be generally unknown; certainly it is difficult if not impossible to define them. We suppose that we are indebted for

* From "Remarks on Church Architecture," by rev. J. L. Pettit. Burns, 1841. A work we have before recommended. We are enabled to present our readers with Worms cathedral as a specimen of the illustrations with which the book is replete. To our reminiscences—and, when we made our "grand tour," we looked at Worms with no common degree of curious interest as we thought of the scenes it presented upwards of three centuries ago—the view is as accurate as such a sketch possibly could be.—ED.

the charm to antiquity. This is true to a certain extent; and yet how often are the marks of antiquity defaced, as by repairs, plaster, or whitewash, without destroying, or even much injuring the venerable appearance of the fabric; and, where additions have been made at several periods and in different styles, as is the case with all our cathedrals and a very great number of our parish churches, the character and symmetry of the whole has in most instances been completely preserved.

It is, I may say, within the memory of man that the popular definition of a Gothic building was simply one which exhibited pointed arches, no matter what might be its ornaments, its proportions, or its composition; and therefore it is no disparagement to the talents of our present architects to assert that the Gothic style is not yet revived; even supposing the spirit of the age to admit of such revival. We may say of an architect, that he has built a good Gothic church, just as we say of a scholar, that he has written a good Latin exercise, if he has committed no egregious blunder in grammar, and has shown himself tolerably well acquainted with the idiom of the language. And, as the scholar who can do this is entitled to some praise, and cannot be said to have employed his time in a wholly unprofitable task, so neither is the architect who has made himself master of the details of a style, and can clothe his conceptions in them, to be denied commendation. But we cannot say that the one has received a language or the other a style of architecture. A competent knowledge of ordinary rules is sufficient for the mere imitator; but the reviver of an art must be thoroughly imbued with the spirit he would infuse: he must be gifted with an intuitive perception, and improve it by a diligent and anxious study of those natural principles which, so far from depending upon taught and written rules, constitute their very ground-work. The former may possibly be discovered by means of the latter, as the spring-head may be found by tracing the stream upwards; but they certainly will not be found by those who do not search for them, who rest contented with a blind dependance on mere technical forms.

In the present day, Gothic architecture is in fact a dead language, one perhaps of which we have learned little more than the grammar; yet the increasing wish to imitate shews that we have already a lively perception of its beauties, ignorant as we are of the source whence they spring, and unable to appreciate them in their full extent; even as we may form some idea of the magnificent rhythm of Homer, *Æschylus*, and *Pindar*, while we cannot so much as give the true pronunciation of their language. But our wish to imitate, if we have acted upon it prematurely, may possibly have thrown some very serious obstacles in the way of a revival. I cannot but think the taste for Gothic cottages, and even mansions, to have been on the whole unfavourable to the art: it has had the effect of giving the details and smaller elegances of the style an undue importance, to the neglect of fundamental principles. A fanciful outline, or a neat finish, seems to have been the end and aim of the architect's skill; and the result is a class of buildings, correct enough in mere details—and from this very

correctness affording the less hope of improvement—but no more imbued with the spirit and character of the middle ages than a school-boy's theme with that of *Cicero* *.

The ecclesiastical buildings with which we are acquainted, belonging to the period between the tenth and sixteenth centuries (it might perhaps be extended each way), however they may differ in style, richness of ornament, outline, or general arrangement, are evidently designed upon certain principles of proportion, most difficult to investigate or explain, but of which the architects seem to have had an intuitive knowledge. Many, indeed, are open to criticism, as what human work is not? but there is a manifest propriety, a careful adjustment, and a remarkable gracefulness of composition, which pervades the whole, from the humblest and plainest village church to the magnificent structures of *Amiens* and *Strasbourg*. Till this is not only felt and appreciated, but reduced to practice, little beauty will result from the most accurate imitation of details. How great is the value of these principles in comparison with mere knowledge of detail, any one may judge who contrasts many of *Sir Christopher Wren's* Gothic works with many of the present day. The latter have a coating of tolerably correct Gothic; the former, barbarous in the extreme as regards ornament, yet evince a clear perception of the higher and more important beauties of the style. The tower of *Warwick* church is quite a study for the architect; it teaches him how details, ill-designed and unsightly in themselves, are by the mere force of composition made to assume a most imposing appearance. At a short distance this tower would bear comparison even with that of *Gloucester*. The student is too apt to overlook buildings of this sort, as well as those Italianising churches common in France, as utter barbarisms; and yet their otherwise "unprofitable magnificence" may have its peculiar use, as showing to how great an extent it is possible to compensate for a defective knowledge in the minor parts by beauty of arrangement and composition. Had Gothic buildings been popular in *Sir Christopher Wren's* time—had he been induced to follow up the art of which he so boldly seized the first principles, and to graft appropriate details upon his designs in this style, he would probably have raised it even to a greater degree of splendour than it had yet attained.

No art seems so completely to shun the guidance of definite written rules, as it so evidently relies on some unexplained fundamental laws, as this of Gothic architecture. Let any traveller attempt to form a theory on the subject. The first church he examines may convince him that great height is absolutely necessary; the buttresses taper upwards in several stages, and are surmounted by pinnacles; the lofty clerestory rises above the aisles, and is in its turn surmounted by a tower, itself bearing a spire almost equal in height to the rest of the building. Here, he may say, appear the true principles of art; in any other proportion they cannot exist. And yet perhaps he is next called upon to notice a church almost

* A few modern edifices might be named, which, like the noble hall of *Christ's* hospital, stand forward among their contemporaries, and are worthy of the best Gothic era; but how small a proportion do they constitute!

touching the ground with the eaves of its roof, having a tower whose height scarce exceeds its breadth; nevertheless he is obliged to confess that it is essentially Gothic; that it could not have been any thing else; that, humble as it may be, it offers nothing mean, offensive, or incongruous. In one place he will stop to admire a minster, whose towers, turrets, chapels, and transepts, seem purposely so arranged as to break and vary the outline as much as possible; presently he falls in with a building as plain as a Grecian temple. One edifice is striking from its great length, another is compact and pyramidal; and yet all, from the rudest Saxon to the most florid Gothic, from the simplest chapel to the richest cathedral, are recognized as belonging to one family; and, though it is impossible to say in what the resemblance consists, still there is a very decided one, and this not produced by arbitrary rules, but by some general, though inexplicable law. The extensive range which this allows, while it seems to give the modern architect a better chance of falling in with its sphere accidentally, does in fact offer the greatest obstacles to actual discovery; but, if it were possible to express the conviction that some principle has yet to be discovered, it might be hoped that much talent and energy would be directed to the search which is now wasted upon meagre copies and incongruous adaptations. It is not always that mere copies will answer our purpose; the form and arrangement which was the best three or four centuries ago may now involve much inconvenience and loss of space; on which account it is more necessary to pursue the inquiry after general principles, which may enable us to turn to account the style of the middle ages in buildings designed to meet the exigences of the present day.

That our architects are well versed in the details of the Gothic style, and that we have abundance of workmen capable of executing them with the greatest delicacy, is proved both by modern buildings and the repairs of older ones. York and Beverley furnish good examples; and above all, the new tower of Canterbury cathedral. In mechanical contrivance we are probably at least equal to the architects whose stupendous works astonish us at this day; but the subject of proportion seems to have been unaccountably neglected. If you start on a tour with a view of obtaining architectural specimens, and consult any traveller or guide-book, you will be directed to buildings remarkable for their size, or richness, or antiquity, or some peculiarity of detail; but the most truly beautiful models—the most perfect specimens of that harmony of proportion now so little understood—you will have to discover yourself; they are daily passed by crowds even of active and observant travellers, and yet remain unnoticed.

Besides the proportions of the structure itself, it is clear that our ancestors attended to its position, and the objects surrounding [and likely to surround it. When Gothic churches were built, the houses also were in some style which harmonised with them. In most old towns we find numbers of Gothic doors, windows, and other details, scattered about, belonging to private dwellings, as in York, Chester, Glastonbury, Exeter, Rouen, Dijon, Avignon, Cologne, and almost every town in Holland and Belgium. The monastic

buildings attached to churches were of a similar style, and these, in all probability, did not greatly differ from other houses of the same standard; while those of smaller consequence, though rude in their materials and construction, still harmonized with the richest Gothic. Is this the case with our flat fronts, square windows, low roofs, and horizontal parapets? Would not the oldest and most perfect Gothic edifice, if it ranged in a line with these, appear to be out of character?

We cannot help noticing how much the scenery influenced the design of the builder. In a flat country the principal churches are lofty in their proportions, and have high steeples which catch the eye at a considerable distance. The church of Delft, in Holland, Antwerp cathedral, Mechlin, Cologne, Frankfort, Strasburg, Milan—all occupy stations in immense level tracts. Ely cathedral, Boston in Lincolnshire, and Howden in Yorkshire, afford instances of towers being raised to a greater height than usual, on account of a similar position. In rocky and romantic situations, a less pretending edifice is preferable. Many of the Welsh churches, from their extreme simplicity, are the best models that could be chosen. The small bell-niche over the gable, or the wooden belfry where the climate admits of it, or a taper spire covered with slate or shingle, is appropriate. Switzerland, as may be supposed, affords many examples of happy situations. Though most of these churches are altogether devoid of architectural character—though white-washed or painted on the outside—though the ornaments, when there are any, are often heavy and incongruous; yet I do not remember a single instance in which the church did not add materially to the beauty of a landscape. It is likely a professed architect would turn with contempt from these unpretending structures; yet he might do worse than take a few hints from them, and find out in what their peculiar beauty consists. And it may be remarked that, except in the very mountainous tracts, which occupy but a small proportion of the country, Swiss scenery has a decidedly English character; and, consequently, Swiss models might be used to advantage in many parts of our own country.

I should, indeed, be sorry to see a continental manner generally introduced and established in the building of English churches. The models we have of our own, scattered abundantly through every county, are the very best we could procure. Our parish churches, taking them in the aggregate, may be pronounced the most venerable, the most truly beautiful, the most durable in appearance of any of their class; and, still more, they are endeared to us by every association. On this account, it is the more painful to see them imperfectly or unworthily imitated; while, at the same time, many circumstances may occur which render it inexpedient, or even impossible, to follow exactly their proportions or arrangement. Hence a wider range and a greater variety of examples than is to be found in our country becomes useful, both by overthrowing such rules of a narrow and restricting character as have been derived from limited observations, and by showing how exigences have been met which would force the architect who is unacquainted with any beside English specimens to

rely too much on his own invention. Many continental features, if adopted with discretion, might not only give a pleasing variety to our buildings, but prove exceedingly useful in meeting cases for which English architecture has less perfectly provided. The circular or polygonal apse, the light central octagon, the tall slender turret, the tower surmounted by gables, are of comparatively rare occurrence in England; while they constitute the principal beauties of many continental churches. And though, probably, some of the best and most perfect compositions are to be found in this country, yet the great number of different combinations of outline that are presented to the student, during even a very limited continental tour, will not fail to be most useful in forming his judgment, and may furnish him with suggestions to be acted upon according to a variety of contingencies. Again, much may be learned of the earlier styles of Gothic upon the continent, which is actually lost as far as English specimens are concerned. Our churches are almost uniformly finished in the later styles; and it is only in very small churches that the original character is preserved in any degree of purity. Norman towers have battlements and pinnacles of perpendicular character; windows of a late style are introduced into early fronts. Now, on the continent, though there is often as much dilapidation, there is seldom so much alteration and insertion; and, even where later repairs have been necessary, enough is generally left to enable us to judge of the original

building. How much some ground-work of this kind is wanted, any one may determine who has noticed our modern imitations of either the Norman or early English style.

No one will dispute the necessity of providing church accommodation in large towns; but it is perhaps in remote and not very populous districts, and out-lying hamlets in extensive parishes, that the want of new churches is the most severely felt; and in such cases it must frequently happen that the funds will not be adequate for any thing beyond the plainest and simplest buildings. Yet, to resume my leading proposition, it ought to be the best in our power—to have a certain dignity of appearance which shall distinguish it above all surrounding objects; and this seems to be the real field for the genius of an architect, as he cannot, in such a case, disguise false principles or bad proportions by redundancy of ornament. If he would attack the main difficulties of his art, let him study to produce a perfect model with but little reference to any details of style, and at the least possible expence, consistent with durability; having attained this, he will easily learn to add as much decoration as he pleases.

Should any general remarks or notices of buildings which occur in these pages, give a single useful suggestion to the student anxious to attain his object, I shall not consider the time I have spent upon them to have been thrown away.

Poetry.

THE RAINBOW*.

"There was a rainbow round about the throne."—REV. IV. 3.
HAIL! beauteous meteor of the thousand dyes,
Emblazoned, like a trophy, on the skies.
Heaven's richest hues inlay thy graceful span,
Kindled to glory; for a sign to man.

* This has appeared to a certain extent in other periodicals, has been sent to us, in its present amended form, by the author.

† Nilis trahit varice averse sole colores.—VIRG.

Those vivid tints that through the welkin shine,
Proclaim thy matchless Architect divine.
Gemmed by the rain-drops, was the tissue spun
With golden threads irradiate of the sun,
Like stars enwreathed; whose myriad spangles throw
The prism's gay lustre to the world below.
Weft of mute music thou, whose pictured tones
Blend in accord, and melt in kindred zones:
Light's optie diapason; whence on high
Angels attune responsive melody.
Sweet solace ours, when lurid tempests frown,
To mark thy gradual braid th' horizon crown!

First, faint brief segments spring on either hand,
Whence lost abrupt, soon longer curves expand;
More massive, high upreared, the glowing form
In bolder contrast now bestrides the storm:
Fain its lithe column would our arms embrace,
Yet at each step a fleeting beam we chase;
And whilst we fear lest, ere the whole be viewed,
The subtle vision may our sight elude,
Mercy, prompt herald from the realms above,
Buoyed in the ambient air of heavenly love,
With steadfast key-link binds the quivering arch,
Then speeds adown to earth her volant march.

See! through the dark depths of th' unfathomed
main

The mirrored brilliance softly gleams again;
Warning the surges that their ruthless might
No more shall revel on the mountain height,
Nor through the fertile fields and vallies rave,
Engulfing Nature in the whirling wave:
No! for when 'neath Armenia's summits hoar
The shrunken waters lashed their almy shore,
And found, whence'er they strove beyond to roam,
The rising cliffs rebuke their baffled foam;—
When the glad fathers of man's rescued race,
Exulting on the lone ark's resting-place,
Had bent the knee, invoked th' Almighty name,
Drawn votive blood, and fanned the sacred flame;—
When o'er wan nature burst that sun-lit smile,
(More lovely for her glistening tears the while);—
Then from the heavens was heard an awful voice
That bade the favoured patriarch rejoice:
Well pleased the Deity had seen arise
Prayer mingling with the smoke of sacrifice:
And now the solemn covenant he swore,
That he would flood the new-born land no more;
Then rays from heaven with tears from earth he blent,
And wrote his promise on the firmament*.

View it, vain man, whose dull unheeding soul
No blissful hopes, no conscious fears control,
Nor the pale splendour of the moon absorbs,
Nor the deep rapture of the twinkling orbs;
Whose sordid thought ne'er searched creation's laws
For the vast goodness of th' Omniscient Cause,
Ne'er felt ecstastic joy when laughing May
Wreathes with young flowers the verdant brow of day,
Nor owned with transport chastened, awed, refined,
Might on the mountain, wonder in the wind:
Behold! and, though thou deignest nought to bless,
Yet Italy scan thy very nothingness.

Such thou hast shone, fair Rainbow! when the sky
Has clothed in clouds its blue serenity;
And such shalt shine; while, grateful for the vow,
All nations of the earth to heaven shall bow,
Curbing the tempest on its thunder-path,
Chaining the boisterous billows in their wrath;
Majestic symbol of thy Maker's might!
Girdle of beauty! coronal of light!
God's own blest hand-mark, mystic, sure, sublime,
Graven in glory to the end of time!

Nor dost thou live for earth and time alone:
In paradise, around th' eternal throne
Thine emerald lightnings play; thine every gem
Is treasured for the Saviour's diadem,

* Gen. viii. & ix.

† Eccles. xliii. 11.

‡ Rev. iv. 3, and Ezek. i. 28.

§ Rev. x. 1.

When, with a shout that will earth's centre rend,
The Prince of Peace to judgment shall descend,
Careering kingly over sun and star,
The winds his coursers, and a cloud his car:—
No wat'ry deluge then earth's funeral pall,
But sulphurous flames enwrap the reeling ball.
Thus thy triumphal banner floats unfurled
Above the wrecks of this self-ruined world;
From cloud, from throne, from crown, betokening
mild

Jehovah to lost sinners reconciled!

REV. THOMAS AGAR HOLLAND.

Greatnam, Hunts.

Miscellaneous.

PERILOUS POSITION OF ST. PETERSBURG.—It is melancholy to contemplate the constant danger in which this brilliant capital is placed. If Mr. Kohl's picture is not overcharged, the occurrence of a strong westerly wind and high water, just at the breaking up of the ice, would at any time suffice to occasion an inundation sufficient to drown the whole population, and to convert the entire city with all its sumptuous palaces into a chaotic mass of ruins. The Gulf of Finland runs to a point as it approaches the mouth of the Neva, where the most violent gales are always those from the west; so that the mass of waters on such occasions is always forcibly impelled towards the city. The islands forming the Delta of the Neva, on which St. Petersburg stands, are extremely low and flat, and the highest point in the city is probably not more than twelve or fourteen feet above the average level of the sea. A rise of fifteen feet is, therefore, enough to place all St. Petersburg under water, and a rise of thirty feet is enough to drown almost every human being in the place. The poor inhabitants are therefore in constant danger of destruction, and can never be certain that the 500,000 of them may not, within the next twenty-four hours, be washed out of their houses like so many drowned rats. To say the truth, the subject ought hardly to be spoken of with levity; for the danger is too imminent, and the reflection often makes many hearts quake in St. Petersburg. The only hope of this apparently doomed city is that the three circumstances may never occur simultaneously, viz., high water, the breaking up of the ice, and a gale of wind from the west. There are so many points of the compass for the wind to choose among, that it would seem perverse in the extreme to select the west at so critical a moment; nevertheless, the wind does blow very often from the west during spring, and the ice floating in the Neva and the Gulf of Finland is of a bulk amply sufficient to oppose a formidable obstacle to the water in the upper part of the river. Had the ancient sages in Okhta kept meteorological records, one might perhaps be able to calculate how often in a thousand years, or in ten thousand years, such a flood as we are here supposing might be likely to occur. As it is, the world need not be at all surprised to read in the newspapers one of these days that St. Petersburg, after rising like a bright meteor from the swamps of Finland, has as suddenly been extinguished in them like a mere will-o'-the-wisp. May heaven protect the city!—*Foreign Quarterly Review.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE DOCTRINE OF THE TRINITY.

BY THE REV. EDMUND WILLS, B.A.,
Curate of Burnham, Norfolk.

THE doctrine of the Trinity is unquestionably the highest of the mysteries, which holy scripture proposes as the object of our faith. How it can be, that, while there is but "one living and true God," there should yet be "in the unity of the Godhead three Persons, of one substance, power, and eternity," we know not: it is altogether inexplicable; yet none who have searched the scriptures with an ordinary degree of attention, and in singleness of mind, will hesitate to admit that thus it stands revealed, line upon line, in the inspired volume.*

* The Catholic faith is this—that we worship one God in Trinity, and Trinity in unity.

God is one Mark xii. 29, 30.
The Father is God Ephesians iv. 6.
The Son is God Heb. i. 8.
The Father and Son are one . . . John x. 30.
The Spirit is God Acts v. 3, 4.
The Father, Son, & Spirit are one 1 John, v. 7.
Into whose name we are baptized Matt. xxviii. 19.
To each Person in the three-one Jehovah, the same acts and attributes are ascribed.

The	Father	Son	Spirit
Is Lord	Acts iii. 22.	Phil. ii. 11.	1 Thes. iii. 5.
Created all things	Genesis i. 1.	Heb. i. 10.	Job xxvi. 13.
Is Eternal	Isaiah ixiii. 16.	John i. 1.	Heb. ix. 14.
Omnipresent	Jer. xxiii. 24.	Matt. xxviii. 20.	Ps. cxxxix. 7.
All-knowing	Heb. iv. 13.	John ii. 24.	1 Cor. ii. 10.
Holy	Isaiah lviii. 15.	Acts iii. 14.	Romans v. 5.

The Three Persons are distinctly mentioned in the following passages:—

Matthew iii. 16; Luke xi. 13; John xiv. 26; Acts x. 38; Romans xiv. 17, 18; 1 Corinthians vi. 11; 2 Corinthians xiii. 14; Galatians iv. 6; Ephesians ii.

VOL. XII.—NO. CCCXLIV.

To the members of the church of England it is matter of thankfulness and congratulation, that she has in her various services so clearly and beautifully illustrated such of the leading doctrines of Christianity as are capable of explanation; and, where they cannot be explained, has so judiciously stated them, as to prevent our running into extravagant and dangerous theories. Such an epitome as she affords in her articles, creeds, and collects of sound practical religion, as a chart and scale of the truth, can never be without its value—a value which is ten-fold increased in times when new and strange opinions are being daily broached; when empiricism, in things spiritual as well as temporal, is the ruling passion of the day, and every man thinks himself qualified to search into—to interpret—yea, to question or deny "the deep things of God," with as much confidence and as little solemnity as he discusses matters of mere human experience.

The creed of St. Athanasius, while it does not attempt to explain the great doctrines it treats of, gives in small compass an admirably clear and lucid statement of them, as we find them revealed in the sacred oracles. In grave and solemn language, befitting the mysteriousness and loftiness of the subject, it presents to us at once a compendious body of divinity, and an authentic record of the sense of the church for centuries, on points not merely of considerable interest or importance to the cause of Christianity, but essential to its very existence—points, on the establish-

18, 22; Philippians iii. 3; 2 Thessalonians ii. 13, 14; Titus iii. 5, 6; Hebrews ix. 14; 1 Peter i. 2; 1 John iv. 13, 14; Jude 20, 21; Revelation i. 9, 10.

A A

[London: Joseph Rogers, 24, Norfolk-street, Strand.]

ment or the rejection of which every thing dear to us in our religion, every thing noble and animating and consolatory, for the present or the future, must altogether and entirely depend. It proclaims boldly and uncompromisingly, yet with all truth and soberness, that we are to "worship one God in trinity, and Trinity in unity;" inasmuch as scripture everywhere ascribes the same attributes of deity to the Father, the Son, and the Holy Ghost, while it assigns to each a distinct personality and difference of office. Thus we are taught to "acknowledge every Person by himself to be God and Lord, yet are forbidden to say there be three Gods, or three Lords:" and the accuracy of this and other declarations of this creed can be questioned by none who take the trouble of comparing it with the testimony of scripture. The incarnation of our Lord Jesus Christ is no less clearly stated, and firmly maintained than his divinity—that, as he is "God of the substance of the Father, so is he man of the substance of his mother"—"perfect God, and perfect man; of a reasonable soul and human flesh subsisting." The principal design indeed of this creed is to give clear ideas of the union of the divine and human natures in the Saviour. Compiled soon after the promulgation of some of the most destructive heresies which have agitated and distracted the church in early or in modern times, it embraces all the subjects which were the ground of discussion in the first four general councils, and embodies their respective decisions upon them. The divinity and the humanity of Christ had been respectively questioned by the Arians and Apollinarians; and the councils of Nice and Constantinople were assembled, the one A. D. 325, the other A. D. 381, to put an end to their pernicious and heretical tenets. In the former Christ was vindicated as perfect God—in the latter as perfect man; and these decisions we see fully embodied in the Athanasian creed. Subsequently sprung up two dangerous errors—that of Nestorius, who rightly acknowledged the distinct existence of the divine and human nature in Christ, but erroneously held that, with the two natures, he had two persons; and that of Eutyches, who, holding his existence in one person, maintained there was but one nature, the human being confounded with the divine. The councils of Ephesus and Chalcedon were called in consequence of these heresies, A. D. 431, and A. D. 451, respectively; and what they determined upon these points is thus summed up in that passage of our creed which declares, "Who, although he be God and man, yet is not two, but one Christ; one, not by conversion of the Godhead into flesh,

but by taking of the manhood into God; one altogether, not by confusion of substance, but by unity of person:" the former part of which condemns, with the council of Ephesus, the opinions of Nestorius and his followers; and the latter part, with the council of Chalcedon, the opinion of the Eutychians. It is of importance to mark these points, because it enables us to account for a certain formality and preciseness in the phraseology of this creed, and to understand many portions of it, for the reasons of the introduction of which we should otherwise have been in the dark. That they are the errors of former times which are here condemned, can in no respect detract from the value of this creed in the present day, or afford any valid grounds for our church's ceasing, on the recurrence of her festivals, to rehearse it. "The thing which has been is the thing which shall be;" and we know well that, among the many crude and undigested fancies which year by year are attempted to be palmed upon the world, not a few of them are little more than the revival of old and long-forgotten heresies. Let us be thankful then that we still have such a standard, by which to test doctrines new and old; for, to use the language of the noble-minded and judicious Hooker, "within the compass of these heads, we may truly affirm that all heresies which touch but the person of Jesus Christ, whether they have risen in these latter days or in any age heretofore, may be with great facility brought to confine themselves."

An objection has sometimes been taken to this creed, even by those who are far from disavowing a belief in any of its articles, as being deficient in that Christian charity inculcated in the gospel, and strictly enjoined upon the followers of the cross. The passages at which offence is taken, and on occasion of which some members of our own church, high in the ministerial office, and whose eminent talents and many estimable qualities in public and in private life certainly claim for their opinions a calm and respectful consideration, are reported to have expressed a wish that we were well rid of it, are these:—"Whosoever will be saved, before all things it is necessary that he hold the catholic faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." Having described minutely and in strict accordance with scripture, what this faith is, the creed again adds—"He therefore that will be saved must thus think of the Trinity." And again, "This is the catholic faith, which except a man believe faithfully, he cannot be saved." Now, strong as these expressions are, so far from their

appearing to be uncharitable, may we not assert that they are dictated in a spirit of universal love and good-will to man, and seem rather to fall short of, than to go beyond, what scripture affirms to be the end of unbelief, and of contemptuous treatment of the triune God? For what is charity? Is not a constituent part of it to declare uncompromisingly and undisguisedly the great gospel truths, and in the spirit of the same gospel to warn mankind of the danger of disregarding them—to persuade them to repent—to flee from the wrath to come, and to cling to the hope that is set before them, that they may save their souls? And this is all that our church does here. She judges no man. She proclaims the scriptural doctrines to be believed, and then simply declares the consequences of disbelief, and leaves every man to judge for himself. Knowing that it makes no part of Christian charity to inspire false and deceitful hopes, considering that a truth, whether disagreeable or incomprehensible to us or not, is still a truth, and as such must not be kept back, and indifferent as to what the world may think or say, she is guided only by revelation, saying with Balaam, "That only which the Lord putteth in my mouth, that can I speak."

That she does not here exceed her authority, and speak without scriptural warranty, one or two texts may suffice to prove. No Christian will maintain that that man can be safe who denies the existence of a God as the Creator and Preserver of the universe—"in whom we live, and move, and have our being;" and it is therefore needless to quote from scripture in proof of his danger. With respect to the second Person in the Trinity—the eternal Son—it is expressly written, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the Son of God" (John iii). "He that believeth and is baptized shall be saved; and he that believeth not shall be damned" (Mark xvi.).

And in reference to the third Person of the Trinity—the Holy Ghost—it is as distinctly asserted by the Saviour himself: "I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven unto him, neither in this world, neither in the world to come" (Matt. xii. 31). There is no mistaking language such as this. It is clear and explicit. "He that believeth not is condemned." And that he who denies the divi-

nity or incarnation of Christ—that he is "God and man in one Christ"—does disbelieve the most essential part of Christian doctrine, and so renders himself liable to condemnation, can be contravened by no mode of reasoning with which we are acquainted. Nor is it more difficult to perceive how he who denies the personality and divinity of the Holy Ghost, can escape the charge of "speaking against him," and the consequent punishment denounced against such blasphemy. And with these express declarations and proofs of holy writ before us, how could our church, grounding as she does all her doctrines on scripture, express herself on this subject more charitably, and with greater moderation, than when she says, "He therefore that will be saved must thus think of the Trinity?" "This is the catholic faith, which except a man believe faithfully, he cannot be saved." How else should she maintain her character for truth? Would there not be a greater want of charity in suppressing the truth, and in permitting her members to indulge their own fancies—to give way to the workings of a deceitful heart—to flatter themselves that all is right with them, till suddenly they awake to a sense of their infatuation, but too late to avoid its consequences?

There is much truth in the sentiments of an eminent living divine, with which, as they bear on our subject, I shall take leave, so far as memory serves me, to conclude these remarks. "It is an important part of Christian charity, which we shall do well never to forget, to avoid all hostile feelings towards those who differ from us, and fiery zeal in maintaining our own principles; but equally far from us be that false and mistaken charity which degenerates into apathy and indifference—which, for the sake of conciliation or a temporary expediency, would drive us from our own steadfastness—which would teach us to yield, one by one, the articles of our faith as things merely speculative—which would first seize upon the outposts, and, last of all, would undermine and demolish the citadel itself."

CHRISTIAN CHARITY.

AN EXPOSITION ON 1 COR. XIII.

No. 1.

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It is a strange and melancholy fact that the miraculous gifts conferred upon the early Christian church, for the purpose of establishing the divine origin of a religion, the distinguishing character of which is love to man, became, in many instances, an occasion for

the display of the worst feelings of our nature—for pride and envy and malice. This result is, of course, to be attributed to the natural sinfulness of the heart, which often perverts the choicest spiritual as well as natural gifts of God. In the church of Corinth, which enjoyed these gifts in a remarkable degree, it was fiercely disputed which were the most honourable, and entitled their possessors to the largest share of respect and distinction. Those, who were favoured with the most distinguished endowments, boasted of their superiority to those who possessed the humbler gifts; while those, who enjoyed the latter, were excited to envy and malice. This unhappy state of things, which went far to drive Christian love out of the church, and grievously disturb its peace, and gave occasion to the enemy to blaspheme, the apostle endeavours to correct by various considerations. He tells them in the preceding chapter, that these gifts, however they might differ, all came from one and the self-same Spirit, and therefore were equally honourable as to their source. That the members of the church, although employed in various offices, of which some were more distinguished than others, all serve the same Lord, and therefore were on a level as regarded the dignity of their Master. He reminds them that these gifts were conferred for mutual advantage, and not for personal glory; that this variety, which had become the occasion of evil tempers, was requisite for the edification of the whole body; that the gifts, which were less highly prized by them, were the most valuable to the church; and he concludes by introducing that most excellent gift of charity, which he has afterwards described with singular beauty, and exalts in value above the most coveted miraculous powers: "But covet the best gifts, and yet I shew unto you a more excellent way."

In the three first verses of the thirteenth chapter, the apostle has stated, in the most decided language, the necessity for this grace, and the folly of resting satisfied with the most extensive and correct acquaintance with divine truth, which does not produce this fruit. He supposes a very remarkable case, which combines the possession of the most admired gifts and great apparent zeal for religion, but was deficient in the grace of charity. "Though I speak with the tongues of men and of angels"—though I possess in the highest degree the miraculous gift of speaking with strange tongues, and though I could convey my ideas after the manner of angelic beings—"and have not charity, I am become as sounding brass, or a tinkling cymbal." If the allusion in these words be, as some have supposed, to the music which formed a part of the idolatrous worship of the heathen deities, they will convey this strong sentiment, that the exercise of these miraculous powers, unless accompanied by charity, is as little acceptable to God as the idolatrous worship of the gentiles. "And though I have the gift of prophecy"—though I can foretell events with unerring accuracy, and understand all mysteries, the deep things of the gospel revelation, and have all knowledge, a perfect acquaintance with the mind of the Spirit in the Old Testament, and understand the hidden meaning of all its types, and could explain and prove the fulfilment of all its predictions; and though I have all faith, the strongest persuasion of the power of God to enable me to perform the most wonderful works, even to remove mountains, and "have not charity, I am nothing;" for I am destitute of true religion, and therefore of no account in the sight of God. "And though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." This to some may appear a strange assertion; for it supposes that one might expend all his substance in acts of apparent benevolence, and be yet without the love of Christian love, and therefore without the divine approbation of his conduct: but a moment's consideration will shew us how this

may be. Actions derive their value with God from the motives by which they are influenced; and, if liberality to the distressed proceed, as it does not unfrequently, from ostentation or caprice, or the desire to make out a meritorious righteousness and title to eternal life, thus degrading and despising the cross of our Lord Jesus Christ; however useful that liberality may be to others, it is not the effect of love, and will leave its author without any advantage. "And though I give my body to be burned" as a martyr, "and have not charity," it profiteth me nothing. Whether such a case as this has ever existed, it is not necessary to determine: it is neither impossible or improbable. The love of fame or the desire to establish our own righteousness, might produce such an act; and the apostle would have us to learn that sacrifices, however great, on account of religion, unless they have their origin in love to God, and are accompanied by love to man, and a simple dependence upon the death of Christ for the pardon of sin, may find a reward in the praise of men, and may thus minister to our pride and self-righteousness, but are wholly valueless in the divine estimation: "Their praise will be of men, but not of God." The word rendered in this chapter, and in some other passages, charity, would be more properly translated love or good-will, and signifies here a delight in the happiness of others, accompanied by the desire to communicate and increase it by every means in our power. This grace, it is to be observed, is always united with love to the divine Being; for they have the same source—faith in the work of Christ. Christian love is cultivated and exercised from a desire to please God, and has its source in the knowledge of the love of God in Christ. The believer has been made to feel the force of the apostle's reasoning—"If God so loved us, we ought also to love one another." And thus, it will be perceived, there is a clearly marked difference between this grace and the natural tenderness of disposition which it would be useless to deny is to be found among the unconverted. The latter has no better source than natural feeling, or at the most a regard for the claims of our fellow-men: it is exercised without any consideration of the divine will and pleasure. The former, while it acknowledges the claims of man upon man, has higher and holier motives to exertion, respect for the divine authority, and gratitude for the divine love, and has its source in that faith which the Spirit of God communicates; and, since faith is essential to our acceptance, and the obedience which proceeds from faith is that alone which God will reward, while it would be useless to dispute the existence of natural tenderness among the unconverted, or to deny that society is benefited by its exertions, it ought to be described as it deserves, and pronounced, as God would teach us to pronounce it, a wild and worthless plant in his estimation, though not unlovely in itself, and not without its use to society—a plant in whose growth his Spirit has had no part, which has not been watered and fostered by the dew and sunshine of heaven, and upon which God cannot look with pleasure, and which, unlike charity, is not to be removed to the paradise above. It is of importance also to remark that the grace described in this chapter ought not to be taken only for love of the brethren—for love for those who are united with us in bonds of Christian fellowship. The exercises and actings of both are nearly the same, but they differ in the extent of their objects. Brotherly kindness regards those who have been brought into the family of God by faith in Jesus Christ: charity takes a wider range, and embraces the whole family of mankind. Brotherly love views men as Christians: charity is benevolence to mankind in general. The apostle Peter makes this the last link in his chain of graces, and distinguishes it from brotherly kindness, to which, says he, add charity. It is the same state of heart

which is spoken of by Christ, as containing the second table of the moral law—"Thou shalt love thy neighbour as thyself;" and the extent of the term neighbour may be learned from the parable of the good Samaritan; for we are there taught the latter term includes the whole human race, without reference to the distinctions of country or religion, our enemies also as well as friends. Love, then, may be called a delight in the happiness of the whole human race—a desire to remove the curse of sorrow which sin has brought upon this world: it is a fellowship with the nature of the divine Being, who is loving unto every man, and whose mercy is over all his works. But it may be useful to observe, that this desire to produce universal happiness does not waste itself in mere wishes for the universal good: it will not make its inability to benefit the whole human race an excuse for doing good to none of its members. Christian love will put forth its energies, and devote its services to those whom Providence has placed within its reach: it has a heart as capacious as the world: it would not leave one want without relief, one sorrow without comfort. But, as Providence withholdeth a field of usefulness equal to its wishes, it will direct its attention to those who are brought under its influence: towards all there is a feeling of goodwill, a readiness for kindly exertions; while towards those who are brought within its reach, it will go forth in the exercises and doings of benevolence. Charity has, in this respect, been happily compared to the eye of the body, which can survey the whole expanse of the widely-extended scene, or contract its view, and fix its attention upon some one object.

Let us now proceed to consider the description which the apostle has given of this most excellent gift of charity, the very bond of peace and of all virtues, without which (may the solemn truth sink deeply into our hearts) whosoever liveth is counted dead before God. "Charity suffereth long." The apostle intends, by this expression, the forbearance and meekness of love. In a world which has so many of the proud and injurious and unkind, and where even Christians are still imperfect, it must needs be that offences come, and many occasions will offer for the exercise of a meek and forbearing spirit. The natural inclination of the heart is to return evil for evil, railing for railing, to inflict injuries on those who have done us wrong. To this spirit of revenge, the charity which suffereth long is directly opposed: under its influence the Christian becomes patient of injuries and forgiving: he returns not evil for evil, but contrariwise, blessing. Like his heavenly Master, whose mind he has in some measure imbibed, he is disposed to bless them which persecute him, and pray for them which despitefully use him. His natural corruption says, Revenge the wrongs you have sustained—recompense evil for evil. The new and heavenly principle of charity says—Overcome evil with good; avenge not yourselves; if your enemy hunger, feed him; if he thirst, give him drink; imitate your heavenly Father, "who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

It seems not unimportant to observe that the opportunities and occasions for the exercise of this grace, which occur in the ordinary and common intercourse and occurrences of society, ought to be carefully improved. Some, it is possible, may deceive themselves with the idea that it is only or chiefly on occasions when the injuries and provocations are of a very serious character, that the exercise of this temper is required; and most persons have little disposition to seize and improve the less remarkable, though more frequent, occasions for forbearance which arise in the intercourse of families and society. It will be useful for such persons to remember that the sphere of a Christian's duty are the circumstances (whatever

these may be) in which he is placed. And they will do well to consider also, whether they are not in danger of deceiving themselves; and whether it is likely that those, who can indulge an unforgiving temper under such circumstances, would be disposed to display the forbearance and meekness of charity, when the provocations were of a more serious kind. And I would also observe, that, when the sacred book forbids the indulgence of a revengeful spirit, it would be a serious mistake to confine the prohibition to open and violent expressions of ill-will. There may be much malice in the heart, which is seen only by the searching eye of God; and, though men may not proceed to acts of ill-will, there may be a holding back from the performance of kindly deeds: the evil temper may be exhibited in many minor ways, and by various smaller and less remarkable actions, which, though they may escape the censure of the world, and may not shock the conscience equally with more flagrant and open acts of malice, prove with sufficient power that the heart is not under the influence of Christian love.

The importance of this subject makes it a duty to speak of the various modes in which an unforgiving spirit may be displayed with much particularity and plainness. I pray my reader then to consider, that there are numerous petty acts of spite and ill-will in which a revengeful spirit may show itself: For example, if we refuse to speak to another by whom we have been injured, and pass him with silent or open scorn; if we find pleasure in speaking of his failings, and lowering him in the opinion of others; if opportunities of annoyance are sought for, and pleasure is found in the thought that we have given him trouble or pain: all this is done in the spirit of retaliation, and is as truly, though not so dreadfully, the actings of revenge. The spirit of revenge simply means returning evil for evil, and finding pleasure in doing so: and this spirit may go to the extremes of calumny or murder, or confine itself to the infliction of less serious injuries.

The exercise of a forbearing spirit is unquestionably difficult—in many cases impossible to the natural man; but with God all things are possible; and by his grace we may have imparted to us the mind of the Saviour, and say with him of our enemies, and act in the spirit of the prayer, "Father, forgive them;" or with the first martyr, upon whom the mantle of his Master's gentle spirit fell—"Lord, lay not this sin to their charge." This is difficult; but, by the power of Christ, practicable. It is commanded, and therefore must be within the compass of our obedience as the children of God; and let it be remembered that the difficulty of the duty will not excuse its neglect. The cultivation of this temper is essential to the Christian character. No amount of injury will justify the indulgence of revenge. The spirit of revenge and the spirit of Christ are as much opposed as light and darkness; "and, if any man have not the spirit of Christ, he is none of his."

I pass on to the second property of charity—"Charity is kind." Love makes its possessor to look beyond the boundary of his own wants and gratifications: it will not allow him to be satisfied with his own comforts. That he is himself free from misery is not sufficient: he would gladly relieve others from its pressure. Love is universal in its objects. It feels indeed that the brethren of Christ have the first, but not an exclusive, claim to its exertions. Its enemies, also, are not excluded from its affectionate embrace; and love will seek to relieve all their wants. It views them in a twofold character—as creatures of time and of eternity. It would relieve the wants of the body, but it will not forget the more serious wants of the soul. Love, instructed by divine truth, from whence it has its source, knows that the soul, though often in painful ignorance of its true condition, has distresses which demand the most attentive and

ready assistance. It knows that there may be a perishing for lack of knowledge—that the undying spirit may be naked and friendless and destitute, without the knowledge of the Saviour and the hope of eternal life; and it knows also that religion in the heart is the true source of real enjoyment—that, in proportion as men are brought under the sanctifying influence of the gospel, in the same proportion will be their happiness as individuals and members of society; and charity will therefore aim, by every means it can command, to make them acquainted with that message of mercy which, when received into the heart, has a promise of the life that now is, and of that which is to come. And love will be active also in its exertions for the relief of distress. It differs altogether from that sentimental compassion which has a sigh or a tear, and nothing else, for the destitute; which affects to sympathize with the afflicted, and expends all its anxiety to do good in vain and profitless wishes. Love will heave the sigh, and shed the tear of compassion; but it will do more: it will go forth in active exertions—exertions which require cost and self-denial. And, let me add, the kindness of love extends also to the manner and language—even to the tone of the voice: “Be pitiful, be courteous,” is the language of an apostle. All rudeness and incivility, and harshness of manner, will be avoided by Christian love, because these things are painful to those who suffer from them; and thus the full enjoyment of happiness, which it is the desire of charity to promote, is hindered. Charity considers nothing below its notice which may give pain to a fellow-creature—nothing unimportant which may contribute to the general stock of happiness. In its intercourse with the afflicted, charity will be tenderly cautious to avoid every thing which may hurt the bruised and suffering spirit; in the relief of distress, while engaged in supplying the wants of the body, will be studious not to inflict a wound upon the feelings. It often happens that persons of a sensitive disposition, whom God has been pleased to visit with poverty, have their spirit deeply wounded by the ungracious and unfeeling language or manner which accompanies the relief of their wants. The kindness of love will avoid these things. These observations will not be deemed of little importance by those who will consider how much our enjoyment depends upon our feelings, and how much a gracious and gentle manner assists in advancing the happiness of society.

“Charity envieth not.” In these words the apostle describes the contentment of love. Envy, as our hearts will tell us, is that passion which causes us to feel uneasiness at the sight of another’s prosperity, and makes us to dislike him on that account. It is called into exercise by various objects—by mental accomplishments, personal attractions, superior rank or wealth; and is chiefly, though not exclusively, felt towards those who are considered our rivals or enemies. This passion is not confined to any class, or rank, or age. It is to be found in the palace and the cabin—with the learned and the illiterate—the young and the old. Nor is it necessary to the existence of this passion that it should be manifested by outward acts and expressions of injury or slander. Unseen by any human eye, but clearly seen by him who searcheth the reins of the heart, it may be lurking in the heart, and secretly indulged, and may require opportunity or impunity only to show itself openly. And I may add, that this passion is often united with the most disgusting hypocrisy; for, to gratify its wishes, it will put on the garb and use the language of compassion and religion. To this hateful passion charity is directly opposed, and must be a stranger to the heart in which it is indulged; for charity finds its enjoyment, envy its misery, in the happiness of others. Charity would improve their happiness; envy is grieved their success.

The last property of charity to which I will ask attention, at present, is its humility. “Charity vaunteth not itself—is not puffed up.” Pride, considered with reference to our fellow-creatures, implies such an exalted opinion of ourselves as leads to self-esteem and to contempt of others. The grounds of pride are numerous: birth—rank—wealth—talents—religious advantages—and, not unfrequently, religious attainments; for it sometimes happens that they who owe all their graces to the free and good Spirit, with strange inconsistency forget their dependence—forget they have nothing which they did not receive—and look with contempt on those who have not made the same progress in the Christian race, or who are yet in their unbelief and sins. But in truth it would be useless to attempt to enumerate all the grounds of pride. Whatever creates a distinction between man and man, may prove the occasion of this hateful and unbecoming disposition. It is a vice which accommodates itself to our circumstances, of whatever kind they may be. Now, charity is humble, because it has learned that this passion is offensive to the Divine Being; charity is humble, because it has its source in the knowledge of the love of God in Christ to perishing sinners, and because it would gladly communicate happiness. The Christian knows that pride is a fruitful source of contention and anger, and offensive and painful to the feelings of our fellow-men. Love, therefore, delighting in happiness, and desirous to increase it by every means, will restrain all proud and lofty thoughts. It will not permit the Christian to treat with contempt those who are less favoured with earthly or spiritual advantages. It will not hurt our neighbour’s feelings by an unnecessary display of our superiority; and will not say to the unconverted, or to those who have made less progress in the Christian life—“Stand by, I am holier than thou.” Love carries into practice the apostolic precepts—“In honour prefer one another:” “Mind not high things, but condescend to them of low estate:” “Let nothing be done through strife or vain-glory, but in lowliness of mind, let each esteem other better than themselves.”

To pursue this subject, and examine at present the remaining properties of charity, would oblige me to make an unreasonable demand upon my reader’s attention. I will therefore postpone, until another opportunity, the further consideration of this chapter. On what has been said, I will offer only a few words.

It will be profitable for us to make what has been observed the subject of serious and candid self-examination. We can have no difficulty about the proper questions we should propose to ourselves. The object of this examination is to ascertain whether, and to what extent, we are in possession of this grace. We cannot doubt that to come to a correct knowledge of our real state is a matter of unspeakable importance; for what if we should be destitute of this grace? what if we should have much real—much knowledge—much profession—and yet be without charity? The apostle will answer, you will be nothing in the sight of that Being upon whose favour your happiness depends. It may be asked, do all Christians act according to the description which the apostle has given of this grace? The answer is, they act thus just in proportion as they are under the influence of charity. If love were in its full vigour and exercise, men would be perfect. This will be their heavenly state. But all the children of God do possess this grace in a greater or less degree—with more or less of imperfection. Without some share of it, there can be no true faith, for faith worketh by love; they cannot be subjects of the Spirit’s work; for “the fruit of the Spirit is love.”

From this account of charity, we can understand the extent and strictness and spirituality of the divine law; and who is there that will compare his thoughts

and actions with this account, who will not find cause to exclaim with the psalmist—"Enter not into judgment with thy servant, O Lord! for in thy sight shall no man living be justified?"—"If thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who may abide it?" See then what need we have of that great atonement which taketh away the sin of the world—what need of constant application by a living faith to that blood which speaketh better things than the blood of Abel, and cleanseth from all sin. With the eye of faith fixed upon the cross, and with sincere sorrow for our past transgressions, let us constantly approach the throne of grace; our prayer one which, offered in faith, and presented by our great Intercessor, will never fail of being favourably heard—"God be merciful to me, a sinner!" And let it be our prayer also, that we may feel more deeply the love of God in Christ; and that, growing thereby in the love of God and man, our own peace and comfort, with that of all whom our conduct may affect, may be increased, and God more abundantly glorified.

NO UNITY IN THE ROMISH CHURCH*.

NOTHING is more common with Romish controversialists than to reproach us with our divisions, and to boast of their own unity. Into the question of the divisions among protestants we shall not enter; but we intend to show that the papal unity is only an empty boast. Never were fiercer disputes carried on among men than those which have visited the Romish church on fundamental points. In proving our position, that there is no unity in the church of Rome, we propose to allude—

First, to the schisms in the papacy. Papists allege that they are united under one earthly head—that they have a centre of unity, namely the pope, who is appointed by the Lord Jesus Christ. It is a well-known fact that councils and popes are at issue with each other on very important points. Martin V. confirmed the decrees of the Council of Constance, which determined that a council was superior to the pope. Often have the decrees of one pontiff been reversed by his successor. Where then was the unity of the church, when its heads were so disagreed? Some of the popes have been heretics, infidels, and atheists, even according to the admissions of papal historians; while others have been simoniacally chosen, in which cases they could not, even on their own principles, have been true and lawful popes. The schisms, too, have been numerous. Two-and-twenty are admitted by Baronius. One of them continued fifty years, during which, and indeed during all the schisms, two popes, and sometimes three, asserted their claims to St. Peter's chair. At such times, therefore, the unity of which Romanists boast was lost, for they could not tell which pope was the centre of unity. Even at this very day it is not settled among themselves who was the lawful pope during some of the schisms by which the peace of the Romish church was disturbed. Suppose England to be divided between two or more rival princes, could it, during the existence of the separate governments, under separate rulers, be denominated one kingdom? Yet the Romish church has frequently been thus divided: but the true catholic church is one.

But, secondly, the members of the church of Rome are also divided among themselves, and their divisions are of such a character as to be altogether destructive of unity. There are various orders in the church of Rome, all governed by particular laws; and between some of these orders the most violent disputes are carried on. We can only submit an outline of those in-

ternal disorders which have existed, and which still exist in the Romish church.

Our readers are aware that those Christian writers who flourished from the first to the fifth centuries, are known in church history under the designation—"the fathers." Subsequent to the fifth century, certain writers of controversy were denominated "the schoolmen," because they introduced the philosophy of Aristotle into their discussions. The sixth century may be fixed upon as the period of the rise of the schoolmen, and the thirteenth as that of their greatest glory; so that the latter has received the designation of the scholastic age.

Now these schoolmen were opposed to the fathers on many most material points; and not only so, they were engaged, during six or eight centuries, in the most virulent quarrels among themselves. Still the papists boast of their unity, and allege that there were no divisions previous to the reformation.

Let us, however, fix our eyes on the thirteenth and fourteenth centuries. In the former, Thomas Aquinas, one of the greatest of the schoolmen, flourished, who, on account of his great reputation, was styled the angel of the schools, or the angelic doctor. He was undoubtedly the head of his class. They were vehemently opposed by the mystics, another sect in the church of Rome; and the disputes between the two parties were of the most acrimonious character, far more so, indeed, than any which have existed among protestant divines.

But, besides the disputes between the schoolmen and the mystics, the former could not agree among themselves. They were divided on points of far greater importance than those respecting which protestants may differ. In the fourteenth century John Duns Scotus, an Englishman, ventured to oppose the opinions of Thomas. He was a member of the Franciscan order, while Thomas had belonged to that of St. Dominic. All the Franciscans, therefore, espoused the cause of Scotus, while all the Dominicans adhered to the opinions of Thomas; and from the names of their leaders the two parties became distinguished by the appellations Thomists and Scotists. The origin of the opposition to Thomas was as follows:—On one occasion some of the pupils of Scotus told him that he said nothing but what Thomas had said before him; at which he became so enraged, that from that moment he contradicted Aquinas in every thing. These parties still exist in the church; and yet the Romanists talk of unity.

Now it may be observed, that, if the pope be a centre of unity, he is compelled to decide all such disputes among his subjects. But what have the popes done with these parties? Nothing! The pontiff never even interposed to settle their disputes by his infallible authority. The truth is, the popes have been afraid of both parties, and consequently have never ventured to declare in favour of either. But it is clear that the doctrines of the two parties cannot be both true, for they are contradictory; yet the pope has never interfered. Both are permitted to wrangle and quarrel; and still the Romanists boast of unity. These Thomists and Scotists are also subdivided into smaller sects; and yet it is pretended that the church of Rome is an united body.

The question might be pursued to a much greater extent; and on a future occasion we may resume it, especially in connection with the quarrels and divisions of other sects and parties in the church of Rome, and particularly the jesuits and jansenists. The subject is a most extensive one; at present we have merely submitted to our readers a sketch or outline. Our centre of unity is the Lord Jesus Christ; but the Romanists have had two, and sometimes three heads at one and the same time, all claiming infallibility, as the possessors of St. Peter's chair.

* From the "Church and State Gazette." Painter.

GOUDA*.

THE very name of this Dutch town is probably unknown to many of our readers, yet the place to which it belongs contains one of the most valuable specimens of an art for which the middle ages were peculiarly distinguished—that of glass-painting.

We took our places in a diligence which runs between Rotterdam and Gouda, and upon the door of which the arms of these two towns are painted, marking its destination. The dull monotony of the road was varied by a few Dutch country-houses, one of which is remarkable as the residence of a Mr. Hoboken, who, though formerly only under-servant to a cheesemonger, has since become rich, and possesses his own dockyard and ships, with which he trades to the East and West Indies. In memory of his humble origin, the barrow in which he formerly wheeled the cheese occupies a place in front of his counter. As we approached the town of Gouda, the lofty roof of the church, which bears the marks of high antiquity, appeared in the distance.

The aspect of the town completely recalls to mind the almost uninterrupted wars and conflicts of the middle ages. You enter by a high vaulted gateway, over which, after the fashion of those times, dwellings have been constructed. The inn equally reminds you of the old customs of the Netherlands, especially the huge spacious chimney in the common hall, with its antique decorations, which, on a winter's evening and when filled with a bright blazing fire, is so admirably suited to inspire feelings of true comfort. A young and neatly-dressed Dutch girl received us, and led the way into the church, at the entrance of which we found a notice in four languages—English, German, French, and Dutch—that, before proceeding to view the curiosities within the church, each person must pay the sum of four stivers. The appearance of the interior of the church is unusually striking, the more so from its perfect whiteness; the dusky grey vaulted roof, which you find in all the churches of the Netherlands, being strongly contrasted with the white walls which support it, and combining with the painted glass, with which the windows are entirely filled, to produce an effect which is perfectly indescribable. A more splendid display of colours cannot possibly be found; while the absence of all uncoloured light casts so singular a hue over every object within the church, that I do not remember to have remarked in any other sacred edifice, not excepting the majestic dome of Milan, so remarkable an effect of the clear obscure.

It is unnecessary to give a minute description of each of the thirty-three painted windows with which this beautiful church is decorated. Many of them contain the painter's name and the date of their erection; for instance, on the second, which exhibits a view of Damietta, appears the name of Wm. Thibaut, and in like manner those of the remaining artists have been detected by a close examination, viz., B. Joach, Uytenswael, de Vrye, D. von Zyl, and the renowned brothers Th. and W. Crabet (or Crabeth). The Netherlands appear to have received liberal aid towards the unusually splendid decorations of their churches. We find the first window on the north side, next the steeple door, to have been given by the states of South Holland in 1506; the second, which represents the conquest of Damietta, was presented by the corporation of the town of Haarlem, in 1507; the third, by that of the town of Dordrecht; the fourth, by the abbess of Rynsburg, in 1561, &c. Foreign princes and crowned heads have also contributed; the seventh window having been presented by Philip II. and his wife, Mary queen of England, in 1557; the eighth, by duke Erich von Braunschweig in 1566, which consequently contains the Kurbrandenburg arms; and the ninth, by the abbot of Berne.

The ecclesiastical sees, convents, &c., of the Nether-

* From a Traveller's Diary.

lands have likewise borne their share in the noble work. The twelfth window was presented by the collegiate see of St. Salvador, in Utrecht, in 1585; and the eighteenth, painted by T. Crabet, and one of the most beautiful, by the abbot of Mariawaert. The fourteenth, likewise painted by T. Crabet at Gouda, in 1567, was furnished by the bishop of Liege; and the fifteenth by George von Egmont, bishop of Utrecht, in 1555. The fourteenth, fifteenth, and sixteenth windows, the latter of which represents the painter T. Crabet himself, in a red cap and velvet vest, are among the most exquisitely finished the church contains. A regular school for glass painting appears to have been held in Gouda, for we find the twentieth and twenty-first windows, which having been originally intended for a convent are smaller than the others, to have been the workmanship of W. Crabet's pupils. The twenty-second was a present from the heroic William I., prince of Orange; and the thirteenth from the regent Margaret of Parma, sister to Philip II., and daughter to Charles V., both presented in 1522. On the latter, being the second window of the transept, the princess herself is represented, and behind her, her patroness holy the Margaret, with the dragon beneath their feet. The entablature crossing both figures is painted by W. Crabet in his best style. The twenty-fifth window represents the raising of the siege of Leyden, and is of a later date, having been painted by Corn. Clock in 1603, by whom also the next in order was executed.

The upper windows of the choir are likewise filled with coloured glass, but are finished in a style far inferior to the former. They were probably the workmanship of a pupil of Theodore Crabet, but his name does not appear. The library, which bears the inscription "*discere ne cesses*," contains a visitor's album, in which we found the names of H.R.H. the crown-prince of Prussia (his present majesty), the prince and princess William of Prussia (uncle and aunt to his majesty), the prince Adalbert, and others.

Dutch neatness is conspicuous in the little town of Gouda, and the opulence of its citizens displays itself in the style of their houses, which might bear a comparison with those of Leyden or Haarlem.

THE EFFICACY OF CHRISTIANITY TO HUMANIZE AND BLESS:

A Sermon,

By THE REV. JOHN S. BROAD, M.A.,

Incumbent of St. George's, Newcastle-under-Lyne.

PHILEMON 10.

"I beseech thee for my son Onesimus, whom I have begotten in my bonds."

CHRISTIANITY is an unspeakable boon to the human race, if considered only in a temporal point of view, to say nothing of the glorious hopes and the animating prospects of another world which it sets before us. It has produced such important and salutary changes in the aspect of society, in the condition of nations and individuals, that it may justly be looked upon as a gift inestimable and divine. It has softened the savage into a meek and quiet member of society; it has ameliorated the horrors and distresses of war; it has asserted the rights of the various members of the human family, and thrown a degree of comfort and blessedness over the condition of the world, such as was never before known.

The epistle to Philemon affords a pleasing exhibition of the efficacious influence of the religion of Jesus Christ to humanize and bless. Without any formal statement of doctrine or duty, it sets forth in an incidental manner what the gospel is, and what it does. The occasion of its being written was as follows :—Philemon, a respectable inhabitant of Colosse, and a member of the church in that place, was the master of Onesimus, who clandestinely left his service, and went to Rome. While in that city, Onesimus providentially met with St. Paul, then a prisoner dwelling “in his own hired house;” and, through the grace of God, the preaching of the devoted apostle was made instrumental in converting the runaway slave. The power of the gospel subdued the hardened heart of the rude heathen, and he became a sincere disciple of the Lord Jesus. After St. Paul had kept Onesimus for some time in his service, and thus proved the reality of his conversion, he thought it proper to send him back to his lawful master, that he might discharge his duty to him to whom it was due. Aware, however, of the consequences to which Onesimus had exposed himself by his crime, the apostle deemed it necessary to write to Philemon, informing him of the change which had taken place in his slave; requesting him to forget the past, and to receive the returning penitent again into his favour. Having assured Philemon of the reality of his slave’s conversion, and of the advantage which he might expect in consequence from his future services, the apostle employs the most persuasive yet delicate arguments to produce the desired effect on the mind of his Colossian friend. The whole epistle, though brief, is replete with the genuine spirit of Christianity, and shows how well urbanity of manners, benevolence of disposition, and observance of social and civil order, may and should unite in a true disciple of Christ. A series of observations upon this interesting history may tend, by the blessing of the Holy Spirit, to illustrate the excellence of Christianity, and prove conducive to our instruction and comfort in righteousness. May “the words of our mouth and the meditations of our heart be acceptable in thy sight, O Lord, our strength and our Redeemer.”

I. Observe the efficacy of the gospel in the conversion of Onesimus: “I beseech thee for my son Onesimus, whom I have begotten in my bonds.”

Onesimus appears to have been a hardened character. He not only departed unlawfully from his master’s service, but, as it has been conjectured from the 18th verse—“If he hath wronged thee, or oweth thee ought”—had previously robbed Philemon. He repaired

to Rome, the common receptacle of bad and good, where he intended to enjoy his ill-gotten liberty. But a happier state awaited him: he was to be made a freeman of the gospel—a citizen of heaven. The word of divine truth, preached by the captive apostle, was sent home by the Spirit to the conscience of the dishonest slave; and he was led to perceive that he lay in a worse bondage than that of earthly slavery—the bondage of sin and death. He felt the fearful yoke of this bondage pressing heavily upon him, and sinking him into eternal misery, and he was constrained to cry out for deliverance. He was “begotten again,” from a state of spiritual death to a life of faith and holiness: he became “a new creature in Christ Jesus.” How great then must be the efficacy of the doctrine which could work so important a change in such a character! What energy must there be in the grace of the Spirit, to subdue the heart of a being like Onesimus! And how comfortable and blessed must be the doctrine of Christ crucified to a heart such as his, when softened and humbled before God! Yet this is not the only instance we know of, of the power of the gospel in the conversion of notorious sinners. It stopped the persecuting Saul in his mad career, and converted him from an enemy to a humbled and zealous servant of God, and a preacher of the faith which he hated. It converted a dying malefactor, as he hung upon his cross. It worked a marvellous change in the reprobate Corinthians, guilty of almost every crime: “Such were some of you (writes the apostle, after enumerating some of the worst characters in existence); but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. vi. 11). Yes, and it has converted thousands since as vile as they, and it will convert thousands more. The guiltiest sinner may become a pardoned and happy child of God, through faith in that almighty and gracious Saviour whose “blood cleanseth from all sin.”

How great a blessing ought we to esteem it to possess such a gospel! What an unmerited good has our God bestowed on us! How undeniable a proof of his abounding love towards us! This gospel is preached, in obedience to the bidding of its almighty Author, to sinners of all ranks and all ages. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” O, unfathomable love—“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life!” The ministers of Christ, duly commissioned by him, bear the glorious tidings throughout a

fallen world: they are enjoined to seek out the polluted children of sin, and to invite them to come to the "fountain opened for sin and uncleanness;" "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." Brethren, we come to you. Let every thoughtless and unconverted sinner listen with penitence and thankfulness to the gracious invitation of his Saviour: "Look unto me, and be ye saved." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

II. Notice the spiritual relation to God and to each other in which Christianity places its own converts—they are children of God, and brethren in Christ Jesus.

St. Paul calls Onesimus a brother of Philemon, though, temporally, he was his slave. "Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord" (v. 16)? They were brethren in the flesh, as being descended from one common origin—children of the first Adam; and they were brethren in the Lord, as being believers in Christ—related to "the second Adam, the Lord from heaven." The gospel brought them in close spiritual relation to each other; and the slave was no less dear to his heavenly Father and to his redeeming Lord, than the wealthy master.

All believers are one in Christ. The gospel knows no distinctions in the bestowment of its saving blessing; it is no respecter of persons; it offers the same good to all—bond or free—because all need it. All have the same corrupt nature, have been redeemed by the same Saviour, have the same spiritual enemies, are travelling to the same heaven, or the same hell; and all who hope for salvation must take one common lot in the attainment of it. The rich must become "poor in spirit," if they would inherit the kingdom of heaven; and the poor also must humble themselves in the sight of God, if they would become "rich in faith, and heirs of the kingdom." Even on earth "the rich and poor meet together" in the same communion, and at the same table of the Lord, and their meeting is blessed. But how delightful will be their meeting in glory! How delightful that assembly in heaven, when all the redeemed shall be gathered together, when all earthly distinctions shall be forgotten, and the only character of "ransomed of the Lord" shall be claimed by the countless myriads! The minstrel king of Israel will take his golden harp and join

with the humblest subject in singing the song of Moses and the Lamb. The prince and the noble will wear no other coronet than the common diadem of redeeming grace, and be arrayed in no other robe than the blood-washed garment of salvation. The master and the slave will unite in one common service—that of adoring their common Lord. The Jew and the Gentile will forget their ancient quarrel, and associate as members of one common family—one in Christ—reconciled through Jesus to God and to each other. And the polished European and the swarthy African will stand side by side around the throne of God and the Lamb, swelling the universal chorus—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, even his Father, to him be glory and dominion for ever and ever. Amen."

III. But observe, though Christianity thus alters the condition of man spiritually, it does not interfere necessarily with their social and civil condition: it does not break up the obligations of society.

Onesimus, though spiritually the brother of Philemon, temporally was still his slave. St. Paul did not conceive that the conversion of Onesimus would discharge him from slavery; on the contrary, he deemed it incumbent to send back the fugitive to his master, as his legal possession in the then existing state of things: for it is in this respect we are to look upon the case, and not in regard of slavery in itself. And Onesimus himself did not think that he was freed from his obligations to his master; he chose rather to return and throw himself upon his master's kindness for pardon and favour. What other religion would work such an effect? What proof does such a spirit carry with it, that it "cometh down from above!"

God is a God of order, and his religion must be a religion of order. That cannot be genuine Christianity which essentially interferes with the peace and prosperity of society. The religion of God our Saviour may be the harmless and accidental cause of evil; it may be perverted by the sons of evil to their own unhallowed uses; but in itself it brings peace and happiness, and it is only as its influence is perverted that it fails to do so. "The wisdom that is from above"—that is, spiritual wisdom—"is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James iii. 17). It commands all men to observe the various duties devolving upon them in the condition in which God has placed them, in order that men may be benefited, and God glorified.

When our Lord declared that he came

"not to send peace on earth, but a sword; and to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law" (Matt. x. 34-36), he did not mean to say that such would be the necessary and ordained result of his mission; his declarations were only predictions of trouble—what he foresaw would take place among men, and more especially in the land of Judea, upon the promulgation of his religion. "He knew what was in man:" he knew that "the carnal mind, which is enmity against God," would stir up opposition to the truth of God; that the nearest and dearest connection would not save a man from persecution if he embraced the faith of the gospel; and thus, that "a man's foes would be they of his own household." How reasonable was it to suppose that the preaching of a religion such as that of Jesus—so humbling in its tendency, so unbending in its requirements, so holy in its operations—would be obnoxious to a "world lying in wickedness," to the men who were interested in upholding their long-established systems of priestcraft, idolatry, and superstition. The sword was unsheathed to carry destruction among the new converts: the demon of torture was invoked to quell the rising religion, and to inspire terror into the disciples of a crucified Saviour: the fertile imagination of malice was taxed to blast the reputation of the holiest and most benevolent of men: the name of Christian was a watchword for the enemy, and wherever it was heard rivers of blood flowed through the land. To be a Christian, in the estimation of the men of the world, was to be every thing bad and noxious; and that blessed religion, which is to manifest "glory to God in the highest, on earth peace, goodwill towards men," was esteemed a moral and destructive pestilence. But what candid man would blame the gospel for those evil consequences which were produced by the wickedness of the human heart? Had the gospel been suffered to have its perfect work, unopposed and unrestricted, it would have shed abroad peace and love in the earth, and made it a second Eden. But what we have described must ever be the working of the depraved heart of man against the purity and power of the gospel. It is even so now. We have not the persecution of the sword and the flame, but we have the persecution of bigotry and carnal feeling; and no sooner does an individual begin to manifest a real seriousness about his soul, and determine to be in earnest about religion, than his own friends and those of his own household rise against him, and throw out the sneer of ill-directed pity, or beset him with mean and ungenerous ridicule. These things ought not

so to be; but, if such is the wonted acting of our common depravity, how strikingly does it show the necessity of such a religion as the gospel to counteract its effects!

Wherever we see discord and confusion in society, we may be assured that the religion of Christ is not chargeable with these evils. "Let all things be done decently and in order," is one of its practical commands. God has appointed that there should be different stations among men. He has set to work a machine, all the parts of which are to act; and it is only by all acting in concert, and discharging each its allotted duty, that any success can be expected, humanly speaking, to follow. And the man who attempts to derange such a plan, especially under the cloak of religion, is a liar to God and man, and an enemy to all good. The plain and imperative requirement of the New Testament is this—"Honour all men; love the brotherhood; fear God; honour the king" (1 Pet. ii. 17).

IV. We beg you to observe, again, the benevolence and love to which Christianity is wont to give birth.

What a beautiful specimen of a truly Christian spirit is manifested by the apostle throughout this epistle! What anxiety does he manifest to do good! How he longs to bring about a perfect reconciliation between Philemon and Onesimus! How great is the tenderness which he exhibits towards both! He calls Onesimus his "own son, begotten in his bonds:" he identifies him with himself, and would have him received by his master as himself (v. 12): he promises to satisfy Philemon for any injury which his slave may have done him; and even ventures to hint that his friend should do more than he had requested, meaning probably that he should give Onesimus his freedom. "If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I, Paul, have written it with mine own hand, I will repay it: albeit, I do not say unto thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord; refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say" (v. 17-21). How tenderly does he here address Philemon; and with what confidence does he appeal to him as a Christian and a friend! It is thus that the Spirit of Christ is wont to work in his members.

It is a prominent precept of the Saviour's religion, to "do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10). Like its divine Author,

Christianity is unbounded in its benevolence. It aims to bless all men, both in their bodies and in their souls. Love is its striking feature. Unrestrained by any conditions or localities, it goes forth to visit the children of men, of whatsoever state they may be; and wearies not in its endeavours to promote peace and happiness among men. It takes up the cause of the poor and the slave, as much as that of the rich and great. It is tender and fervent in its operation, kindling gratitude for past favours, and rendering to every man that which is his due. O! it is a cheering and blessed sight to behold some devoted servant of God engaged with his whole heart in promoting schemes of benevolence and love; going about, like his Master, "doing good," pleading the cause of the destitute and oppressed, causing the hearts of the widow and fatherless to dance for joy, and exhibiting a living example of that charity "which is the very bond of perfectness, and all virtue." O! it is a godlike employment to go and penetrate into the abodes of misery, to scatter blessings upon the scanty board of penury, to comfort the mourning and sorrowful heart, and to draw the thoughtless and perishing soul to drink of the wells of salvation. It is like him who came down from the mansions of his eternal glory to visit us in our state of destitution and misery, and to proclaim through an apostate world the tidings of mercy and restoration; who put on the covering of human nature, that he might die the death of human nature, and purchase thereby the forfeited privileges of everlasting life!

V. Notice the zeal of St. Paul for the cause of his Master, notwithstanding all that he had endured in advocating it.

Onesimus was the fruit of the apostle's labours while a captive at Rome for the sake of the gospel; the fugitive was "begotten in his bonds," and the epistle was written to Philemon during the same period. Yet what do we discover in it of a complaining or dissatisfied spirit? Where do we find him murmuring on account of the trials and difficulties through which he had to pass? On the contrary, he seems to forget all his own troubles in his anxiety for the promotion of his Master's cause; or, if he speaks of his bonds, it is only to magnify the grace of God in supporting him, and in giving success to the doctrine which he preached. We may discover this in several other of his epistles, in which he speaks of himself as "the prisoner of the Lord," and which seem to be especially imbued with a divine "unction." He counted all things insignificant in comparison of Christ and his salvation. Christ was the all-engrossing theme, not only of his ministrations, but also of his thoughts. "To me to live is

Christ," exclaims the devoted apostle. As long as I can promote the glory of my Redeemer, I am willing to stay in this world, though absent from Christ; and to undergo all that he may see fitting to send upon me. Such was the practical language of the great apostle of the Gentiles. He longed for the happiness and prosperity of his spiritual children: he prayed for them, that they might "walk worthy of the vocation wherewith they were called," and "bring forth the fruits of righteousness." Like St. John, he could say—"I have no greater joy than to hear that my children walk in truth." What a glorious pattern for ministers to follow! From him they may learn "to spend and be spent" for the good of souls, and to be as anxious for the conversion and blessing of the poorest and meanest of their people, as of the highest and noblest. St. Paul did not disdain to be the spiritual father and the earnest advocate of a dishonest and fugitive slave: neither does Jesus disclaim to be the Saviour and friend of the humblest of his people who come to him in the appointed way, and cast all their care upon him. "Him that cometh unto me I will in no wise cast out."

Such are some of the observations suggested by the interesting incident connected with the text, and the brief epistle of St. Paul to Philemon. Let us conclude with two or three practical remarks bearing more immediately upon our own improvement.

1. How thankful ought we to be for the "unspeakable gift" of the gospel of Christ! It is intended to promote our spiritual and temporal good in all things. Having converted us from darkness to light, it makes us the sons and daughters of the Lord Almighty. Its peculiar tendency is to unite us in the bonds of love, and thus to make our lives peaceful and happy. Be it our chief concern then to see that we are really interested in it by heartfelt experience; that we delude not ourselves with the vain hope of reaping its blessings, while we are not "sowing in righteousness," while we are uninfluenced by its doctrines and duties. There must be reality—vitality—in our religion. It is not sufficient that we name ourselves by the name of Christ, unless we have the mind of Christ. "If any man have not the Spirit of Christ, he is none of his" (Rom. viii. 9). This is the decision of God's word. O! let it act as a stimulus to us in the most important of all inquiries—that about the state of our souls, our standing before God. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates" (2 Cor. xiii. 5)? Is Christ Jesus in us—"formed in our hearts, the hope of glory?"

Have we been indeed washed in his blood, and renewed and sanctified by his Spirit? Are we "adorning his doctrine in all things?" Nothing less will make us his disciples; nothing less will constitute real religion; nothing less will carry us to heaven at last. It is a fearful thing that so many are living with only the empty form of religion, deceiving and being deceived. It is, beloved, one of the most successful artifices of Satan to make men satisfied with nominal religion, and thus to keep them from the experience of its great and precious blessings. Talk to a large proportion of our people about experimental religion, and what do they understand of it? It is all a blank to them. And what is the consequence? When the ministers of Christ expatiate on the advantages and pleasures of his religion, they are thought to be indulging in some day-dreams of their imagination, or to be working up their subject to a point far beyond the attainment of man. But believe us, dear brethren, we cannot describe the advantages and pleasures of a holy life—a life of faith and love in Christ Jesus—with any thing like full effect: the half cannot be told. The blessings of religion are indeed real; they may be enjoyed by you all, and our gracious God will make you partakers if you ask him. The ways of religion "are ways of pleasantness, and all her paths are peace."

2. Let us aim to exhibit the genuine spirit of Christianity in all our conduct. The more we display the power of the gospel, the more we magnify the wisdom and goodness of God. "Herein," said our Lord, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If Christians were to keep the example of their Lord and Master more in view, we should witness fewer falls; and their "good would not be evil spoken of" so often as it is. Unbelievers reproach the gospel with the faults of its professors; and, though nothing can be more uncandid, it is nevertheless persisted in by them. Let us learn to live so as to silence and put to shame the gainsayers. A holy life is one of the most convincing proofs of the excellence of Christianity; and the enemy will admire, however much he may dislike it. Let us then be alive to our duty. Much has been given to us; much, therefore, will be required of us. Let us show forth a spirit of tenderness and love towards all men, and especially to our brethren in Christ. Let us be careful to maintain our proper stations in the world, following the leadings of Providence, and doing "all things decently and in order." Let us, in a word, be "a peculiar people, zealous of good works."

3. Finally, let us cultivate a glowing zeal

for the furtherance of the kingdom of Christ. If his religion is so excellent and useful as we have endeavoured to show it is, then it ought to be universally known and enjoyed, for it is a universal blessing. There is not a nook or corner of our globe where it would not prove unspeakably beneficial. If we would see heaven upon earth, we must see Christianity shedding its heavenly influence upon men. Now, brethren, much lies upon us, in the providential arrangements of God, in forwarding such a state: we are condescendingly called by him to be "fellow-workers" in his cause. Be it ours to lay ourselves out for the establishment of the kingdom of Immanuel. Having been enlightened ourselves, let us hold up the light of life to others who are wandering in darkness; having tasted of the good fruits of the gospel ourselves, let us invite others to come and partake also of them. Thus may we be instrumental in bringing on the glorious period revealed in the visions of prophecy, when "the people shall be all righteous," and when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

THERE CAN BE NO SECURITY FOR PUBLIC MORALS BUT IN A NATIONAL RELIGIOUS ESTABLISHMENT*.

It cannot be necessary, in the age in which we live, to demonstrate that the only sure basis of morality is religion. Mankind have learned at least this truth, notwithstanding the errors which have been pressed upon their credence: even false religionists, with their superstitions or mummeries, their impieties or idolatries, still plead for the necessity of religion as the basis of their standards of morality. All have discovered, though all may not admit, that man is not naturally either a moral or religious being; and all feel more or less, that the love of doing right, for the sake of doing it, is a feeling without religion, quite foreign to the human breast. All philosophers who are worthy of the appellation, now admit that man requires something more to stimulate him to virtue than the love of the fitness of things, or of the charities of life. The defeated experiments of by-gone days have opened the eyes of all thinking men to the folly of believing that man can improve himself simply by means of attending to the dictates of his conscience; or to what has been styled the silent monitor within. All the hopes once entertained of ameliorating man, either individually or as a race, by leaving him to himself and to the light of nature, are now abandoned, and religion is admitted to be the great and only means by which that object can be attained.

Man does not love good because it is good, nor practice virtue because it is lovely: he prefers evil and cherishes vice. This is as true of man collectively as it is of man in his individual character; and therefore it was that nations became pagan, and that idolatry took the place of the worship of the Almighty. In proportion as the demands and sanctions of the Mosaic and then of the Christian religion have been removed from, or have ceased to operate upon, nations, they have become cruel, licentious, and heathen; and the history of the morality of nations would, if writ-

* From the "Church and State Gazette," No. IV. London: Painter.

ten, be that of civilization brought about and conducted onwards by the influence and spirit of pure religion.

This pure religion must not, however, merely exist in the hearts of individual beings to render it extensively beneficial. The whole history of the children of Israel, whether as to their selection, wanderings, or protection, is a solemn and unanswerable reply to those who object to national religions, and to national creeds and churches. It was not as individuals, but as a nation, that the Israelites were so wonderfully, and indeed miraculously protected. There is such a thing as national piety, and there must, therefore, be such a thing as a national faith.

But our modern voluntarists profess that they would be able to preserve and even to improve the state of public morals, by means of their system of unrestrained private judgment and individual opinion. How would they set about it? Let us see.

Instead of presenting to man, dead in trespasses and in sin, too anxious at all times to free himself from the restraints which religion imposes on his corrupt nature, one creed, one rule of faith, one clear, distinct, permanent, unchangeable church, the voluntarists come to the aid of his already fickle, undecided, and vacillating character, and offer him the choice of as many creeds, as many rules of faith, and as many churches as there are sects and sectarians in the world. The natural man, who is at all times averse from religion, asks with a willing and delighted curiosity—"Of what religion am I to become a disciple?" and scarcely has he put the question before some new candidate from the voluntarists appears, either with a seal from the "Plymouth brethren," or with a passport from one of the varied branches of the baptist schism. The man of the world hears their varied claims, listens to their separate pretensions, and then dismisses them from his mind and allows them not to share any portion of his affections. But this is by far the least portion of the evil. The worst is yet to tell. He sums up all his conclusions with this declaration—"For my part I think all religionists are alike; the best religion is to do as you would be done by." Yet this man robs in his country house or behind his counter; defames the character of his competitor in the same line of business in the same town or street; violates half the commandments in the decalogue, and yet impudently boasts that he follows the dictates of his conscience, and requires no priest to enlighten him. Now this is a specimen of an every-day man in an every-day world—aye! and all over the world too—and, if Christian established churches did not constantly operate by a powerful and continuous influence over men's minds, counteracting this state of things by the constant though noiseless effect of their principles, doctrines, and sacraments, man would degenerate instead of improve, and go back to heathenism.

It is to national religious establishments that we are indebted for the progress of Christian morals, and for the amelioration of the character of man; and it is not a little singular, that, when voluntarism tries its system in pagan and unconverted lands, it always commences by addressing itself to the chiefs of the tribes whom it seeks to enlighten, and always aims at founding a national religion. Who can forget the transports of delight with which the dissenting missionary societies, both of England and France, announced to their disciples that kings had become the nursing fathers of their south-sea churches? Do we blame them for this? By no means. But we are at least entitled to claim this fact as a proof that national religious establishments are, even by them, found to be vast aids to the progress of the gospel. Nor ought we to omit to record that these same dissenting missionary societies have, in several instances, proceeded to the length of obtaining promises from the

kings or chiefs of the islands in question, that they would not allow any other religion than the protestant to be preached or taught in their dominions. Do we object to such promises or to such protection? Certainly not; and far be it from us to sympathize with the Romish priests, who have complained in such bitter terms to the French government of their bad reception in Polynesia, through the influence of English dissenting missionaries exercised against them. But at least such facts as these must prove that the missionaries of the voluntarists, when they reach pagan lands, are convinced of the benefits which spring from national churches and from a national religion.

That which these islands lately were, Great Britain once was. The same idolatry, the same impurities, the same cruelty marked the characters and conduct of the first inhabitants of our beloved land—and, but for the purifying and hallowing influence of our national religious establishment, we are entitled to affirm that we should yet have been, as a nation, "sitting in darkness and in the shadow of death." What did voluntarism effect in Great Britain during the first sixteen centuries of the Christian era? Nothing; for it had no existence. And what has been the history of voluntarism since it first appeared amongst us? Diversity of sects, the exalting of human reason, a spirit of latitudinarianism, a substitution of the doctrines of parties for the moral influence of Christianity, and a worldly spirit in matters of religious character. How can such a system afford any security for public morals?

Men are not to be influenced in their hearts and lives by a diversity of creeds, or by varied doctrinal propositions made to their judgments or belief. They regard these multiplied systems with distrust, or they adopt them as excuses for inattention to true religion. With the exception of hereditary dissenters, almost all cases of modern desertion from the church may be traced to a spirit of revolt against the restraining and moral influence of a church establishment. The order and regularity of our national religious establishment was irksome and monotonous to them. They required something more exciting, more worldly, more imaginative and modern than the psalms of David, the liturgy of the church, and the parochial reverence offered to God in the church of their forefathers. The bell which called them at fixed hours to the house of God, and which allowed of no excuse, save sickness, for absence, did not consort with their notions of occasional piety, or of religion by fits and starts. The communion service, which exhorted them at least once a month to approach the table of the Lord, pressed too often and too heavily upon them, to submit to its calls any longer; and they preferred dissent, with its comparative inattention to the sacraments, to the church with its most solemn requirements. The weekly reading of the decalogue in the presence of all the people, with their prayerful responses for forgiveness and for help, was little in harmony with their state of mind, and with the habits of their lives. Dissent laid upon them no such obligation, but opened wide its doors to every recusant. How can such a system offer any security to public morals? Let us sum up the matter in a few words, and mark the contrast between voluntarism on the one hand, and our national religious establishment on the other, as securities for public morals.

1. A country without a national religion is left to the direction of an irreligious government; whilst a country having a national faith has necessarily a government, at any rate, outwardly and externally in harmony with it.

2. A country with a national religion must of necessity have a national faith, creed, clergy, churches, and, in one word, an establishment; whilst a country without a national religion will have opposing creeds and conflicting sects, all struggling for mastery.

3. In a country where there is a national religious establishment, sectarianism will be less injurious, since the mass of the people will adhere to the descended wisdom of ages. But in countries where there is no national religious establishment, sects and parties will rise and fall with prodigious rapidity, and will necessarily prevent men from arriving at fixed and stated opinions in matters of religion.

4. All public morals must be based on religion; and, when religion is fixed and unchangeable, public morals will partake of its character. But, where there is no national establishment of religion, public morals will sometimes be high and sometimes low, according as moral or immoral tenets and creeds prevail. Just imagine a community under the influence of dissenting antinomians. What would be the security such voluntarists could offer for public morals? It is no answer to this enquiry to state that the church of England has had its antinomians among both clergy and people, since the church has not become antinomian for all that: and, whereas antinomian dissenters are so because their churches or bodies are so, antinomian churchmen are so in spite of their church, its principles, doctrines, and practice.

5. There can be no security at any time for the continuance of good, or for its increase, if the principle or power offering the guarantee be of itself a changeable and uncertain character. Of such a character is voluntarism: one of its votaries is an advocate for a national religion, but without a paid or a national clergy. Another disapproves altogether of a national faith, and would, if he could, have as many religious sects as there are individual opinions in the nation. This man deifies human reason, and sets up individual judgment as the grand tribunal without appeal. Each sect in its turn has its pre-eminent piece of folly; sometimes in the form of jumping and shaking, at others of kicking and groaning, as with ranters in our own days, and in some of our most civilized towns and cities, and at others in the forms of pretended inspiration and mysterious sounds at Hatton-garden. What security can such deceptions as these offer for public morals?

Contrast all this with the church establishment in this country: and what do we see? Primitive Christianity, an educated and enlightened clergy, the most pure and perfect form of worship known upon earth, with enough of pomp to become the service of the Most High, and yet with no more than is proper to secure attention and solemnity; with a ritual in perfect harmony with the wants of man, and with our duty and homage to God; and, above all, with a moral influence exercised over the whole nation by its purity of character, its spiritual tendencies, and its freedom alike from fanaticism, worldly-mindedness, and variation. Such a church as this must be, as it is, the true security for public morals.

The Cabinet.

HATRED OF SIN.—The saints we read of in scripture were ashamed of their impurity, but never of their tears for it. Let the world enjoy their own thoughts, and account it folly, yet surely the Christian who delights in purity, seeing he cannot be free from daily sin, when he retires himself at night, is then best contented when his eyes serve him most plentifully to weep out the stains of the by-past day; yet he knows withal that it is only his Redeemer's blood that takes away the guilt of them. This is the condition of those that are truly, though not yet fully, cleansed from the pollutions of the world by the Spirit of wisdom and purity. What mean they, then, who would argue themselves out of this number because they find yet much dross left, and that they are not so defecated and refined as they would wish to be? On the con-

trary, this hatred of pollution testifies strongly that the contrary of it, *purity*, is there; and, though its beginnings be small, doubt not it shall in the end be victorious. The *smoking* of this *flax* shows indeed that there is gross matter there, but it witnesseth likewise that there is fire in it too; and, though it be little, we have Christ's own word for it, that it shall not be *quenched*; and, if he favour it, no other power shall be able to quench it. You find not, indeed, absolute holiness in your persons nor in your best performances, yet, if you breathe and follow after it, if the pulse of the heart beat thus, if the main current of your affections be towards purity, if sin be in you as your disease and greatest grief, and not as your delight, then take courage—you are as pure as travellers can be; and, notwithstanding that impure spirit, Satan, and the impurity of your own spirits vex you daily with temptations, and often foil you, yet, in despite of them all, you shall arrive safe at home where perfection dwells.—*Archbishop Leighton, Sermon on Nature and Properties of Heavenly Wisdom.*

SPIRITUAL REGENERATION.—Our Saviour saith to Nicodemus, "Except a man be born again, he cannot see the kingdom." But how cometh this regeneration? By hearing or believing of the word of God: for so saith St. Peter—"We are born anew, not of mortal seed, but of immortal, by the word of God." Likewise St. Paul saith, in another place, "It pleased God to save the believers through the foolishness of preaching."—*Bp. Latimer.*

Poetry.

NATURE'S TEACHINGS*.

I.

Go forth with nature—she hath many voices,
Speaking deep lessons to the human heart,
Where the blue streamlet in its course rejoices,
And where amid the forest wild birds dart,
Bearing in some sweet chorus each a part;
Wind, wave, and blossom, tree and fragrant sod,
The mossy hillock in its robe of green,
The tiny bells that in the breezes nod,
Lifting their dewy heads, broad leaves between—
Each has a tone, a lesson; man hath need
Oft to go forth and ponder all their lore:
In nature's open volume he may read
Truths of the mightiest import, and in awe
Bow down an humble heart, an unseen power
adore.

II.

Go to the ocean, when its giant waves
Are lashed to fury in the tempest's hour,
And, while each tortured billow madly raves,
Learn thou the Lord Jehovah's might and power;
Then turn thee to the little modest flower,
That blooms unnoticed 'mid the gay and fair,
Or gives its bright cheek to the summer shower,
And read his watchful love and goodness there.
The lilies of the field are still his care,
And he, who fixed the rolling worlds on high,
And spread above the broad blue arch of heaven,
And clothes it with the gorgeous hues of even,
Looks on the meanest worm with guardian eye,
And marks the sparrow's fall, and heeds the raven's
cry.

* From the New York Churchman.

III.

Go trace the waters of the sparkling rill,
 From out their rocky birthplace wildly gushing,
 Trickling in infant beauty from the hill,
 Or in the sun with diamond lustre flushing :
 Now gliding onward for a while serene,
 Now twisted roots and vexing rocks between,
 Then dashing on with fiercer, wilder force,
 And swifter race along their destined course,
 To mingle with the ocean waves at last.
 And such is life—its childhood's fount so fair,
 Its youth's gay morn so joyous and so free,
 Its manhood's hour of fearful strife and care—
 Its age of rapid flight so quickly past—
 Till lost amid thy depths, eternity.

IV.

Go in the spring-time—when the smiling earth
 Puts on her robes of beauty for thine eye,
 And lo, she speaks of that celestial birth
 The spirit knows in brighter worlds on high :
 And, when the autumn winds all mournful sigh
 Through leafless branches, then go forth and store
 Thy mind with thoughts of death, and read once
 more
 The lesson of thine own mortality.
 Ay, wander forth with nature, every glade,
 Each leafy aisle amid the forest's shade—
 The lightning's flash—the thunder's awful roll—
 The rainbow's arch—the dazzling orb of day—
 Have each mysterious tones to pierce the human soul.

Miscellaneous.

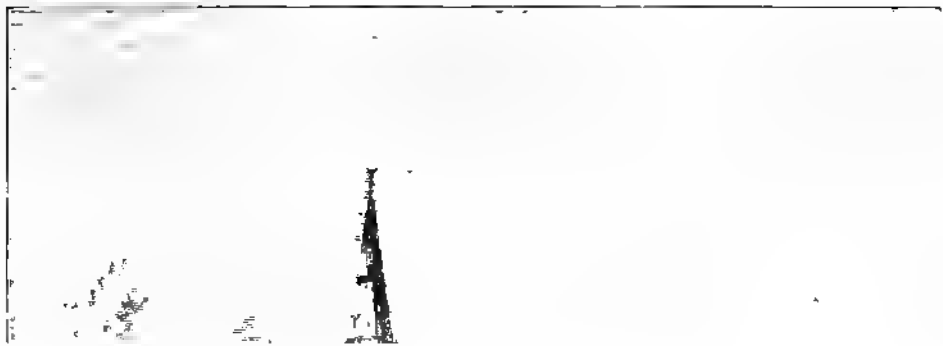
VISIT OF SIR H. FANE TO THE RAJAH OF LAHORE.—To-day begins the Seikh festival of the Holi, or rejoicing at the commencement of spring. The rajah expressed a wish that the general would come, and be present at a part of the ceremony at his tents. He accordingly went, accompanied only by us of the personal staff; and a most extraordinary scene it was. We found him seated, surrounded as usual by his court, and, for the first time, the guard of amazons, some thirty or forty in number, many of them very pretty, armed with bows and arrows, which they drew the moment we made our appearance, in the most warlike style. This corps is one formed of ladies, and which has been often previously mentioned in the works on India; but till this occasion they never made their appearance in our presence. Whether in presence of an enemy they would be found equally bold, I know not, but in that of the old chieftain they dared to do and say in a way that none of his most favourite courtiers ventured to attempt. In front of every chair were small baskets, heaped one above another, full of small brittle balls, filled with red powder, and alongside them large bowls of thick yellow saffron, and long gold squirts, with which each of us armed ourselves. As soon as we were all seated, the rajah took a large butter-boat kind of article, filled with the said saffron, and poured it on sir Henry's bald head; while, at the same time, the prime minister rubbed him all over with gold and silver leaf, mixed with red powder. We were all holding our sides with laughter at the chief bowing to all this, wondering the meaning of it, when our mirth (or rather mine) was changed into grief, at having one eye nearly put out by a long-bearded gentleman opposite, who deliberately threw a ball, filled with red powder, into one eye, while another facetious youth closed up the other with saffron soup. The origin of this cere-

mony I am not sufficiently acquainted with Hindoo mythology to explain, but the custom of throwing red powder about is universal among that sect throughout India; and our servants, though prevented by respect from actually committing the atrocity, still bring round a plate with some of it at this season, and expect a present in return. Runjeet himself seemed to enjoy the fun as much as any one; and, though few of the courtiers aimed at him personally, this did not prevent his taking an occasional shot himself, his being more particularly directed against an Affghan ambassador, just arrived at his court from Candahar. This poor man was dressed in his best, his beard combed and dyed to a nice, his feet well tucked under him, and his face drilled to a grave diplomatic cast. Never having before seen the festival of the Holi, he had not the smallest idea what he had to expect; and his look of astonishment at a ball of red dust being shied in his eye, and his horror when his beard was turned to a bright saffron colour, I shall long remember. This soon turned all our ammunition upon him, and first one eye and then another was closed up, till at length he was fairly beat out of his etiquette, and took to his heels amidst a roar of laughter from all our party. The battle raged for more than an hour, during which neither the commander-in-chief nor the amazons came off scot free; and by the time we all got up to return home, the honourable company of London chimney-sweepers would have turned us out as too dirty for their society.—*Five Years in India; by sir H. Fane.*

INSECURITY OF LEADEN COFFINS, AND DANGERS RESULTING FROM INTERMENT IN VAULTS.—From some remarks I have previously made, my readers will easily understand that many thousands of bodies have been deposited in places on the surface, with or without being placed in lead. This is a monstrous abuse, and one that ought to have been annihilated in its very origin. I have repeatedly entered places in which vast piles of coffins are deposited: the general smell of the atmosphere is extremely offensive. Here have I seen women of delicate organization, oppressed with grief for the loss of a beloved object, subject themselves to the action of a "malaria" given off in enormous quantities—possibly themselves specimens of walking sickness, led thither to contemplate the remains of what once was an affectionate husband, a beloved child, or relative. This should not be permitted—the power of resistance ought not thus to be experimented with. Coffins may be of lead, soldered, lined, and cased, yet the pestiferous vapours will frequently escape; the security, therefore, is merely imaginary. Every person who has been accustomed to enter these places can vouch for the truth of this assertion; the disgusting stench in places largely ventilated proves this. Very poisonous gases are the products of the decomposition of the dead; they are generated under all circumstances, whether in the strong and expensive coffins of the rich, or in the frail and imperfectly made shells of the poor. The gaseous products of decomposition, condensed and compressed as they are to considerably less than half their volume by continual increments from the decomposition of the general tissues (in some instances), may be retained by the mere strength of their cases; these, necessarily, must ultimately decay and burst, when the gases generated will be diffused throughout the vault in which they are deposited.—*Gatherings from Graveyards; by G. A. Walker, esq.*

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GLASGOW CATHEDRAL

LADY CHAPEL

NAVE

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN

OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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GLASGOW CATHEDRAL*.

It must be matter of deep regret that at the period of the reformation in Scotland so many of the noble ecclesiastical edifices should have fallen a prey to the fury of the mob, not unfrequently urged on by the preachers. John Knox is reported to have said, "that the sure way to banish the rooks was to pull down their nests"—whether the report be true or not, it is not likely that he meant the cathedrals and abbey churches; "which words, to use the language of Spotiswood† (if any such did escape him) were to be understood of the cloisters of monks and friars only, according to the act passed in council. But popular fury, once armed, can keep no measure, nor do any thing with advice and judgment."

Glasgow cathedral—the only one entire in Scotland (with the exception of that of St. Magnus, in the Orkneys, at Kirkwall)—was indebted for its preservation by the energy of its citizens. The magistrates being prevailed on by the principal of the university and protestant clergy of the neighbourhood to destroy the fabric, a large concourse of labourers were hired as speedily as possible to

accomplish the work, and assembled to do so; but the craftsmen, in arms, took possession of the church, and threatened with instant death the individual who moved the first stone. The cathedral stands on a very elevated situation at the northern part of the High-street of Glasgow, and commands a very extensive view of the surrounding country.

Though it is stated by Bingham that a bishop Ninian, of Glasgow, built a church on the confines of the English border, A.D. 488, the see of Glasgow was founded about the middle of the sixth century, by Kentigern, or Cyndeyrin, also called St. Mungo, who was succeeded by Baldree and Codnwal, both of whom were afterwards canonized as saints in the Romish calendar. From their time, however, to A.D. 1115, there is no distinct account of Glasgow; when David I., then duke of Cumberland, appointed John Achaius, his chaplain, to be bishop, who was consecrated at Rome by Pascal II. Achaius, finding the church completely decayed, commenced the rebuilding, and finished it July A.D. 1136: the king was present at the consecration. His portion seems to have been confined to the nave, and, perhaps, to a part of the transepts. The greater portion of this structure was destroyed by fire about half a century after its erection.

In 1175 Joceline, abbot of Melrose, was consecrated bishop, and rebuilt it in a more magnificent manner. He erected the superincumbent choir and Lady chapel, and the central tower. The works occupied twenty-two years; the whole church being consecrated July 4, 1197. The cathedral is said to have been enlarged by William de Bodington, consecrated bishop A.D. 1233. On

* For this account the compiler feels himself bound to confess his obligation in many particulars to "An Essay on the Cathedral Church of Glasgow, and a History of the See as connected with the erection of the existing church, with a Survey of its present condition and Plan for its repair and restoration, together with general improvement of the ancient portion of the city, by Archibald McLellan, Esq., of Glasgow (sold by Braith and Co., and Smith and Son, there; Edinburgh, Blackwood; London, Longman; 1833, 4to). There is a vast deal of important information contained in this work. The Address of the Committee for the Restoration of the Cathedral, has also, with other works, been consulted.

† According to our account.

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the tower a wooden spire, covered with lead, had been erected : this, in the time of bishop Glendonning, was struck with lightning. He collected materials to build one of stone, when he died, A.D. 1408, and was succeeded by bishop Lauder, who completed the building of the spire, laid the foundation of the chapter-house, the whole of the crypt of which he completed.

John Cameron, of the family of Lochiel, who succeeded bishop Lauder, built the chapter-house, though it is probable it was finished by bishop Turnbull, the next prelate but one to bishop Cameron. The intervening bishop was Bruce, previously of Dunkeld, whose episcopate did not extend to a year, enabling him to do little. To bishop Turnbull the university of Glasgow owes its erection ; the charter in its favour being granted by James II., at Stirling, April 20, 1433: the bull for its erection, by pope Nicholas V. To him, Mr. McLellan ascribes the completion of the chapter-house.

Robert Blackadder, bishop of Aberdeen, succeeded bishop Turnbull ; and during his episcopate the see, notwithstanding the attempts of Shevez, archbishop of St. Andrew's, to prevent it, was erected into an archbishopric: the bishops of Galloway, Argyle, and of the Isles, being made suffragans. He founded and completed the crypt, still called Blackadder's aisle, and which is now appropriated as a place of sepulture for the clergy of the city, intending to erect a south transept, but death terminated his labours. By him also the whole of the fabric was beautified and internally improved. The decorated flight of steps, from the aisles of the nave across the transept to those of the choir, and other works were erected by him, on which his arms are carved : with him ended the extension and decoration of the cathedral. His successor, Dunbar, was a mild and amiable man, who solemnly protested against the execution of Jerome, Russel, and John Kennedy, who were burned at the east end of the cathedral. James Beaton, nephew of the celebrated cardinal, was the last of the Romish bishops who presided over the see, and under his prelacy commenced the spoliation and decay of the cathedral. The reformation by this time had made great progress : the noble and wealthy of the land had openly espoused its doctrines, and the mob had already commenced to plunder and destroy the monasteries. Soon after his installation he was called upon to defend his castle and church from their assaults, in which, for the time, he was successful ; but, the cause of popery soon becoming utterly hopeless, he retired to France, carrying with him not only a quantity of useless relics, but the whole treasures and costly ornaments, chalices, and

images of gold and silver, belonging to the cathedral ; and, what was peculiarly to be regretted, he took with him the archives of the see, from its earliest period to his own time, depositing them in the hands of the Carthusians, in Paris, to be re-delivered when Glasgow should again have returned to the bosom of the mother church. A part of these records were recovered, and brought to this country by Mr. McPherson, in the year of the French revolution of 1793, and are now in the possession of the deputy clerk register.

The prebendaries of Glasgow were nearly forty in number ; they formed the chapter or council of the bishop, and had the power of electing him—a power that was frequently encroached upon by the popes. Bishop Cameron obliged all the prebends to build houses in Glasgow, and reside there, leaving their cures in the country (for they appear to have been rectors of parishes) to be served by vicars. The diocese itself extended over the counties of Lanark, Ayr, Renfrew, and Dumbarton, besides a part of the counties of Roxburgh, Peebles, Selkirk, and Dumfries, including no less than 240 parishes. The residence of the bishop and his forty prebendaries at Glasgow, together with their whole attendants, could not fail to render it a town of some note in those times. The prebends were the following: the prebend of Hamilton, dean of the chapter ; the prebend of Peebles, archdeacon of Glasgow ; the prebend of Ancrum, archdeacon of Teviotdale ; the prebend of Monkland was sub-dean ; the prebend of Cambuslang, chancellor ; the prebend of Carnwath, treasurer ; the prebend of Kilbride, chanter ; the prebends of Glasgow were two—the first was the bishop's vicar, and the second was sub-chanter ; the prebend of Campsie was sacrist ; the prebend of Balernoek was called lord of Provan. In addition to these were twenty-nine others.

The many hair-breadth escapes, which the cathedral had during the excited period of the reformation, would occupy too much space to narrate. The principal one has already been noticed in the beginning of this paper. It appears that in the same year, immediately after the reforming clergy had received the definite answer from the king in council, prohibiting them or the magistrates from attempting further demolition of the church, the provost, magistrates, and council, had a meeting with the deacons of the crafts who had so nobly defended it, and there, renouncing their plan of applying the materials of the cathedral to the erection of three separate churches in different parts of the town, they, with the consent of the deacons who represented the trades' rank, agreed to impose a tax upon the community to the amount of £200 Scots, for

its repair; and to use it as three separate places of worship, by dividing the nave, walling in the choir, and fitting up the crypt choir with pews and a pulpit, which was accordingly done.

On the restoration of episcopacy, during the prelacy of archbishop Spotiswood, the roof of the cathedral, which at the time of the riots had been stripped of its lead, was begun to be renewed; and, on his translation to the primacy of St. Andrew's in 1615, his successor, archbishop Law, completed the roof. The see had now been deprived of a great portion of its emoluments, and the clergy were in a very depressed state.

The beautiful stained glass of the oriels had been broken at the riots, and the oriels blocked up with rough masonry, and in this condition the cathedral remained until 1802; when the choir, or, as it is now called, the inner high church, was repaired. In 1804 government expended about £400 on the structure. In 1805 the heritors of the barony parish, who had their place of worship in the crypt, having erected a church of their own, that portion of the cathedral was evacuated. In 1836 a new church was erected for the congregation which used to meet in the nave, or outer high church; the partition wall has consequently been removed, and the nave cleared throughout its whole length.

The nave proper is 155 feet in length, and 30 in breadth; the north aisle 15 feet 9 inches, the south 16 feet 9 inches. The columns are seven in number on each side.

The floors of the transepts are elevated 3½ feet above the level of the nave, and are reached from the aisles by a flight of five steps.

The great tower forms a cube of 30 feet. It is surmounted by a pierced quatrefoiled parapet, with square turreted pinnacles at the angles, on a level with the edge of the roof, are four lanceted windows, or rather one window divided by clustered piers equal to the lights. On this stands the octagonal spire, divided about midway up by a pierced quatrefoiled projecting gallery; a second one encircling it nearer the top. In the compartments thus formed ornamented windows are alternately placed.

The height from the floor to the weathercock is 220 feet.

The choir is described as affording a most beautiful specimen of English Gothic architecture, and as being in excellent order. Its length to the Lady chapel is 97 feet, the width 30 feet, and each of the aisles 16 feet 3 inches. The arrangements made, however, for the convenience of a presbyterian congregation, by the introduction of galleries, necessarily detracts from its grandeur, and the individual who has visited the cathedrals

in England cannot fail to observe that injurious effect. The neighbouring abbey of Paisley—the nave of which is the only part of it entire—is fitted up for a similar purpose, being the parochial church; and the effect of its grandeur is entirely effaced by cumbersome deal pews of every shape, hue, and character, by uncouth galleries, and a kind of mock stone composition, with which the walls have been recently daubed. But the purse-strings of bishops, deans, and canons, are not so stringently drawn as those of wealthy Scottish heritors.

The windows in the choir of Glasgow cathedral are of various patterns.

The Lady chapel is entered from either of the aisles of the choir. It is a double cross aisle, 28 feet from the choir to the eastern wall, and in length the same as the width of the cathedral and its aisles. The architectural beauties of this portion of the building are very striking, but have been shamefully allowed to go to decay, being covered with filth and dust.

The chapter-house, founded by Lauder, is a cube, measuring internally 28 feet; the roof supported by one central column. The appearance of the interior is much injured by the blocking up of the windows, and the existence of some plain wooden seats on the floor.

The western tower is attached to the north-western portion of the nave, from the grandeur of which it materially detracts. It is about 120 feet high, and in it is hung the solitary bell.

The consistory house is a high, large, gabled tenement, without internal beauty, at the south-west corner of the nave.

The crypt, as already stated, was long used as a place of worship, but is now disused for that purpose. It extends beneath the choir and the Lady chapel, 125 feet by 62; the height under the choir being 15 feet, by the descent of the floor increases to about 20 feet. The piers are very varied. At the eastern end is a tomb, supposed to be that of St. Mungo; though Mr. M'Lellan thinks it is that of bishop Joceline.

Bishop Blackadder's crypt, over which it was intended that the south transept should be erected, contains some of the finest workmanship about the cathedral.

Such was the state of the cathedral in 1836, when the subject of its dirty, and in some places dilapidated, state, with the deformity naturally arising from the external additions, became a subject of deliberation to the citizens of Glasgow.

A large number of the most influential persons then formed themselves into a committee, with the magistrates of Glasgow at their head, to promote subscriptions for the restoration and completion of this edifice. This

committee published an address containing their views on the subject, with engravings of plans they had procured, and which had met with the sanction of the lords of the treasury. These plans embraced, first, the removal of the mean and incongruous buildings attached to the body of the structure, namely, the shapeless tower and the barn-like building at the west end, with the building to the north of the central tower: second, the completion of the transepts began by bishop Blackadder about the year 1490; who only lived to complete the crypt of that in the south. These transepts formed a part of the original design of this as of other cathedrals, and are essentially necessary, not only for ornament, but for the stability of the structure. Had bishop Blackadder lived to complete his work, the central portion of the cathedral would not have been in its present dangerous condition. This was certified to the committee by the most eminent authorities—the late Mr. Rickman, Mr. John Britton, Mr. Blore, Mr. David Hamilton, and Mr. Gillespie Graham. The committee therefore looked to the crown, to which the cathedral belongs, to undertake the completion of the transepts in fulfilment of Blackadder's work, that the stability of the whole fabric might be secured. The lords of the treasury admitted their obligation to uphold the fabric, they being in possession of the revenues of the lands applicable to that purpose. The estimated cost of the erection of the north, and the completion of the south transept, is 18,000*l*.

The committee propose, on the part of their fellow-citizens, that the portion of the work to be undertaken by them, shall be the western front, with towers and spires suitable in design and grandeur to the ancient portion of the fabric. The cost of this is estimated at 10,000*l*, of which 4,000*l* and upwards is already subscribed; and, had not the changes in the government and the state of the country suspended the committee's operations, the subscriptions might ere this have been completed: the committee, however, have no doubt that the present government will take an equally warm interest in the matter as their predecessors. The greatest care has been taken by the committee that the plans for the completion of the structure should, not only in their general features, but even in their minutest mouldings, conform to the style and period of architecture displayed in the body of the building; and in this respect Mr. Gillespie Graham, the gentleman whose plans were preferred by government, has been peculiarly successful. From the want of transepts the great arches under the centre tower have on two sides no lateral support, and the

northern central gable, which is about 100 feet high, overhangs its base nearly three feet, and is at present supported by beams of wood. Since the erection of the unsightly buildings at the west end, and which block up the great entrance doorway, the soil externally has accumulated seven feet above the level of the floor of the nave; in these respects the external of the cathedral presents a most lamentable appearance, equally discreditable to the government as it is to the citizens of Glasgow, and demands their speedy interference. I need scarcely say that my best wishes are with the citizens of Glasgow in their efforts for the restoration and completion of their ancient cathedral; and I heartily concur in the propriety of removing those unseemly buildings which the poverty and bad taste of their predecessors had raised upon the really ancient and valuable portion of the structure: I hesitate not to say that the retention of those erections is inconsistent with the restoration of the edifice. What the committee propose, has been done with almost all the English cathedrals; their similar excrescences and overlaying buildings have been cleared away, and the unfinished portions completed in accordance with the plan and spirit of the original fabric. Of restorations contemplated or in progress, I would instance the Temple church, Westminster abbey, York minster, and the fine old cathedral at Hereford, the restoration of which is estimated at 20,000*l*. I have every confidence in the energy and patriotism of the committee who have taken a lead in this matter, and, so far as they have hitherto gone, their steps have been considerate and judicious; and, when the times shall prove propitious, they ought to push* their laudable operations to completion, that their progress, attempted to be obstructed by the prejudiced and ignorant, should not dispirit them. For what they have already accomplished they merit the thanks of all enlightened persons, and every well-wisher to the city of Glasgow; in short, should they succeed in restoring and completing this noble fabric—the only one, in fact, now remaining north of the Tweed that has escaped the troubles of the reformation—they will have achieved indeed a mighty and splendid work, which will prove the pride and ornament of their city during many generations†.

* We certainly think the operations of the good citizens of Glasgow ought to be *pushed*: we visited the cathedral last July, and never saw unfortunate building in a more miserably disgraceful condition. To our apprehension, unless energetic measures are pursued, it will at no distant day become a ruin.—Ed.

† In a late work entitled "Notes Abroad," by Mr. W. Rae Wilson, in speaking of the architecture of cathedrals in general, he says, "Although I would wish

CHRISTIAN CHARITY.

AN EXPOSITION ON 1 COR. XIII.

NO. II.

BY THE REV. JOHN GRANT, B.A.,

Assistant Curate of Monkstown, in the Diocese of Dublin.

My observations on this occasion will be in continuation of the interesting and profitable subject to which our attention was directed in a former number.

From an examination of the three first verses of the chapter, it appeared that charity is indispensably necessary to the character and acceptance of the Christian; that they who are destitute of this grace have no scriptural authority to consider themselves the children of God, and to anticipate the possession of the inheritance prepared for his children in the kingdom of Christ. It was also remarked that the word translated in this chapter, and in other places, *charity*, would have been more correctly rendered *love* or *good-will*, and signifies a delight in human happiness, accompanied by a desire to communicate and increase it by every means in our power. This grace, it was also observed, is cultivated and exercised from a desire to please God, and has its source in the knowledge of his love in Christ, and is always associated with love to God, and thus differs essentially from the natural tenderness of disposition which is frequently found among the unconverted. It was also observed, that, while this grace, in its exercises and acting, closely resembles brotherly kindness, it differs from it in the extent of its objects, embracing as it does the whole family of mankind; while the latter confines its regards to those who are united with us in the fellowship of the gospel—who are members with us of the spiritual family of God by faith in the Lord Jesus Christ; and, having remarked that charity, which thus embraces with its affectionate wishes the whole human

family, will also feel it a duty to attend to the wants of those whom Providence has placed within its reach, I noticed the properties of this grace which are stated in the 4th verse; its forbearance—"Charity suffereth long;" its compassion—"Charity is kind;" its contentment—"Charity envieth not;" and, lastly, its humility—"Charity vaunteth not itself, is not puffed up."

I trust I shall have my readers' serious attention while I proceed with the consideration of the properties of this grace which are contained in the 5th, 6th, and 7th verses; devoutly desiring that God would send to us his Holy Spirit, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before him.

"Doth not behave itself unseemly." The apostle describes what may be termed the decorum of love. Some difficulty has been felt in ascertaining the precise meaning of this expression. The most correct sense, as it appears to me, and which I have therefore adopted, is—charity doth not behave itself unbecomingly, in a way which is unsuitable to the circumstances in which Providence has placed those who are under its influence. Providence has appointed various situations and circumstances of life, to which there are certain, appropriate, and becoming duties attached. There is a manifest seemliness, a propriety, a decorum in the faithful discharge of their duties; and the meaning of the apostle, I think, is, that charity will make those who are under its influence to observe with conscientious diligence the duties which belong to their situation and circumstances. And charity will do this, partly because it desires to please the gracious Being by whom these duties are appointed; and also, because charity knows that the happiness of society depends, to a very great extent, upon the attention of its members to their respective and appropriate duties. Charity knows that it is the attention of each to the demands of his particular situation and circumstances which secures the enjoyment of the whole body; and that, just as far as any one neglects the duties which belong to the position which Providence has allotted to him in the family of mankind, the order and comfort of the whole are disturbed; and charity knowing this, and finding its chief pleasure in communicating and increasing the happiness of others, "doth not behave itself unseemly." Did time permit, I might point out in detail the extensive and valuable influence of this property; how it imposes a consistency between a man's situation and circumstances, whatever they may be, and his conduct; how it says to every one—"Consider your position, and be careful to discharge the duties which belong to it;" how it extends in its application to all persons, and binds with equal force the monarch and the peasant, and all the intermediate ranks; so that it may be said with the utmost propriety to every man who is wilfully inattentive to the duties of his situation—"You are without the charity which 'doth not behave itself unseemly.'"

"Charity seeketh not her own." There is a principle of self-love which their Maker has implanted in the hearts of his creatures for the wisest purposes, and which is a part of their nature, as it came from his hand untainted by sin. This principle of self-love is recognized by our Saviour with approbation, when he says—"Thou shalt love thy neighbour as thyself." And to this principle the threats and promises contained in the sacred volume are addressed. It is supposed that persons will and ought to attend to their own interests; but, when this principle is cherished and manifested so as to interfere unjustly with the rights and happiness of others, or when the wants of others are considered but in a degree which bears no proportion to the attention which is given to our own interests, or when our entire attention is

to see the superstitious objects of popery removed, yet I would not be understood to advocate the defacement of the buildings themselves; and I perfectly agree with what Mr. McLellan has observed in his judicious essay on Glasgow cathedral, when, after regretting the wanton destruction of these edifices, he goes on to say—"It was a poor compliment paid to the new creed, or strength of the moral and religious convictions on which it is founded, to consider, as necessary for its safety, the total destruction of the fascinating edifices in which had been performed that imposing ritual by which the hierarchy of Rome had superseded the devotion of the heart and the understanding." This essay contains some able remarks on Gothic architecture generally, and affords much useful information. 'The ideas of beauty, grandeur, and sublimity conveyed by it,' he observes, 'are as essentially original, and as consistent with strict taste as those exhibited in the buildings, which, *par excellence*, are styled classical; while in philosophical construction and mechanical contrivance they are far their superiors. I hold the idea to be as mischievous as ridiculous, and a bar to all improvement, that every pretension to taste is to be forfeited when we presume to admire works of art that stand without the pale of classical authority, and that, on the contrary, we are as free to admire the beautiful creations of our English architects displayed in the sacred edifices, as the ardent and exclusive devotee of the ancient Grecian temples. Nothing can be more decidedly indicative of a contracted mind than a slavish admiration of one of the fractions of human invention to the prejudice of all the rest.'"

occupied with our own gratifications, it degenerates into selfishness, and immediately becomes sinful. Society will furnish numerous instances of those who, completely engrossed with their own interests, pursue them without any consideration of the just rights and claims of others: they care not whom they oppress, provided they can establish their power—whom they degrade, provided they can increase their reputation—whom they impoverish, provided they can accumulate wealth for themselves. Society has those also who will pursue their own interests out of all proportion to the regard which they feel for others; who will not sacrifice their lesser wants to their neighbour's more important necessities; and who will retain the full enjoyment of all their gratifications, although, by denying themselves a few, his urgent wants might be relieved. And there are some who have no bowels of compassion for the temporal or spiritual distresses of their fellow-men, who live for themselves alone, and indulge every pleasure, save that which is the purest, and has most of the mind of the Saviour—the pleasure of conferring happiness.

To selfishness in their several forms, the "charity that seeketh not her own" is directly opposed. It will not permit its possessor to pursue his own interests, if in doing so he must interfere with the just rights of others; nor will it allow him to give to the wants of others a scanty and disproportioned measure of consideration; nor yet will it allow him to rest satisfied with his own comforts and enjoyment, and with cruel selfishness to close his ear and harden his heart to the distresses and sorrows of his fellow-men. The "charity which seeketh not her own" will sympathize with the afflicted; it will compassionate the wants of the distressed, and chiefly their spiritual as the most important; it will not think it enough for us that we can sit within our tents, and have manna dropping around us from sabbath to sabbath; it will not suffer us to be satisfied with our own personal comforts and consolation from the grace and promises of the gospel. Under its influence we shall remember those for whom nothing is prepared—who are poor in earthly comforts, and also in the more important comforts of the soul. And charity will make us ready to resign, if needful, our own enjoyments, and will constrain us to the practice of self-denial, and lead us to imitate him who has left us an example that we should follow his steps—who, "though he was rich, for our sakes became poor, that we through his poverty might be rich."

The "charity which seeketh not her own" will submit to sacrifices when required, that it may accomplish its benevolent designs. What is there of benevolence—what is there which accords with the "charity which seeketh not her own" in the allocation to benevolent purposes of the wealth which remains over and above the indulgence of all our gratifications? The true test of our possession of the charity "which seeketh not her own" is to be found in the disposition to abridge our comforts—to submit to self-denial—for the purpose of doing good when this is necessary. With many the first consideration is—"What are my own comforts, gratifications, luxuries? How much do I require to supply all my own wishes?" And, when this calculation has been made, and made with liberality, perhaps they begin to think of the wants of others. But many have not the least idea of the obligation to postpone their own gratifications to the urgent wants of the distressed. They will give of their abundance; but to give as the widow did, of their penury, is considered quite enthusiastic, and far beyond the demand which the God of the poor makes upon those to whom he has entrusted the talent of wealth. And when, as is too much the case, many are striving to possess the largest possible share of earthly enjoyments, to maintain the most expensive and luxurious mode of life, we need not feel

any surprise if in many instances nothing remains for the purposes of benevolence, and if the support of institutions, by which God may be glorified and our suffering fellow-men relieved, devolves upon a comparatively small number, who regard their wealth as a talent committed to their charge, which it is their duty to employ for the good of others and the glory of its Giver, as well as for their own comforts, and for which an account must be rendered to the Proprietor of all things at the last day.

"Charity is not easily provoked." In these words the apostle describes the gentleness of love. This property of charity is opposed to a petulant, irritable, and passionate temper. Charity, finding its chief pleasure in communicating happiness, will control and subdue a disposition which, it is almost needless to remark, is an abundant source of misery and discomfort to families and society. Who can describe the extent to which families and neighbourhoods are tormented by this disposition?—the many and injurious actions which proceed from it?—the varied mischief and discomfort to the property and persons and feelings of others which attend its indulgence? But charity delights in happiness, and therefore "is not easily provoked." That anger in every sense of the word is not sinful, the conduct of Christ will shew; for it is recorded of him, that he looked round upon the Jews with anger, being grieved because of the hardness of their hearts. But observe the distinction between the disposition to which charity is opposed, and the feeling in the mind of the sinless Saviour. His was a righteous displeasure because of sin, unaccompanied by any unbecoming excitement of mind, or desire for the injury of those whose conduct had excited his displeasure. And in the case of the Christian, there may be a wise and temperate expression of displeasure because of injuries or offences; but all that excitement of mind which interrupts the proper exercise of their judgment, which carries them beyond the limits of temperate displeasure, which is displayed in violent gestures of the body, and unbecoming and railing language, which causes them to forget the respect and tenderness which are due to the feelings of others, or which is accompanied by the desire to retaliate for the injuries they have sustained—all this is sinful anger.

I know not a more remarkable proof of the deceitfulness of the heart than the readiness of persons to excuse this disposition in themselves. It may be feared that many professing Christians deceive themselves on this subject. It is not uncommon to hear them excuse the indulgence of this evil disposition by the plea that it is a constitutional falling—a natural infirmity; and, because this lust may not be overcome without difficulty, and the victory not obtained without prayer and watchfulness and vigilant self-control, they are content to yield to its power and lie down, its patient and unalarmed servants. Now, it is beyond dispute, that in some this disposition is naturally stronger than in others: with some it is the besetting sin, and time and indulgence may have imparted to it the strength and power of habit; and in such cases the victory will be achieved with greater difficulty, and more watchfulness and self-control and prayer will be required. The difficulty of subduing this evil disposition none can doubt who have engaged in the contest; the possibility of subduing it none should doubt who remember that causeless anger has been made by him who best understood the extent of the law, a breach of the 6th commandment; and that all who love the Lord Jesus Christ, keep his commandments; and that St. Paul has placed wrath, anger, among the works of the flesh; and that they that are Christ's have crucified the flesh with the affections and lusts.

My readers, deceive not yourselves; do not en-

tain the thought that you may with safety discontinue your efforts because the task is one of difficulty. This evil disposition may be overcome; for, otherwise, how could the apostle have said to the Christians of Ephesus—"Let all wrath, and anger, and clamour, be put away from you." It must be overcome; for unquestionably there is not any exception in the sacred volume in its favour: there is not a single sentence by which we may feel at ease in submitting to its power. Against this, in common with every other evil inclination, a determined and prayerful contest must be maintained; and they who are the faithful soldiers of the Saviour, animated and assisted by gospel motives, will not live in the allowed commission of this or of any other sin.

"Charity thinketh no evil." The apostle's meaning appears to be—charity doth not devise evil even against our bitterest enemies. Charity delights in happiness, is employed in plans of mercy. This heavenly principle would make the miserable happy, and the rich happier; and therefore shrinks from inflicting suffering of mind or body.

Let me beg attention to some very common sins, to which the "charity which thinketh no evil" is opposed. Slander is one of them—the invention and circulation of false reports injurious to the character of our neighbour. The highest degree of this sin—a sin which is condemned by the sacred book in the strongest possible language—is the invention of the false report; the next, the circulation of a report which we know to be untrue. There is yet another and less criminal way in which this sin may be committed—by the rash and careless circulation of reports the truth of which no pains has been taken to ascertain. The persons guilty of this sin will plead, perhaps, they knew not the story to be untrue. The answer to this attempt to excuse their conduct is—charity requires that you shall neither wilfully, or by negligence, do any thing which may be the occasion of unhappiness to others. There is one more sin of the same class, which is lamentably frequent in its commission—I mean that sin which the bible calls "evil speaking," and which we know by the name of detraction. This sin is closely allied to slander, and differs from it chiefly in this respect, that the objects of its attack are always the pious and the good. And, when it cannot venture to charge them directly with misconduct, it will insinuate suspicions of their motives; it will wish to persuade others to doubt of the purity of their conduct, and will thus endeavour to sully and obscure their fair name. To each and all of these sins, the "charity which thinketh no evil" is opposed.

"Charity rejoiceth not in iniquity, but rejoiceth in the truth." The apostle, who throughout this description of charity has attributed to it, by a very bold figure, the feelings and actions of real being, speaks here of the joy of love; and this joy he tells us is not found in iniquity, but in the truth. Keeping in view that it is the design of St. Paul in this chapter to describe the influence of charity in reference to others, its tendency to produce kind and affectionate feelings, and a conduct corresponding to them; it is likely the idea which the apostle intended to convey in the words, "rejoiceth not in iniquity," was this—charity cannot take pleasure in the failings and transgressions of an enemy or rival. And, monstrous as is this sin, it were well if the commission of it could be said to be unusual. God, who seeth the heart, knows that when an enemy or rival has fallen into sin, a feeling of satisfaction is indulged, because he has lowered himself in public estimation, or because his fall has been the occasion to us of some temporal advantages. Alas! that it should be so, and that any thing should induce us to rejoice for that which made the psalmist to exclaim, "Rivers of waters run

down my eyes, because men keep not thy law." But "charity rejoiceth not in iniquity." She is the child of faith in the cross of Christ, and has been taught the fearful ruin which sin brought into the world. Charity has been taught that, to remove the heavy load of guilt which pressed the sinner to the earth, a sacrifice of no less value than the life of the Son of God in man's nature was offered to the divine justice. Charity has been fostered by a believer's contemplation of the wonderful humility and shame and sorrow of the Son of God in the flesh: it has been with him throughout his earthly journey: it has watched with him in the garden of Gethsemane, and gone with him to the mount of Calvary: it has heard his prayer in the garden, and his cry upon the cross—and how can charity rejoice in iniquity? Charity has learned that sin banished our first parents from paradise, and converted the blessings of the God of mercy upon the earth into a curse; that all the sorrow under which our world groans, is the offspring of sin; and charity knows also that sin, unrepented of and unpardoned, will shut the sinner out from the recovered heavenly paradise—and how could charity rejoice in iniquity? No, charity has its sorrows; its tears are shed for the abominations of iniquity: but its joy is to be found in the truth. And why? Because the truth, holiness, is the unfailing source of happiness in the present life—the evidence of a Christian's union by faith with the Saviour, the pledge and antepast of his future and eternal felicity.

"Charity beareth all things." The word translated *beareth*, would be more correctly rendered, *covereth* all things. The idea intended to be conveyed is the same with that in the tenth chapter of Proverbs and twelfth verse, where it is said, "Hatred stirreth up strifes; but love covereth all sins." And the apostle's meaning appears to be this—charity, delighting in the happiness of mankind, would gladly hide from its own view and that of others, their sins and failings. There are cases, without doubt, where the exposure of crime is a duty to society, because a greater amount of unhappiness is produced by concealing them; but, when no interest is concerned, no injury done by concealment, no benefit likely to be obtained by giving publicity to the fault, charity will teach us to cover it with the veil of secrecy. How different this spirit from that which presides in many companies, where the chief conversation consists of remarks upon the faults and failings of others, and where the spirit in which it is conducted sufficiently proves the absence of sorrow for the sin and of compassion for the offender.

Perhaps it will be asked, are we never at liberty to speak of the sins of others? I would answer, never publish or assist in exposing them unless you are conscientiously persuaded that, by concealment, some mischief may be occasioned; and habituate yourselves at all times to think and speak of sin with such impressions of its evil and the dishonour which it does to God, and in an humble and prayerful spirit; remembering your own short-comings, and considering that you also may be tempted. But all that conversation respecting the misconduct of others which is well known by the familiar term scandal, will be avoided by the charity which "beareth all things."

"Charity believeth all things, hopeth all things." It would be a serious misunderstanding of the apostle's meaning, to suppose that he attributes to charity either the ignorance or carelessness which is unable or unwilling to distinguish between truth and falsehood, and right and wrong.

Charity is a well-instructed grace, as wise as she is harmless, quicksighted to distinguish the truth, and resolute in maintaining it, as well as affectionate in spirit. The true meaning of the word is—charity is always disposed to put the most favourable construc-

tion upon the motives and conduct of others. It will gladly think the best, and unwillingly receives the confirmation of its fears. It stands directly opposed to that unchristian spirit which causes persons to listen greedily to reports injurious to their neighbour's good name, and quickly decide, though the proofs be not clear, to his disadvantage.

Charity is slow to believe the sad tidings of a brother's fall; anxious to find its information incorrect; and would gladly hear an explanation of his conduct, honourable to God and favourable to the offender. And to quote the language of a distinguished writer, whose character, not less than his writings, recommended the cause of piety: "I am rather inclined to overlook faults than to examine them closely, rather to hide than publish, to extenuate and excuse than to exaggerate and excite displeasure. Are words capable of a good sense? Charity will so interpret them. May an action be imputed to a good motive? Charity will suppose it. Does a fault admit of apology? Charity will rejoice to plead in its defence."

"Charity endureth all things." This expression is intended to describe what may be called the patience of charity. They who will engage in the blessed work of attempting to promote the happiness of their fellow men, unless the lessons of past experience are of no value, should be prepared for difficulties and disappointments. They should expect that the plans which have been formed with most care will sometimes be unsuccessful, or that the persons, upon whose co-operation they counted with confidence, will be indifferent, or their opponents. They should be prepared for the ridicule and chilling doubts of the profane and selfish and ignorant; and prepared also for what is of all the most difficult to bear—the ingratitude of the very persons for whom they are labouring with most zeal, and with the purest motives. These are some of the obstacles which lie in the path of him who would do good, and these are difficult to bear with patience. Hard it is to be disappointed when we hoped for success; to have our motives, of whose purity we are conscious, mistaken or misconstrued; to encounter the coldness or opposition of those upon whose co-operation we reckoned with confidence; and hard to bear the contempt or chilling doubts of the selfish and profane and ignorant; and yet harder to have our kindness met with ingratitude, to find the hand, which should be uplifted in prayer, raised in disdain; the eyes which should glisten with the tear of grateful joy, turned on its benefactor with malice or envy; and the mouth, which should be all his praise—though the Christian seeks not praise of man—filled with calumny: all this is difficult to bear. But the "charity which endureth all things" will enable those who are brought under its influence to pursue their work undeterred and unwearied by these difficulties. The motives by which they are influenced are independent of these difficulties. They are not the confidence of success, or the praise or gratitude of man, but the desire to please God, and the wish to communicate happiness; and, animated by these motives, they will pursue their work and labour of love, not in the confidence, but in the hope of success; though few should co-operate with them, and though their conduct and motives are misrepresented, and contempt and ingratitude the return which they receive for their zeal and wisdom and disinterested benevolence. Such is the patience of charity.

The last property of this grace is its permanence, its continuance—"Charity never faileth." The apostle does not mean merely that the Christian is at all times adorned with this grace. This is most true; for the continuance of this grace is essential to true religion. A man may alter his opinion on some subjects, but he cannot be without charity without ceasing to be a Christian. Nor does he mean only,

that in every age of the church this grace will be a feature in the character of believers; time will roll on, and with it changes will come in the habits and manners of persons; but, wherever the gospel is faithfully preached and received into the heart, the faith of that gospel will work by love. The apostle meant more than this; he refers to another world. His eye was fixed on things unseen (except by faith) and eternal, when he said, "Charity never faileth." He was then soaring on the wings of faith, and exploring the scenes of the eternal world when he saw this celestial plant, having survived the destruction of this world, and outlived the earthly state of the church, removed to the paradise of God, and flourishing in the spirits of just men made perfect,

"Chief grace below, and all in all above."

And now having called attention to the remaining properties of this grace, on what has been said let me offer a few words. First, I entreat my readers to make the account which has been given of this grace, the subject of serious and candid self-examination. Consider that you are concerned, in a measure which it is impossible to overrate, to ascertain whether you are in possession of this grace; for without charity you are without faith, and without faith without Christ, and without Christ without God and the hope of eternal life.

Again, the account which St. Paul has given us of this grace, and which I have endeavoured to illustrate, will enable us to perceive the force of St. Peter's language when he calls charity "the bond of perfectness;" and also of the beautiful collect, in which it is styled, "the very bond of peace and of all virtues:" for it is manifest that, if charity rejoice universally in its full power, every evil temper and lust and action would be abandoned, and every great virtue cultivated and practised. And we can also understand the happy effects which would attend the general diffusion of this grace in its full power. How different would be the condition of families, of society, of the world! How many fruitful sources of misery would be dried up! Then would the beautiful prediction of Isaiah receive its fulfilment—"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fating together; and a little child shall lead them: They shall not hurt nor destroy in all my holy mountain." Alas, how painfully contrasted with this, the picture presented in the conduct of professing Christians! How few comparatively possess this mark of the disciples of Christ; how weak even in those the influence of this grace! And shall this bright and consolatory prediction ever be fulfilled? Shall the heart which pants for this lovely scene ever be satisfied? Yes, this world and its sins and sorrows shall pass away, and there shall succeed it a new heaven and a new earth, wherein dwelleth righteousness: there love shall fill every heart, and flourish in perfect and immortal vigour.

And, lastly, seeing the strictness and spirituality of the divine law, let us learn to prize the great redemption which is in Christ. Let us pray that, united to him by faith, we may be made the righteousness of God in him, accepted in the Beloved. And when, united to him by a living faith, we have entered on the path of a new and spiritual obedience, when we have made our farthest advances in holiness, when we walk most closely after the Saviour, and the Spirit of grace and glory rests on us most abundantly, let this be our acknowledgment—"We are unprofitable servants; we have done that which it was our duty to do:" and let this be our confidence—a confidence which even the terror of the judgment-day shall not be able to shake—"God forbid that we should glory, save in the cross of our Lord Jesus Christ."

JUSTIFICATION BEFORE GOD, ITS SOURCE
AND BENEFITS:

A Sermon,

BY THE REV. JOHN HALL, B.D.,

Rector of St. Werburgh's, Bristol.

TITUS iii. 7.

"That, being justified by his grace, we might be made heirs according to the hope of eternal life."

THE kindness and love of God our Saviour, which was manifested in the gift of his beloved Son to be the channel of mercy to his unworthy rebellious creatures, and in having appointed means to be used, which, by his grace, are rendered effectual to promote the salvation of those who make use of them, and seek for the blessing in the way that he has directed, is the subject of the verses which precede the text. They state particularly the wonderful love of God to man, the unworthiness of those who are the objects of this love, and the blessings which are bestowed in consequence of it. The end proposed by it is the salvation of the persons to whom these blessings are vouchsafed. The apostle proceeds to mention in the text further benefits conferred through Jesus Christ our Saviour upon his believing people; to the enjoyment of which they are led in consequence of being made partakers of his mercy, and being washed from their past sins in the use of the appointed ordinance of baptism, and being renewed by the Holy Ghost, which was "shed on them abundantly through Jesus Christ our Saviour," when they called on the name of the Lord for the fulfilment of his gracious promise. These further benefits are justification before God, being made heirs of the heavenly inheritance, having a hope of everlasting salvation, and having eternal life ensured to them hereafter as the gift of God, through Jesus Christ our Lord. Every thing around reminds us that "here we have no continuing city," that "our days on earth are as a shadow, and there is none abiding." It is our wisdom, therefore, to look forward to the time of our departure from this world, under the conviction that we shall then enter upon eternity; and that we shall then have to "give an account of the deeds done in the body;" and it will then be manifest whether or not we have known God, and obeyed the gospel of our Lord Jesus Christ—whether or not we are numbered among his saints, and them that have believed the testimony of his holy word; and, according as conscience will answer when the secret of all hearts shall be disclosed, will our

eternal state be fixed. May our minds be solemnized while our attention is directed to the important topics brought before us in the text, and may the Spirit of God apply his word to our hearts, that it may be to us "the savour of life unto life," that we may live to God and with God, both here and hereafter!

I. The first benefit pointed out in the text, as the result of the kindness and love of God to man, is justification. The blessings before spoken of were conferred in order that we might be "justified by his grace." To be justified is to be "accounted righteous before God." This, man, as a transgressor of the law of God, cannot be; for as such he is unrighteous, and therefore exposed to "the wrath of God," which "is revealed from heaven against all ungodliness and unrighteousness of man." As he has broken the law of God, he cannot be justified by it. His knowledge of the law shows him that he is a sinner, and that he cannot plead the works of righteousness that he has done as the ground of his justification before God. But, while he confesses that "the law is holy, and the commandment is holy and just and good," he is compelled to acknowledge that he has "done those things which he ought not to have done, and has left undone those things which he ought to have done." He is therefore "guilty before God;" his mouth is stopped; he is self-condemned; and, were there no means of obtaining mercy, he would be shut up in despair, having nothing before his eyes but "a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries" of the most high God. But the kindness and love of God to man has been manifested in a revelation of mercy through Jesus Christ our Saviour—mercy to pardon the past, and grace to bless for the future. This "grace of God" is described in the preceding chapter as that "which bringeth salvation to man;" and here it is spoken of as the cause of our justification, of our being "accounted righteous before God," and so of our being admitted into his most holy presence, into which "there shall in nowise enter anything that defileth," because he is "of purer eyes than to behold evil, and cannot look on iniquity." This grace of God may be regarded as the favour with which he beholds his beloved Son, and consequently all those also who believe in his name, who in him "have redemption through his blood, the forgiveness of sins," and are made partakers of "the working of regeneration and renewing of the Holy Ghost." These persons, being "washed and sanctified in the name of the Lord Jesus, and by the Spirit of our God," are also justified before God; so that

they are admitted into his presence as righteous persons, to hold communion and fellowship with him, to come to him as his children, that they may receive the blessing of their heavenly Father. The apostle Paul says to the Romans on this subject—"Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand." It is by faith, or through putting our confidence and trust in the merit of our Lord and Saviour Jesus Christ—his perfect obedience to the law of God, as "God manifest in the flesh"—that the sinful children of men are justified before God. It is by his obedience, by relying upon it, by its being placed to our account, that we are made righteous in the sight of God. We are "made the righteousness of God in him: Christ is the end of the law for righteousness to every one that believeth." It was an act of grace on the part of God to provide this means of justification in his sight of those who have transgressed his holy law, and incurred the penalty of disobedience.

But it is the privilege of those who are thus justified before him—who plead the merit of the obedience of our Lord Jesus Christ as the ground of their acceptance in his presence, to have access to him; to be assured of his favourable regard of them for Christ's sake; to draw nigh to him under the persuasion that he will draw nigh to them; to have "peace with God through our Lord Jesus Christ;" to behold him as the God of peace and salvation; to come before him as children to their heavenly Father to present their supplications at his footstool for those blessings which they stand in need of; and to thank and praise his holy name for his benefits conferred upon them. It is their privilege, through Christ, to "have access by the Spirit unto the Father," and by Christ to "offer the sacrifice of praise to God continually, that is, the fruit of their lips giving thanks to his name." They plead the atonement of Christ for the pardon of their sins past, and the righteousness of Christ for the acceptance of their persons in the divine presence, and through his mediation, they present their offerings of prayer and praise to God; and thus they are assured that they shall not be sent empty away when they approach the throne of grace, but that "he who spared not his own Son, but delivered him up for us all, will with him also freely give us all things" which it is for the glory of God and the good of his believing people that they should receive; so that they are not only "saved from wrath through him," but are "blessed with all spiritual blessings," such as are enjoyed in heavenly places by those who

surround the throne of glory, in and through Christ Jesus our Saviour.

It is important to have a right understanding and a simple apprehension of this doctrine of justification by faith; for there is no possibility of walking humbly with God as our heavenly Father in Christ Jesus, so as to have communion and fellowship with him in the spirit of our minds, and to live as his children, "as seeing him who is invisible," having respect to his holy will and commandments, but as we are assured of our acceptance with him in his beloved Son, "the Lord our righteousness," our Redeemer and Mediator. This therefore has been called the great doctrine of our blessed reformation from popery, and the article by the belief or the rejection of which the church of Christ stands or falls. Popery had substituted penances, and self-mortifications, and privations, and self-tormentings—very plausible things, as not being "in honour to the satisfying of the flesh," but having "a show of wisdom in will-worship and neglecting of the body"—in the room of the sacrifice of the death of Christ, as the ground of hope for the pardon of sin; and the merit of obedience to the commands of the church, to its ordinances and ceremonies, in the room of the merit of Christ or his righteousness as the ground of acceptance with God, and the mediation of saints and angels in the room of the mediation of Christ: and it asserted that all must pass through the fire of purgatory after death, so that those who received its unchristian and unscriptural doctrines were, through fear of death, all their life-time subject to bondage; and, when conscience accused them of being transgressors of the law of God, there was no means of obtaining relief but by submitting to the grossest delusion; and to those whose consciences were at all tender, there was no means of being pacified but by self-tormenting. This system of iniquity prevailed in consequence of the word of God—the holy scriptures, the volume of divine revelation—having been taken away from the people by the craft and subtlety of those who had obtained the pre-eminence in the visible church—its ecclesiastical rulers; who substituted their own commandments, which they called the commandments of the church, in the room of the book which was given by inspiration of God in order to "make wise unto salvation, through faith in Christ Jesus," those who received its blessed doctrines. When the holy bible was opened at the time of our blessed reformation, by being translated into our own language, then appeared the difference between the commandments of men and the word of God; and the divinely revealed way of pardon and

righteousness, and eternal life through Christ our Saviour, and not by self-tormenting nor by human merit, was brought before those who had been deceived and deluded by the false doctrines and the tyranny and oppression of Rome. May we "stand fast in the liberty wherewith Christ hath made us free, and not be entangled again with the yoke of bondage," to which some modern innovators would reduce us. "Christ is all and in all" to his believing people. His incarnation, his obedience, his sufferings and death, his mediation and intercession, are the only ground of hope towards God, which his holy word sets before us. It teaches us how we may live happily, day by day, as the children of God, in the enjoyment of his favour, in communion and fellowship with him; casting all our care upon him, looking up to him as our Father and our friend, and partaking of his enriching blessing, both in our bodies and in our souls. Let us seek to enjoy this happiness for ourselves, which is set before us "through Christ Jesus our Saviour," that we may go on our way rejoicing, as it is the privilege of the children of God to do continually, through faith in his redemption. Then, "being justified by faith," and having "peace with God through our Lord Jesus Christ—" having access into his presence as the hearer of prayer, and standing in his favour in and through his beloved Son—we shall be happy and holy, and shall be enabled also to rejoice in hope of the glory of God hereafter, as it is the privilege of those to do, who, "being justified by his grace," are "made heirs of eternal life."

II. This is the next point to which the text directs our attention. Those who by the grace of God are justified before him, and accepted with him through Jesus Christ our Saviour, are accounted "the children of God by faith in Christ Jesus;" and, as the apostle says to the Romans, "If children, then heirs—heirs of God, and joint heirs with Christ," who shall "be glorified" hereafter, together with their Lord and Saviour; for "when Christ, who is their life, shall appear, then shall they also appear with him in glory;" for, he will come again to receive them to himself, that where he is, they may be also—in the mansions of his Father's house, where he has prepared a place for them. The apostle Peter speaks of them as being "begotten to an inheritance incorruptible and undefiled, and that fadeth not away, which is reserved in heaven for them;" and for which they "are kept by the power of God unto salvation, ready to be revealed in the last time;" wherein it is their privilege "greatly to rejoice," since "honour and glory" await them "at the appearing of Jesus Christ," when they shall "receive the end of their faith, the salvation of their souls."

O! how wonderful is it, that the sinful children of men should be permitted to look forward to such unspeakable blessedness to be bestowed upon them hereafter, when they shall have done with all things here below; so that, in anticipation of the blessedness which awaits them, they are termed, even here on earth, "heirs of God, heirs of eternal life, heirs of glory." So St. James says—"Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" The characteristic of the children of God is, they love him as their Father, they love him as their Saviour, they love him as their Guide and Comforter; they believe in him, they put their trust and confidence in him, they live in humble obedience to his holy will and commandments. And this being their character, they are heirs of his kingdom—of the eternal inheritance which he hath promised to bestow upon them. And this is a blessing bestowed upon "the poor of this world," who are "rich in faith," or who are truly believers in the Lord Jesus Christ. Although they may be despised by the children of this world, who "have their portion in this life," on account of their poverty, yet they are precious in the sight of the Lord as his children. The gospel of Christ addresses itself indeed to all ranks and conditions of men—to high and low, to rich and poor: all the children of men are equally welcome to receive its blessings. But, as men must be humbled in the sight of God, and lowly in their own eyes—self-abased at his footstool, the poor of this world have a kind of natural advantage in consequence of being led, by the circumstances in which they are placed, not to think so highly of themselves as those who have abundance of this world's goods are usually disposed to do. The poor cannot but be sensible of their dependant condition; while the rich are too apt to regard themselves as independent, not only of their fellow-creatures so as not to need any thing at their hands, but also as being independent of God. Hence it was said by our blessed Saviour, "How hardly shall they that have riches enter into the kingdom of God! Children, how hard is it for them that trust in riches to enter into the kingdom of God!" They that have riches are disposed to trust in them. On which account we find the apostle directing Timothy, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good with their earthly abundance, that they be rich in good works, ready to distribute,

willing to communicate," and, above all, that they give diligence "to lay up in store for themselves a good foundation against the time to come"—not the foundation of uncertain riches, for riches profit not in the day of wrath; but that they "lay up treasure in heaven" by being rich in faith, "that they may lay hold on eternal life," or may be "heirs of the kingdom which God hath promised to all them that love him" whether they be rich or poor in this world; "for there is no respect of persons with God." If we are believers in the Lord Jesus Christ, we are also heirs of this heavenly kingdom, this "inheritance incorruptible, and undefiled, and that fadeth not away" which is "reserved in heaven" for the children of God.

III. It is the privilege of those who are heirs of this heavenly inheritance to live in the hope of partaking of it. So the text proceeds to mention, "That we should be made heirs according to the hope of eternal life." This hope the apostle speaks of himself as having, in the commencement of this epistle. He calls himself "a servant of God, in hope of eternal life, which God that cannot lie promised before the world began." This hope is a leaning upon the promise of God. "For this is the promise that he hath promised us, even eternal life." And, as he "cannot lie," this promise shall certainly be fulfilled to the heirs of promise: "who have fled for refuge to lay hold of the hope set before them" in the gospel of Christ. And this hope, which it is their privilege to entertain, they "have as an anchor of the soul, both sure and steadfast," which entereth into that within the vail, whither the forerunner Jesus the high priest of his church and people "is entered" for them; and therefore they shall assuredly follow him thither. Their hope will not make them ashamed; it will be realised to the everlasting joy of their souls. It is their privilege, therefore, "to rejoice in hope of the glory of God." But, as long as the children of God continue in this world, faith and hope must be in continual exercise. They must rely on the promises of God in Christ, and wait for their fulfilment in his own due time. As the apostle says to the Romans, "Hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But, if we hope for that we see not, then do we with patience wait for it." And to the Corinthians he observes, "We walk by faith, not by sight." But it is the privilege of believers in the Lord Jesus Christ—by being "followers of them who through faith and patience inherit the promises—to attain "to the full assurance of hope to the end;" because "he is faithful that hath promised." It is their privilege to be "filled with all joy and peace in believing, so as to

"abound in hope by the power of the Holy Ghost." Let us, brethren, seek to enjoy this blessedness for ourselves in our own souls, that we may be animated to press forward in the narrow way to the kingdom of heaven—to "press toward the mark for the prize of our high calling in Christ Jesus," believing that we shall assuredly, for his name's sake, "receive the end of our faith—the salvation of our souls."

This prize, this salvation, is termed in the text "eternal life." And it is said elsewhere respecting it, "The gift of God is eternal life, through Jesus Christ our Lord." This is the great, the unspeakable blessing which the gospel of Christ sets before the children of men, as to be obtained through faith in his name. "Life and immortality were brought to light through the gospel." The incarnation of our Lord Jesus Christ, his appearing in our world as a man among men, his life and death, his resurrection and ascension to glory, pointed out the way to eternal life plainly and clearly, as being bestowed by divine grace upon them that believe in his name; so that they shall not be left destitute of the blessing. But what that eternal life is, we know not: we must enter upon it in order to have any right or correct ideas on the subject. If it be said, that "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him," even in this life, because "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned"; how much more must eternal life and the things of it be beyond the apprehension of mankind! Our Saviour said respecting the sheep of his pasture, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." This shows that eternal life is the opposite of perishing; in like manner as it is declared that "whosoever believeth in him shall not perish, but have eternal life." But our Saviour gave some idea of the nature of the blessing when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." The knowledge of the true God in all his attributes, and in the relations which he bears to his creatures as their God; a familiar acquaintance with this will be the blessedness of heaven, together with entire freedom from all the evils and miseries connected with this present evil world, and the blessedness of being saved and delivered from that wrath which sin deserves. Life and happiness, or blessedness, which will know no end, shall be the portion of the humble believer in the

Lord Jesus Christ, when time shall be no more; and of this there will be no danger of his being deprived for ever.

Let us ask ourselves then, my friends, in conclusion, what is our character? Are we living under the influence of divine grace? Do we "know the grace of God in truth"? Are we justified before God by faith in the righteousness of Jesus Christ our Redeemer? Do we walk humbly with our God, having intercourse with him in the spirit of our minds continually, and having the desires of our souls to his name and to the remembrance of him? Are we "the children of God by faith in Christ Jesus, and heirs of God," who are looking forward with "a good hope through grace" to the heavenly inheritance of the saints in glory? Are our hopes then surely fixed where true joys are to be found? Is "the hope which is laid up in heaven, whereof we have heard in the word of the truth of the gospel," that which we possess? Have we this good hope through grace, which maketh not ashamed? Is eternal life that to which we are looking forward in hope, as "the gift of God through Jesus Christ our Lord" to his believing people? If such be our character, if "the Lord Jesus Christ be our hope," we may be assured that we shall not be disappointed of our hope; but that, after having loved and served the God of all grace, our heavenly Father, in this world, we shall be admitted to see him as he is in his eternal kingdom and glory, when "to him that loved us and washed us from our sins in his own blood, and hath us kings and priests to God and his Father, we shall give glory and dominion for ever and ever." Amen.

THE CHURCH AND THE WORLD.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

No. XI.

ZEAL.

As might naturally be expected, the world is totally opposed to zeal in religion. A man may devote his best energies to any merely secular matter; he may enter very warmly into the cause of the party or political interest he may have espoused—the world will encourage him to make the sacred name of religion a watchword for that party or interest; but a deep and heartfelt zeal for pure vital religion as revealed to us in the holy scriptures, independent of all temporal and extraneous circumstances, is too thoroughly the spirit of the church to find any countenance from the world. True zeal as born of the church, and that which emanates from the world, may indeed oftentimes work together; but, when most nearly allied in action, they are in principle totally distinct. When Jehu met with Jehonadab, the son of Rechab, "He

gave him his hand; and he took him up to him unto the chariot. And he said, Come with me, and see my zeal for the Lord" (2 Kings x. 15, 16). And he called together the worshippers of Baal, and slew them, and brake down the image and the house of Baal; yet immediately after we are told that "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin" (31). Of this kind is the zeal of the world when it appears ranged on the side of God, and in league with his faithful servants: it is a zeal of party, of opposition, of ambition, used by God as an instrument in executing his will, yet showing its insincerity, showing that it is in reality a zeal for self rather than for the Lord, by cleaving, like Jehu, to the idols which favour its own purposes, although equally abhorrent in the sight of God with those it may have been so zealous, in his name, to destroy. The zeal inculated by the church is a zeal working inwardly as well as without, commencing its labour upon the soul in which it dwells: it is a zeal for the attainment as well as the diffusion of religion—an earnest striving to be holy, as well as a desire that others should be so too. The zeal of the church is a quiet zeal; her prayer is that she may serve her Lord in all godly quietness. The zeal of the church is an ever-growing zeal. There is a natural warmth of disposition we may sometimes be liable to mistake for true zeal: but this property of the genuine principle is an unfailing test. The former, excited by some outward circumstance—some change in our own selves—by one of the numberless events by which God daily calls us unto himself, will, if it be merely natural disposition, flame for a little while, and then gradually die away: true zeal, whether there may indeed be a spark existing amid these embers, or whether it may have risen imperceptibly we know not how, is, like every other Christian grace, steadily and continually progressive; leading us each year that we live to seek the glory of God with more diligence and singleness of heart, until every talent committed to our trust, our whole time and property, our influence and abilities, all that we are, all that we have, are devoted to him. The comment made by our divine Master upon the offering of the poor widow is constantly brought forward to show how small a tribute he is willing to accept; does it not still more forcibly tell us how much he requires? "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark xii. 41-44). "All that she had, even all her living." It was this that drew the commendation of the Redeemer—this that made the lowly offering so acceptable to God: there was nothing withheld, nothing kept back: it was a striking and practical lesson to those around, and to those who shall succeed to the end of the world, that his disciples must call nothing their own; that the time occupied by the necessary avocations of earth, as well as that dedicated to his immediate service, the property spent upon themselves and families, as well as that laid out upon the church and the poor, their influence and abilities, whatever may be their secular direction, must be all sanctified by being offered to God; must be as thoroughly devoted to him, used with the same spirit of obedience, of reference to and of reliance upon him, in the former case as in the latter. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31).

From this total dedication of all we have and are to God, none are exempt. We are all, perhaps, too much in the habit of satisfying ourselves with the idea of what we would do had we greater opportunities, instead of making the best use of those we already possess. If we had the talent of such a person, the fortune of another, the power, mayhap, of a third, we think it would be a more worthy offering to God, a more beneficial one for man; but this is "deceiving our own selves." The individual, who will not devote his all to the Lord when it is little, would be no more likely to do it if he had great possessions; and even if we allow ourselves to imagine that it would be so, that we, who are supine and trifling now that our means are small, should become diligent labourers were they enlarged, this speaks little for our sincerity: it gives little evidence of humble love and unreserved obedience to God; and looks rather as if we were speculating upon the opinions of men, upon what they would think of our exertions. Where is the deep sense of our own utter worthlessness; where our "lively faith in God's mercy through Christ," and Christ alone, when we begin to calculate the value of what we bring? as though the most costly and least imperfect sacrifice of man could ever, of itself, be a meet offering for him in whose sight the heavens are not clean, nor the stars pure, and who charged his angels with folly (see Job iv. 18; xv. 15; xxv. 5). There may be a show of humility, but it is in reality pride—the proud heart of unbelief, which leads the possessor of the one talent to bury it in the earth; to pass the time of his probation in murmuring, fear, and labour that profiteth nothing*, instead of meekly and cheerfully endeavouring to turn it to the best account in his Master's service, fully persuaded that he has indeed committed "unto every man according to his several ability" (Matt. xxv. 15). This parable of the talents, and what is related of the poor widow, throw much light upon each other. From the latter we learn that the unreserved devotion of all they have to God's service by those who have least to bring, is more acceptable before him than the largest occasional offerings of those who keep back a part as their own; that it is in fact "more" to him who wants no help of any, and therefore can, with an impartiality unattainable by us who do want it, estimate the return according "to that a man hath." The former teaches us that the same unerring justice which valued the two mites of the widow above the munificent contributions of the rich—because theirs was but a fragment broken off from their abundance, hers was all that she had—will admit no excuse for the perversion or neglect of one talent: the possessor of one will not be expected to gain an additional five or ten, like those who have that number to trade with; but he will be expected to gain in proportion—to exert the same industry and zeal which is equally required whether we are entrusted with ten, or five, or with but one talent.

True zeal, as taught by the church, consists in an earnest desire to devote unto God "ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto him." Our souls by continual endeavours after, by fervent prayer and an habitual hunger and thirst for those graces which by his Holy Spirit he bestows upon all who humbly receive the faith as it is in Jesus. Our bodies, and every faculty of our minds, by a constant striving to walk worthy of that

* Here you see how happy this man made himself, by not acting wholly according to his Lord's will. It was, according to his own account, a happiness of murmuring and discontent: "I knew thee," says he, "that thou art an hard man." It was a happiness of fears and apprehensions: "I was," says he, "afraid." It was a happiness of vain labours and fruitless travels: "I went," says he, "and hid thy talent;" and, after having been awhile the sport of foolish passions, tormenting fears, and fruitless labours, he is rewarded with darkness, eternal weeping, and gnashing of teeth.—*Lane's Serious Call to a Devout and Holy Life*, ch. xi. p. 157.

faith; not slothful in the great business of a Christian, to "show forth the praises of him who hath called us out of darkness into his marvellous light" (1 Pet. ii. 9), but "fervent in spirit, serving the Lord" (Rom. xii. 11). As we learn from the prayers of the church what we are to desire and ever strive to attain in our own souls—as repentance and contrition (col. for Ash Wednesday); knowledge of the truth (p. of St. Chrysostom); a firm and unwavering faith, held in the unity of the Spirit, in the bond of peace, and in righteousness of life (col. for all conditions of men); humility (col. for Sunday before Easter); charity (col. for Quinquagesima Sunday); and all other gifts of the Holy Spirit (col. for St. Barnabas); every prayer leading us to a full and simple reliance upon the alone merits of our Saviour, by being offered in his name: so we may learn from the same source how we are to devote our bodies and every faculty of our minds to the service of God. It is manifest that, whatever good we pray for, that we are bound to the utmost of our ability to promote; whatever evil we deprecate, that we are to a like extent to discourage; that whomever we pray for they have a right to expect from us conduct agreeing with our prayers. The duties involved in this last have been referred to in former papers: those of the first mentioned will lead us to contemplate the Christian character in a different light from what we have hitherto done, namely, in the effect which its influence and example may have upon others.

As charity teaches us to unite our brethren with ourselves when we pray for all good things, and implore to be delivered from all evil; as justice obliges us to appropriate the surplus of our income to supply their spiritual and temporal wants, so zeal will lead us to use every personal exertion and all our influence, whether it be great or little, for the attainment of the same ends. This personal exertion will be habitual as the principle which governs it. There are few who have it in their power to do what men would consider some "great thing" in the cause of religion; there are still fewer, there are none, who may not glorify God by those constant exertions which, like their example, will be powerful from their steady perseverance rather than from any striking conduct upon particular occasions. True zeal will be ever ready to stand forward when any unusual sacrifice or exertion is required; but it will prove that it is true zeal, and not the mere ebullition of warm or excited feelings, by a "patient continuance in well doing" in the daily path of life. We are in constant danger of overlooking this. The souls of men are reckoned by thousands and tens of thousands, till, in contemplating their overwhelming magnitude, we are tempted to forget the incalculable value of the "few" over whom we may possess some influence. Generally speaking, except our prayers, money is all we can give towards reclaiming the former: it is for the latter that we must labour.

Is there no way in which we may make ourselves useful in the parish where we dwell? Are there no children who want instruction, and amongst whom our personal exertions may be more valuable than any merely pecuniary aid? Have we not families or servants or dependents, for whose knowledge of the faith we are—as the church teaches us by the rubric at the end of the catechism—in so great a degree responsible? If we have opportunities akin to these in our own homes and in our own sphere, let us not imagine that our zeal is not called forth; it is in these continual and, as they are considered, minor duties, that the quiet, noiseless zeal of the church finds its best exercise; it is in the discharge of these that it will grow, not only stronger, but purer—not only better prepared by that increasing strength for greater occasions, but also more willing, in the parity of its devotion to God, to be debarr'd from all exer-

tion, if he in his good pleasure shall see it right to take the power away.

The indirect influence, which a private Christian may exert for the glory of God, is to be obtained and exerted by unwearied kindness to all, by a constant readiness to succour all who are in want, united to that decided line of conduct which tells, in language the most ignorant and careless can understand, that we do indeed belong to the church. In addition to the influence which various circumstances concur to give, more or less, to nearly every individual, there is the power of example which belongs to all. The lowest in station, the poorest, the youngest, have some upon whom their example is continually operating for good or for evil. To be convinced of this, we need only notice the effect of one decided character amongst children, upon a whole school, or class, or family. This effect, although more obvious, is but an epitome of that which one decided character has amongst men. A word or a movement will often sway the minds of a whole assembly; will calm a mob, or excite it to desperation. In something the same manner, but imperceptibly, the example of an individual of really fixed principle will operate upon those around. Perhaps the largest class of professing Christians is composed of those who vacillate, as it were, between the church and the world; who shew to Christianity in general a sufficient deference to retain the name of belonging to the church, yet not enough to draw the opposition of the world. This class includes all shades and degrees of character, from the individual standing upon the very verge of practical infidelity to him who is not far from the kingdom of God. The latter are often kept in that doubtful state of "not far," from a deficiency in moral courage; they perceive the necessity of a stricter conformity to the spirit of the church of which they are members than is generally aimed at, yet shrink from the non-conformity to the world which acting upon this principle would involve. With persons of this description no merely human means are likely to prove so effectual as the example of one who, in their own rank of life, with no greater outward advantages than themselves to carry him through, may be seen quietly, yet firmly, as not being ashamed to confess his Saviour before men, walking in the communion of the church, in constant attendance upon her ordinances, in obedience to her rules, and—as far as the grace of God be earnestly desires is given him for the destruction of indwelling sin—in the uniform practice of all she teaches, and avoidance of all she condemns. If not thus ranged on the side of the church, we must be acting for the world. How often do we hear it said of the careless and irreligious, because their carelessness extends to their worldly affairs, and they have a natural easiness of temper, that they are no one's enemies but their own? No one's? Are they not then the enemies of God who refuse to hearken, even while he beseeches them to be reconciled to him? Are they not the enemies of that blessed Redeemer who died to obtain the salvation they thus wilfully reject—of that Holy Spirit who is constantly striving with their perverseness and grieved by their iniquities? Are they not the enemies of souls who thus throw all their influence and example on the side of the great adversary of man as well as God? Nay, the very best of the vacillating characters of which we have spoken do harm; so truly is fulfilled the saying—"He that gathereth not with me, scattereth abroad" (Matt. xii. 30). Not in the same degree as the openly irreligious and wicked; for these not only encourage others to the same irreligion and wickedness, but render the former satisfied with themselves, by giving scope for comparison to their own advantage. But still they do harm; they lower the tone of Christianity; they substitute an indolent and compromising sort of religion for that living, growing principle which will

gradually absorb every feeling into one sole desire for the glory of God, which is the religion of the bible and the prayer-book. And who can say, by so doing, how much harm only one may have wrought—how many he may have misled—how many he may have confirmed in error? It is a fearful responsibility. None can know half the amount of sin that, for the effect his conduct has had upon others, is recorded against him, any more than he can calculate the extent to which God may have vouchsafed to make him an instrument of good in his service. Even the hour of death will but partially disclose it; for is there not reason to believe that the influence and example of but a private individual is still acting for God or for Satan—for the church or for the world—long after his name is forgotten on the earth? At the last great day of account—the final, the awful close—when every hidden thing shall be brought to light, then, and not till then, will the work of every individual be known. "Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified."

True zeal will lead its possessor, in striving both for the attainment and the extension of holiness, to look solely unto God, as well in an habitual forgetfulness of self, as in a freedom from an undue regard to the opinions of men. Christians seem too generally as if they were afraid they should refrain from, or do more than is absolutely necessary; as if they were continually calculating how far they may go without actual sin—how little labour will be enough to save them from the condemnation of having wholly buried their talents. Unworthy this—how unworthy the Master we serve! Should not the language of our hearts and lives rather be—"What reward shall I give unto the Lord, for all the benefits that he hath done unto me?" Should we not shrink from anything, however innocent in itself, which has a tendency to foster a sinful disposition in our souls; and as eagerly seek whatever we may find conducive to the growth of holiness? Should we not, instead of asking how little labour will suffice, be rather continually inquiring how much God will permit us to do? remembering always—let our station be what it may, and showing by our daily conduct in the culture of holiness within our own souls, and in our endeavours for its extension in our households, our parishes, wherever our influence may extend, that we are indeed members of the church and not of the world; remembering always that the divine Head of that church "gave himself for us," not only "that he might redeem us from all iniquity," but also that he might "purify unto himself a peculiar people, zealous of good works" (Titus ii. 14)?

Poetry.

SONNETS.

BY W. PRESCOTT SPARKS, Esq.

(For the Church of England Magazine.)

WHAT deem we of the dead? Where dwell the souls
Of those we lost and wept for? Are they flown
To far-off regions, where oblivion rolls
Its pierceless gloom o'er all that they have known,
And loved, and suffered? Does no lingering sense
Of what they have been come to them above?
No record of the past—intelligence
Of things that once their heart of hearts could move?
O, think it not! The very air is preseed
With weight of unseen wings—invisible eyes

Watch o'er our walk, our labour, and our rest,
 And tend us with continual ministries:
 Our solitude is populous with a host
 Of spirits, in holy striving which shall bless us most.
 Ecstatic thought! linking this earth to heaven
 In loving union and close sympathy;
 Weaving, for souls on earth with those on high,
 The nearest, tenderest intercourse; till even,
 'Mid ceaseless yearnings for those dear ties riven
 By death's unpitying hand, we bless the cross,
 And feel that we are gainers by our loss.
 Even now such power unto my soul is given
 Sweetly to cheer me with a light divine.
 O, dear departed ones! from sight removed,
 But not from close communion, ye are mine—
 I love ye still, as I have ever loved.
 Thou, my gone sister, and two more with thee,
 Thy chosen helpmates now, to guard and comfort me.

HYMN ON DEATH.

BY MRS. AB DY.

(For the Church of England Magazine.)

WHERE shall I die? Shall death's cold hand
 Arrest my breath while dear ones stand
 In silent watchful love, to shed
 Their tears around my quiet bed?
 Or shall I meet my final doom
 Far from country and my home?
 Lord, to thy will I bend the knee;
 Thou evermore hast cared for me.
 How shall I die? shall death's harsh yoke
 Subdue me by a single stroke?
 Or shall my fainting frame sustain
 The tedious languishing of pain;
 Sinking in weariness away,
 Slowly and sadly day by day?
 Lord, I repose my cares on thee,
 Thou evermore hast cared for me.
 When shall I die? Shall death's stern call
 Soon come, my spirit to appal?
 Or shall I live through circling years,
 A pilgrim in this vale of tears;
 Surviving those I loved the best,
 Who in the peaceful church-yard rest?
 Lord, I await thy wise decree;
 Thou evermore hast cared for me.
 Yet, O sustain me by thy power!
 Be with me in life's parting hour;
 Tell me of peace and pardon won
 Through the dear mercies of thy Son:
 Then shall I feel resigned to go
 From life's brief joy and fleeting woe,
 If I in death the Saviour see,
 Who evermore hath cared for me.

*St. John's Rectory, Southwark.***Miscellaneous.**

THE LATE REV. THOMAS ROBINSON, VICAR OF
 ST. MARY'S, LEICESTER.—The following account
 of Mr. Robinson's first convert, is extracted from a

letter by his widow to a friend:—"As far as I can depend on my memory, the following are the remarkable circumstances related by my dear Mr. Robinson, of a young woman whom he attended, in the Isle of Ely, shortly after entering holy orders. And this child of God, he always called the first-fruits of his ministry. He was requested to visit a poor ignorant young woman, who was confined to her bed by rheumatism, and was such a martyr to it, that her limbs were entirely contracted, and her state of suffering very severe. She was very illiterate, not even being able to read; and so ignorant of spiritual things, that, if she knew there was a God, it was the extent of her knowledge; for, I think he said, she was unconscious she had a soul. He began with the plainest truths, convinced her she was a sinner, and pointed to the Saviour. She imbibed these instructions as children do their milk, and was as much nourished by them; for her progress was astonishing. In a few months she became an established Christian, and discovered an acuteness of natural understanding which before he had given her no credit for possessing. But her knowledge of divine things appeared miraculous—the master almost became the scholar, and his visits to her were some of his richest cordials. After attending her many months, her end drew nigh; and, on his calling on her one morning, he found her surrounded by her neighbours and family, apparently in a state of insensibility. He said to her, 'Mary, you are going to glory; but, before you go, have you not one word to say in behalf of that Saviour who has done so much for you? Tell them what a Saviour you have found!' She opened her eyes and said, 'Raise me, and I will try to say a few words.' When, being supported by pillows, she began with an account of her own ignorance when her beloved pastor visited her—related her gradual improvement in divine truths, her present establishment in them, and happy experience. With an eloquence almost supernatural, she spoke of the teachings of the Holy Spirit, by which she was rooted and grounded in the faith of Jesus; and then expatiated on his mercy, love, and truth, with a glow of gratitude and sublimity of expression which astonished her hearers; beseeching them to fall low at the foot of the cross, as poor well-deserving sinners, and they would be sure to find mercy, as she had done. Being exhausted with speaking (for, if I remember rightly, she had spoken near an hour), she was some time silent, when, looking beyond the bed, as if she saw something which entranced her, she said, with a celestial smile, turning to her sister—'I shall not be long—do not you see them, sister?' Then, stretching out her arms, she fixed her eyes again on the same part of the room, and cried out, 'Will you not wait for me? O, stay, I am coming.' When immediately she fell back on her sister's bosom, and expired. This is a faithful narrative in substance (though not given exactly in his words) of what I have often heard my beloved husband repeat with high delight; and he always considered the case of this young woman given him, as an encouragement on his first entrance into the ministry. She had always been, I believe, what is called a harmless character; but, after light had broken in upon her dark mind, she became an example of patience under the most acute and protracted sufferings, as well as of every other Christian virtue."

—Cottager's Monthly Magazine.

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CHESTER CATHEDRAL.

SOUTH PORCH

LADY CHAPEL.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN

OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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CHESTER CATHEDRAL*.

Chester was a station of considerable importance in the time of the Romans. In all probability Christianity had, under their rule, extended its blessings to this remote corner of the world. But, when the legionaries were recalled to Italy, and the Saxon pagans had overspread the land, the light of the gospel was well-nigh, if not entirely, extinguished here. Ere long, however, Christianity was again introduced, and paganism entirely rooted out. There is a legend—it does not appear to deserve a better name—that Wulfhere, the first Christian king of Mercia, founded a nunnery at Chester in 670, for his daughter Werburgh and some other virgins. But, whatever foundation there may be for this story, it would seem certain that there was here, pretty early in the Saxon times, a religious house, dedicated to St. Peter and St. Paul, to which it is said that in 875 the relics of St. Werburgh were brought, as to a place of safety. This monastery was afterwards repaired by Elfreda, countess of Mercia, as a foundation for secular canons, and it was also largely indebted to the munificence of kings Edmund and Edgar, and other benefactors. But in the year 1093, at the instigation of the celebrated Anselm, then archbishop of Canterbury, Hugh Lupus, earl of Chester, ejected the seculars, and settled in their place a company of Benedictine monks from Bec, in Normandy, Anselm's own monastery; Richard, Anselm's chaplain, being the first abbot. In the possession of this order St. Werburgh's church continued

till the dissolution by king Henry the eighth.

It seems probable that Chester was in the early Saxon times the seat of a bishop. In a later age we know that it was united to the see of Lichfield, and that, shortly after the conquest, the bishops of Lichfield fixed their residence here for many years. At the reformation, a separate see was erected in this city; and the abbey-church of St. Werburgh became the cathedral of the new diocese, being dedicated to Christ and the blessed Virgin.

No part of the present fabric can be supposed earlier than the time of Hugh Lupus; and even the portions of that date are few. They are chiefly to be found in the north transept, the northern aisles of the nave and choir, and a part of the cloister court. The choir, as at present existing, is supposed to have been begun about the middle of the thirteenth century; while the nave was not completed as it now stands till nearly three hundred years later.

Chester cathedral is in the form of an irregular cross. The western front is not imposing: in fact, it is in an unfinished state, and is disfigured by a building jutting out against it. It was doubtless the original design to erect two western towers; and of the northern one the foundations still remain: the place of the southern is occupied by the consistory court. The west entrance exhibits a Tudor arch, inclosed within a square head. On each side are four niches, and pedestals, on which statues were placed. Above is the great west window of eight lights, with elaborate tracery. This front is flanked by octagonal turrets, with belts of panelled

* Winkles's Cathedrals and other accounts have been consulted. It is satisfactory to see that Winkles's work is now likely to be completed.

tracery, and embattled parapets. On turning to the south, we find behind the consistory court a rich and deep porch. The south side of the nave with its aisle is plain, yet striking; but the most remarkable feature of this part of the church is the south wing of the transept. Instead of resembling the northern wing, as is generally the case, this is nearly as long as the nave or the choir, broader than either, and with aisles on each side; while the north wing is very short, only as broad as a side of the central tower, and without aisles. The aisles of the choir extend to the east beyond the choir itself, and form the aisles of the Lady chapel at the extreme eastern end of the church. The eastern window of the choir is seen over this chapel; but the whole of this part of the cathedral is of very plain pretensions. On the north side is the chapter-house and cloister, to which is attached a building used as a school. By far the best external feature of this cathedral remains yet to be described. This is the central tower, rising at the intersection of the transepts with the nave and choir. It is only of one story above the roof: still it is lofty, and of imposing appearance. In each side are two pointed windows, with a single mullion down the middle, and a quatrefoil at the top. All of them have crocketed canopies with finials. At the four angles of the tower are four octagonal turrets, terminated, as the tower itself is, with an embattled parapet. The material of which this church is composed is a red and crumbling sandstone. This detracts from its character, causing it, on nearer inspection, to look dilapidated: still it is not under some circumstances a disadvantage. When the writer first visited Chester, it was on a splendid summer's evening that he approached this antique city. The rays of the departing sun gave the old tower of the cathedral a richer hue, and its dark red walls glowed with the mellow light, impressing on his memory a picture which will not easily be effaced.

Entering through the western doorway, we descend by several steps into the nave; and the first feeling is perhaps one of disappointment. There is no triforium: the ceiling is flat, and of wood, resting on wooden brackets. It would seem, however, that it was the original plan to vault the roof with stone, and some indications are left of the commencement of this work. The clerestory is lofty; the windows deeply recessed with galleries, constructed through the intervening piers. The pillars of the nave are clustered with rich bases and foliated capitals; the arches are pointed. I have before had occasion, in describing other cathedrals, to animadvert on the miserable taste which separates these

noble buildings, as it were into distinct portions, by lofty screens, destroying thus the sense of vastness which their magnitude and the character of Gothic architecture are well calculated to inspire in the spectator: but nowhere have I seen, except in Scotland, an interior so marred as in Chester cathedral. There are actually two churches formed under the same roof. For not only is a heavy screen and organ interposed between the nave and choir, but the southern wing of the transept is partitioned off to make a parish church. There may be a scarcity of churches in Chester, and this, as a temporary expedient, might be unobjectionable; but surely an additional church ought to be erected, and the cathedral left free to its own particular office.

The central tower stands on four massy piers: above the arches is a flat wooden ceiling. Five pointed arches separate the choir from the aisles on each side: above these is an arcade of pointed arches, supported by slender shafts: higher still are the clerestory windows. The pavement is of black and white marble; and there are stalls on each side. The bishop's throne is interesting. It is the stone case of the shrine of St. Werburgh, and is a rich specimen of Gothic architecture, finely decorated with carved work, and embellished with a range of thirty curious little statues, variously habited and gilt, holding in their hands scrolls originally inscribed with their names, but now defaced. It has been supposed that they were intended to represent kings and saints of the royal Mercian line, relatives of St. Werburgh. In the south aisle of the choir is an altar tomb, which tradition appropriated to Henry the fourth, emperor of Germany; but, as this prince was interred first at Liege, and afterwards at Spire, it seems difficult to imagine what connexion he could have with a sepulchre in Chester cathedral. The tomb was doubtless that of one of the later abbots. In the choir are also the monuments of bishops Stratford and Peploe. Under the east window is an arch opening into the Lady chapel, which consists of a middle and two side aisles, the stone vaulting of which is ornamented with richly carved key-stones.

The chapter-room is an elegant building, 35 feet high, 50 feet long, and 26 broad. The cloisters form a quadrangle of 110 feet square: the south walk and the dormitory over the east walk are destroyed.

The dimensions of the cathedral are—

	FT. IN.
Length from east to west	360 0
Length of nave	175 0
Length of choir	100 0
Length of Lady chapel	60 0
Length of transept from north to south	180 0

	FT.	IN.
Breadth of nave, choir, and aisles	74	6
Height of nave and choir	78	0
Height of Lady chapel	33	0
Height of tower	127	0
Length and breadth of south wing of transept.....	80	0
Breadth of north wing of transept.....	39	0

The first bishop, on the erection of the see in 1541, was Bird. Among later prelates who have sat on the throne of St. Werburgh, we find the eminent names of Morton, Brian Walton, Wilkins, Pearson, Porteus, Blomfield, and Sumner.

The old diocese of Chester contained the counties of Chester and Lancaster, with parts of Westmoreland, Cumberland, Yorkshire, Denbighshire, and Flintshire. By the new arrangement it is to comprise Cheshire, Flintshire, and part of Shropshire, and to be altogether in the province of York.

S.

POSTHUMOUS PAPERS OF ISAAC EMERSON.

NO. VI.

THE DUEL.

ABOUT a mile from my residence at E— was a retired little nook, whither in summer I used often to resort with some favourite volume, on which I could occupy myself secure from interruption. In order to reach this sequestered spot, I had to turn off from the high road just by a water-mill, where a narrow winding lane conducted me to the entrance of a small wood. Passing through this, I came into a triangular field, enclosed on two sides by the wood, and on the third by a remarkably high quick-set hedge. In this field a few cows were generally grazing; but other living being was rarely seen there. At the farther extremity I used to climb a gate, and, pursuing for a few yards a tangled path, I turned short round a jutting limestone rock, and found myself in a kind of natural alcove, with overhanging trees, and a clear stream murmuring and sparkling about twenty feet below me. I took a little pains to make myself a rude seat; and here I often spent an hour in the freshness of the morning, or sought shelter from the hot rays of the noon-day sun.

One day in the latter end of June I had risen early, and, with my favourite Herbert in my pocket, sought my pleasant hermitage. After reading about an hour, I was reminded by the distant church-clock striking seven, that it was time to return home to my solitary breakfast. I therefore closed my book, and, while gazing for a moment at the ocean, which I could just see through a break in the range of hills to the far east, glowing like molten gold in the sun, I was startled by the double report, as it seemed, of a gun at no great distance behind me. It was not the shooting season, and I could not at first account for the explosion; but, soon settling it in my mind that some farmer's boy was protecting, as he imagined, his master's corn, I commenced my walk homeward. I had just climbed the gate into the meadow, when before me, by the side of the wood, I espied three or four

persons clustered together, and one standing by himself a little way apart. The former seemed to be raising something from the ground. A horrid suspicion at once flashed upon my mind, and I hurried across the field to the group; and O! shall I ever forget the spectacle? there lay a gentleman upon the grass, his head just supported upon another's knee, while a surgeon was examining a wound in his side, from which the blood trickled fast: blood was also gushing from his mouth. A pistol had fallen at his feet; and at a little distance stood his unhappy antagonist, pale and haggard, still grasping the deadly weapon in his hand, and fixing intently his eyes upon his fallen victim. They were both personally known to me: the wounded man was a Mr. H., at whose hospitable board I had sat but that day week, and saw him in health and cheerfulness, the beloved husband, the honoured parent. The other was a captain F., an officer quartered at a neighbouring market-town. Just as I reached the spot, the surgeon, rising, said in mournful accents, "I am deeply grieved to tell you that there is no hope: the wound must prove mortal in a few hours." Captain F. slapped his forehead vehemently with his hand: "Merciful God, forgive me! am I then a murderer?" He staggered a few paces and leaned against a tree, almost overcome with mental agony.

It was deemed inadvisable to convey Mr. H. to his own house, and therefore he was carried as gently as possible to the mill at the head of the lane turning from the high road, which was but a quarter of a mile distant. Here he was laid upon a humble but very clean bed, and received every attention that could be paid him from the miller's family; while I was despatched on the miserable errand of acquainting Mrs. H. with the fearful tidings. I was soon at H—park, and as I passed up the avenue—endeavouring with little success to calm my own mind, so as in the gentlest way to break the news—I was unexpectedly met by Mrs. H. herself, who, leading one of her little boys by the hand, was enjoying a stroll through the delightful grounds. "Good morning, Mr. Emerson," she said, "I hope you are come to breakfast with us. I expect my husband every moment: he went out about an hour ago to give some directions, I fancy, at the farm. He will be delighted to see you." Then observing my uncontrollable emotion, she suddenly changed her tone—"O! Mr. Emerson, are you ill? or has—has—any accident happened?" I cannot describe the scene which followed: it was one of the most painful moments of my life. She was speechless for some moments. I feared she would have fainted. But Mrs. H. was a real Christian, and she looked in that trying hour for more than earthly help. At last she said—"This is indeed a heavy dispensation." Kneeling upon the grass, she made her child kneel too, and raising her clasped hands and streaming eyes to heaven, "O my God, my compassionate Saviour," she cried, "lay not upon me a weightier burthen than thou wilt enable me to bear: O Father of the fatherless, Husband of the widow, have pity upon us." Little Henry sobbed too; but he was too young to comprehend the extent of his misfortune. Then, suddenly rising, she said to me—"Lead me to him: I must go to him directly." The child was carried back

to the house by a servant, and I attended the unhappy lady to the mill.

But what was the cause of this fatal quarrel? Mr. H. and captain F. had met two days before at the town of T— on an occasion of public business, which was terminated by a dinner. In the evening a disagreement had taken place on some trifling topic, and, an opinion in rather strong terms having been given by the captain, Mr. H. had hastily, and perhaps somewhat excited by wine—though let me carefully say that he never indulged to a degree at all approaching intoxication—expressed himself contemptuously both of the opinion and of the individual who had uttered it. Friends immediately interfered, and separated the disputants. Next morning captain F., who was a mild-tempered man, was very willing to overlook what had passed; but his brother-officers, observing his hesitation, gave him distinctly to understand that his honour required satisfaction, and that, unless he demanded it, they should be compelled to take very unpleasant steps. The captain was brave: he had distinguished himself in action; but he could not brook the idea of incurring the scorn of his companions: he therefore deputed a friend to wait on Mr. H. Mr. H. was good-natured, but high-spirited: he had been debating in his own mind whether he had not been most in the wrong, and whether he ought not to make some retraction; but, the moment he was apprised that satisfaction was demanded, his pride took fire—he should be deemed a coward to yield a jot. The preliminaries were therefore adjusted by the seconds, the parties met in the place I have described, and this was the result. For a hasty word, which both parties were afterwards anxious to forget, the laws of honour had required blood.

Never, surely, is language more prostituted than when the term honour is so used. Honour, indeed! Is it honour to break God's strict command, and shed the blood of a fellow-creature? Is it honour proudly to resent a very often but imaginary offence; and, for it, to send a brother, with all his sins upon his head, to the bar of the eternal Judge? But it is courage. A man shews thereby that he dares venture his own life. Nay, it is rather cowardice. It is because he dares not withstand the world's contumely that, with an aching—aye, and with a trembling heart, he goes to take his appointed station. But it is necessary for keeping society in order, and checking the insults which would otherwise have to be endured, and would destroy the courtesy in which gentlemen must live together. Then I suppose the clergy, who are exempted from the operation of this said law of honour, are subjected to daily insults! Nay, a more studied respect is every where on this very account paid them; and he that should presume, on their allowed inability to demand a bloody satisfaction, to insult a clergyman, would, by common consent, be as much banished from society as he who refuses to fight a duel with a layman. O when will juster, more Christian, more humane notions prevail; and this practice, fit only for the barbarism of the savages we despise, be swept by the indignant public voice from our land?

Deeply affecting was it to witness the meeting of

Mr. and Mrs. H. Stretched upon the bed, pale and motionless, his anxious eye gazed uneasily upon her as she entered. He had but just recovered his consciousness, and still could not utter articulate words. But O how angel-like did gentle, Christian, woman minister beside that couch of anguish! Suppressing her own emotion, she moistened his parched lips, she cooled his burning brow, she pressed his clammy hand, she spoke of the compassionate Saviour; and, with soft but sometimes faltering voice, urged on her beloved one the virtue of that blood which can wash all sin away.

After offering a brief prayer I left the house, and sought capt. F. Incapable of flight, he had been apprehended by the peace-officers, and was then awaiting an examination before a neighbouring magistrate. I never witnessed greater agony of spirit. "O, Mr. Emerson," he cried, when he saw me, "would that I had borne all the taunts that could have been flung upon me!—would that I had risked all consequences—aye, even quitted my profession—rather than embroe my hands in blood. Unjust compulsion—fatal compliance! I would give ten worlds, if I possessed them, to undo this dreadful deed."

At an early hour in the afternoon, I was summoned by a hasty messenger to the mill-house. Mr. H. was dying. As I entered, I saw that indeed all was almost over. His unhappy wife was kneeling beside him; but he seemed to know her not. A thick film was stealing over his eyes, and the hand of death plainly was on him. His two eldest children, brought to see their father for the last time, were standing in frightened sadness at the foot of the bed. The bible, which Mrs. H. had been reading, yet lay open. He had been glad to listen to her, but scarcely had been able to say anything to her. Occasionally he muttered something; and I thought I could distinguish—"God be merciful to me a sinner." I took up the book, and read from the sacred page the words which first caught my eye—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." He evidently understood the words, for he made a strong effort to speak; but it was too much for him. After a short struggle, his head sunk back upon the pillow, his features settled, his jaw gradually dropped, and in a few minutes Arthur H. had left, at the early age of 26, his children orphans, his wife a widow. Over his untimely fate I must drop a veil. It is not for me to judge how an all-merciful but yet an all-just God may have dealt with him: to the great day of final retribution that secret must be left; but this I must say, that, if such a death-bed does not altogether exclude a hope, it cannot extinguish fear.

Captain F. was tried, and acquitted because, as usual in such cases, it was esteemed sufficient that there had been nothing unfair in the duel. He continued, however, as long as I knew him, a melancholy man. In about two years his regiment went to India, and some months afterwards I saw his death in a newspaper.

Mrs. H. exhibited a rare example of Christian

principle. She bore up nobly under her heavy burden—for the grace of God sustained her—and unremittently devoted herself to the education of her children. But she had received a fatal stroke. Consumptive symptoms in a short time manifested themselves. Her constitution was undermined, and, after various fluctuations, in three years she slept peacefully in Jesus, and her body was laid beside that of her husband. Such was the catastrophe of *honourable satisfaction*.

Reader, scenes like that which I witnessed and have here detailed are not uncommon. I call upon thee as a man, as a father, as a husband, as a Christian, to do thy endeavour to efface the foul stain from the land. I.

[In inserting this paper, we avail ourselves of the opportunity of saying, that we have lately learned with the greatest satisfaction, that an association has been formed in London for the purpose of putting a stop to duelling: already many members of both houses of parliament, and many distinguished officers of both the army and navy, have joined it. We heartily wish this association God speed; and we beg to say, that we most readily offer it whatever influence our columns may possess for the furtherance of its truly Christian object.—Ed.]

THOUGHTS SUGGESTED BY THE CONSIDERATION OF THE MIRACLE AT CANA, IN GALILEE.

BY THE REV. J. E. GOLDING, M.A.

THE practical character of the gospel cannot be too often and too strongly enforced: for, if there be one view of man, in his relation to Jesus Christ, which is palpably false, it is that which presents him as idle in the great work of saving his soul. The doctrinal parts of the bible, its preceptive parts, the historical characters delineated in it, all alike prove the enormity of antinomian opinions, whether held in their purity or impurity. The Christian, whose mind has been enlightened by the study of the revelations of the character of God in his word, and who has, in that light, traced out his footsteps in the world's history, cherishes a conviction of his omnipotence in his rule over man's body and spirit, which no apparent anomalies can shake. Emphatically he sees and allows that God is "all in all." But in our daily practices this great truth requires to be developed upon just principles. God is "all in all," whether he works by miracles which force our belief of his immediate agency, or by means which, from their simplicity and frequency, go far to dethrone him in the minds of thousands. Whatever share therefore is assigned to man, regarding him as possessed beforehand of certain faculties both of body and mind, in "working out his own salvation;" yet must those, who justly apprehend the truth of God's omnipotence, refer all to him. Hence whatever exhortations we give to the sinner to work, to do his part, we can never allow ourselves to lose sight of God's omnipotence in accomplishing all. In familiar language we say, the mill grinds the corn; yet all the agency is man's—he adjusted all the parts of the machine to qualify it for performing its functions. I do not give this as a complete illustration of man's relative position with regard to God. The machine we call inanimate, the man we call animate; yet did God as much and as advisedly make that machinery which we call man, as man made that machinery which we call the mill: both were alike governed by distinct objects. This must follow from the very character of God. What is called man's free agency, however, precludes our drawing the same inference concerning both produc-

tions; yet it lands us on a rock from which no human reasonings can remove us—God's omnipotent rule over his own machinery. He therefore is the sole author of all that is good in us, and of all the means which tend to produce it. That man then whose soul is set in a perpetual motion of endeavours as St. Paul's was, by such injunctions as this—"Work out your own salvation with fear and trembling," accomplishes all he does, as St. Paul did, in virtue of his using God's means; so that in all cases he has as completely the merit and the glory of all the good done in us and by us, as the maker of a beautiful machine has all the glory and merit of its performances, resulting as they did from his skill in arranging the parts of inanimate matter.

I pass on to one particular view of God's omnipotent rule. The distinctions made in the moral and civil world must assuredly be traced up to his will. No hostility to an abused theory can blind the eyes of an impartial observer to distinctions between nations and individuals which our faculties, according to their natural constitution, compel us to trace up to what we call choice or preference. To pass by the well-known case of choice or preference which be bestowed on the Jews, of all nations on the earth, spiritual advantages which might well earn for them the name of the beloved of God; to pass by this, let us look at what lies before us. How is it that one amongst us is born in a mansion and another in a workhouse? As I am not writing for atheists, I anticipate the undisputed answer—it was by the arrangement of God. It was his will, his choice or preference, to bring one upon the stage of life as a pauper, and the other as the noble. Again, as I am arguing with men and not with angels, I cannot admit any objections that after all such distinctions are, in their essence, unimportant; for in our own practices you feel and act upon the conviction, that the distinction is worth almost any sacrifices of health and personal comfort which we can make, to bestow the favourable side of it upon our own offspring. But, admitting that this is an instance of choice confined in its advantages to time, yet here is what I contend for—choice or preference in God's administration, which we can assign no reason for, but his own will. To meet, however, the objection that such advantages are temporal only, and therefore fugitive as life's emblems—"the early cloud and the morning dew," and "the frost" and "the eagle that hasteth to the prey;" let us look at the spiritual advantages which seem to us to be of necessity connected with these distinctions.

By whose arrangement is it, that of two brothers one is snatched away almost ere the baptismal water is dry upon his face; and the other survives his full three-score years and ten, to be assaulted and overcome by ten thousand temptations? Regarding that moral helplessness which is the inevitable law of our present being, and which, unchecked by the direct power of God's indwelling Spirit, "grows with our growth, and strengthens with our strength," must we not allow that the chances (to use the world's language) of endless happiness resulting from the two conditions of dying at two months, and dying at seventy years of age, hardly admit of comparison; the baptized child being sure of eternal happiness—the other being sure, in virtue of his own doings, of eternal misery, unless all the probabilities and improbabilities of repentance are taken into the calculation? The advantages, which the infant has over the hoary-headed probationer in this case, are painfully obvious to all; and the fact that we think there is something real in them, is proved by the wish that has escaped at times from the lips or the heart of almost every man—that he had perished in infancy, without being exposed to the flaming fiery furnace of an earthly probation. The arrangement of such distinctions must be laid at the feet of God the Omnipotent; and, in asking the

painful question—why? humility meekly bows her head and responds, "Even so, Father, for so it seemed good in thy sight."

Once more: are not the bounds of our habitation fixed (Acts xvii. 26)? For, what has the child to do in choosing the place and the circumstances of its birth? That choice is with God. And yet the impartial observer still admits, in two given cases, that one child is born to spiritual advantages of the highest kind; and the other to spiritual disadvantages which baffle all human calculations of the probability of a favourable issue in time or eternity. Is not the world full of such instances? How then can we escape the conclusion?

But here I stop. One side of the question has been exhibited; and, as human faculties are arguing it, so we must allow them fair play throughout. Preference or choice implies superior advantages in certain instances; but it does not imply the total absence of all advantages in the remaining instances. This point can never be given up, but at the tremendous sacrifice of myriads of human hopes. To refer to one of our former illustrations: it does not follow, because the child was born even in a workhouse, that the grown-up man shall not live and die in a mansion. This case is by no means merely hypothetical; and we know the difference in point of moral grandeur between him who was born on a height, and between him who, overcoming many and disheartening obstacles, yet has reached that height. In this view the undeniable fact of preference or choice, in individual instances to superior temporal advantages, does not imply exclusion in all others. Admit then the analogy in spiritual advantages to be possible—or more, to be probable; admit that God has placed some half-way up the hill, some higher still, and many at the bottom of it, what is to be the conclusion? It is all in favour of that working, laborious, energetic, hoping spirit, which gives its tone to every page of the bible. The miraculous spectacle there of a character at all deeply imbued with its principles, would be that of indolence. To a mind accustomed to weigh moral causes and effects, the miracle of opening the eyes of a blind man would be a vulgar spectacle compared with that of seeing St. Paul—urged on and ruled by God's indwelling Spirit—unlaborious, unworking, unenergetic, for a day or a waking hour, in the details of praying, talking, exhorting, pushing every mental faculty to its utmost stretch in devising temporal means for the salvation of the souls of all within his reach—of his own first of all (1 Tim. iv. 10), and then of all that heard him. Certain is it then, that, whatever prominence is and must be given by every unbiassed reader of God's word, and spectator of his doings, to the doctrine of choice or preference to superior advantages in individual cases, that inference from it which shall encourage an idle, unworking, desponding, hopeless thought, is totally false. And we must not pass by the fearful conditions on which advantages are held; for those who, as in the parable, commenced with a capital of ten talents, will be required to realize, by a life of laborious spiritual husbandry, a fortune of corresponding magnitude; and he who began but with one talent has (it was our Lord's own conclusion), in his comparative poverty, the strongest of all reasons that could be urged upon him by God or man for making the utmost of it.

The sentiment, which I propose to draw from Christ's first miracle, has been partially illustrated in the foregoing remarks. At a marriage-feast in Cana, which Jesus Christ honoured with his presence, he desired the Jewish servants around him to fill some water-pots with water, and "they filled them up to the brim." They, in the use of God's own already given means, their hands, feet, &c., could do this just as well as Jesus Christ himself could have done it; but if, for a particular purpose, the water was to be

converted instantaneously into wine, man possessed not a faculty which could have enabled him to do it. He might have converted it into wine by the process of gathering the fruit of the vine, and expressing its juice, and mixing it with this water, &c.; but this was not what was wanted. The problem was to change, by no intermediate human process, the substance water into the substance wine: and the power of God alone could effect this.

Now it is easy to translate this into spiritual language. There are certain steps, preliminary to salvation, which a man can take in the use of God's already given means. These steps will carry him to a certain point, beyond which all human efforts are as vain to accomplish the object itself for which those steps were taken, as the preliminary step of pouring the water into the water-pots was to accomplish the object itself for which Jesus Christ desired the Jews around him to do it. For the purpose of miraculously converting water into wine, Jesus Christ asked for man's co-operation, and he assigned him the exact amount of duty required for the occasion. He asked them to fill the water-pots up to the brim; he did not then tamper with their weakness by such a speech as this—"Now convert that water into wine, and, if you cannot, I will;" thus leaving it open for future discussion whether, if those Jews could not do it, others might. But, when their assigned task was performed, then he quietly performed his, leaving the obvious inference that the division of labour had been fairly made—man's part having been plainly marked out, beyond which he was not required to put forth his endeavours.

I will now proceed to apply this in a simple way to some of the ordinary cases of life.

I assume I am writing for persons baptized with the Christian faith, and such as have received by tradition* from their fathers or friends the plain account of our condition in relation to God—that we are sinners against him, and as such exposed to future punishments; that there is a remedy provided by the death of the Son of God, and that the full account of these things is to be found in the bible.

Now what is the obvious inference? We know that, if the danger thus pointed out were temporal and immediate, no means would be left untried to extricate ourselves from it. But, admitting that all this eagerness is not to be expected in the case of a distinct and half-believed and scarcely-understood danger, yet, as there is danger, certainly that book should be consulted which speaks of it, describes it, and points out the remedy. As I am not assuming extreme cases, let me imagine that this book lies on your shelf; what then, my reader, is the share of duty in reference to it, which God may justly require of you? He requires you to use his means already given you; he requires you to read it. Suppose you do this; you find in it statements which, if true, make the strongest appeals to your self-love and self-interest. It clearly shows that you are in a most frightful position. You read all this, and you understand the word; yet the principal result remains to be accomplished—you feel not moved to take the requisite steps, to act up to your knowledge. Your head has been furnished with information; your heart scarcely feels it.

In reading on, you meet such a declaration as this—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned"

* Let not my use of this absurd and little-understood word be mistaken. We teach our children the meaning of scriptural terms before they could possibly discover it themselves; that is, they learn by tradition. Now this is either necessary, or it is not. If it is not necessary, then are we not acting most injudiciously to their best interests by not leaving them to find their own way, as God shall choose to help them, to a knowledge of the gospel? If this alternative is rejected, then the necessity of tradition is admitted.

(1 Cor. ii. 14). The tradition from your fathers has explained the terms of this passage. The "natural man" describes you as you were born, prone to sin and unaware of its awful consequences. The "spiritual discernment" refers to the offices of the Holy Spirit to enlighten the understanding, and to move the feelings by the great themes of eternity. Elsewhere you read that all spiritual blessings are to be prayed for; and, with regard to this especial gift, the strongest appeals are made to the strongest feelings of our nature to prove that God is especially in earnest in offering it to us. "If a son shall ask bread of any of you that is a father, will he give him a stone? If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke ii. 11-13)? God asks the fondest father and mother—"Would you mock the misery of your starving boy by giving him a stone if he asked for bread, or a scorpion if he asked a fish? If you think the very supposition to be enormous, infinitely more enormous is the supposition that I will withhold this essential gift from those that wish it." Here then is your part plainly prescribed. Read diligently the records of your danger and misery; then pray for the Holy Spirit to assist you in a personal apprehension of the contents of those records. But the means within your reach are not yet exhausted: frequent the public assemblies where this word is read and explained, and made the foundation of solemn prayer, in which your fellow-Christians (it may be the more favoured ones) around you are praying for your salvation as their fellow-worshipper. By these, and similar well-known means provided to your hands, you can, as it were, "fill the water-pots with water;" and you can do no more. The rest demands his power who of old took up man's work at the point where it of necessity stopped, and converted the water into wine. You yet want conviction of your danger; you yet want the power to feel sorrow towards him who, as your untiring benefactor and friend, your understanding tells you, demands it as the most reasonable of all your offerings for unprovoked offences against his government. Your heart yet wants to apprehend the doctrine of the atonement of Jesus Christ, by whom the only hope of restoration has been provided; you understand the letter of his history, and of its brilliant consequences; you may have "filled the water-pots up to the brim" with this kind of knowledge, but it is water still, nor can any efforts of yours change it into wine. Your heart yet wants to be placed in a just correspondence with your head. But this is God's work; and at this step do you think he will refuse to do it? Is not the thought that he will, most unnatural and insulting?

But I pass on to another application of the doctrine sought to be established—the necessity of human co-operation to produce spiritual blessings where they are most eagerly desired. I quote one disputed and little-understood declaration: "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. xxii. 6). Now before we pronounce this, with too many, to be a mere figurative way of speaking, or as a statement involving conditions which cannot be fulfilled, let us see what it fairly implies, that at all events approximations may be made to it. The command was, "Fill the water-pots up to the brim." The command is, "Train up a child in the way he should go." Now the inquiry is, has God given an impracticable direction? He did not command the Jews at the marriage-feast to convert the water into wine; this would have been an impracticable direction. Nor does he command us to convert our child; for this would be impracticable. But he commanded the Jews to fill the water-pots up to the brim; this they could do. And he commands the father and mother to "train up their child in the way he should go;" and is this impossible? Let us

rapidly glance at a few of the obvious conditions implied, that we may see how far the world is trying even to make the experiment.

You can bring your child to the baptismal font, there dedicate him to the service of the Master whose servant you profess to be. As I am now more especially addressing members of my own church, I go further, and say, you can select for them as sponsors, men "fearing God and working righteousness"—refusing sternly with a father's fond heart and a Christian's uncompromising faith all others, as utterly unfit for the office; for the true Christian will not regard the act as an irksome task or a holiday employment, or as an affair of course, to be performed and forgotten. Rather will he deem that God has by it put in his power another of life's too few and invaluable opportunities of helping in the work for which his Saviour died, and to which therefore he will solemnly and uprightly address himself. Is it true that the prayers of the righteous avail much? Is this verse true—"The sacrifice of the wicked (those living in known and habitual sin) is an abomination to the Lord; but the prayer of the upright is his delight" (Prov. xv. 8)? And will you select as sponsors for your children, men whose lives do not permit them to pray for themselves, still less for others, and call that "training up your child in the way he should go?" You cannot expect that God should create the wine, for you refuse to supply even the water. You may as justly call the act of kneeling down and uttering certain words, prayer, as call such an indiscriminate choice of sponsors, fulfilling our church's views of this prop to infant baptism. The division of labour between God and man, in this case, is not settled on such indolent and self-indulgent terms. The parent must not bring to the baptismal ceremony the light and gay spirit which, in effect, dedicates his child to the world rather than to God. If "to every thing there is a season, and a time to every purpose under heaven," I would ask the manly-minded Christian, whose taste has been formed in the right school, what disposition seems natural to the "time and season" of baptizing his child? Without, however, attempting to determine this point, certainly the act itself must be regarded as the starting-point of his future training. To apply the image of the miracle therefore, I say, most conscientiously and self-denyingly perform all the auxiliaries of the work, until it can be fairly said you have filled the water-pots up to the brim. Then only will your share have been done; and dishonour not God by questioning if he will take up the work at this stage of its progress and do his share, when in your helplessness you own you can do no more to make this sacred rite valid. In failure of such a commencement of your child's training as this, even though you may heartily take up the duties of a Christian father at an early period, yet I cannot see how you can assail this promise of God's word, because your success, like your exertions for it, is only partial.

But let us suppose that this has been the solid foundation of your child's training; it must be wisely and laboriously followed up. Take care that he sees nothing, and hears nothing from you, inconsistent with your verbal professions. Carefully endeavour to surround him with servants in whom at least he shall not see or hear sin. In educating him, as you must or may, for the advantages of time, take care to pay no unchristian price for them; and seek to impress upon him that they are truly valuable only as they are made passports to the advantages of eternity. These are but a few leading points seized upon and presented to you, to shew that, in training up your child in the way he should go, laborious, self-denying co-operation with God is your high and essential duty. It is the water which you may and can and must put into the water-pots. If you do not, the

complaint, that the wine is not found there when you looked for it, is unjust and absurd.

The whole of the Christian's life is capable of similar illustration. The promises in the gospel of "joy and peace" in believing, are unequivocal. They astonish some Christians, and present the book with a metaphorical aspect.

But the "peace" which is so deep in the Christian's heart as to "pass understanding," and the "rejoicing" which is to be "evermore," are the wine; the water from which it was converted having been a series of endeavours, such as St. Paul used. He had filled his water-pots up to the brim, and therefore found every drop of it pure unmingled wine.

Enough seems now to have been said in illustration of the sentiment I proposed to deduce from the miracle. The sovereignty of God must be admitted in all its force; but we need not superinduce upon it the idea of tyranny. As a Sovereign, every course, and every means to an end, must be traced up to his contrivance and power. But love is that attribute by which he is best of all known to us in his works and his word; and to that our theory of his government should be adjusted as far as possible, and not to a disposition which, whatever our words may imply, we feel to be contrary to it. "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live" (Ezek. xviii. 23). Shall we come forward with a cold heartless theory, and destroy the hopes held out to all by this plain declaration of God's unbounded mercy? Admit, then, what with open eyes and ears we cannot deny—God's choice or preference in individual cases, to higher advantages. Yet let us not sweep from the heart of the vilest sinner the hope—it is his all—that this choice of others does not of necessity exclude him. Manifestly this is not the law of God's temporal administration; and why not extend it to spiritual blessings? If we do, it will land us at a practical point. The water-pots must be filled up to the brim; that is, every means which God has previously put in our power—what are called natural means—must be used. The one talent—or if our wealth be only the fraction of a talent—must be made the utmost of; for God will ask no more at the great day of accounts than that you shall have filled your water-pots, whatever their capacity may have been, "up to the brim." You can do no more; you ought not to do less. And the issue in that day will undoubtedly prove his power and his love, and realize two of the three wonders which a good man expected to see in heaven; one of which was, that he should miss many whom he expected to see there; the other was, that he should see many whom he never expected to meet there. These last may be those who, in silence and obscurity, had filled their little and shallow water-pots up to the brim.

Miscellaneous.

EXTREME OLD AGE.—We pray in the litany to be delivered from sudden death. Any death is to be deprecated which should find us unprepared; but, as a temporal calamity, with more reason might we pray to be spared from the misery of an infirm old age. It was once my fortune to see a frightful instance of extreme longevity—a woman who was nearly in her hundredth year. Her sight was greatly decayed, though not lost; it was very difficult to make her hear, and not easy then to make her understand what was said, though, when her torpid intellect was awakened, she was, legally, of sane mind. She was unable to walk, or to assist herself in any way. Her neck hung in such wrinkles that it might almost be likened to a turkey's; and the skin of her face and arms was cleft like the bark of an oak, as rough, and

almost of as dark a colour. In this condition, without any apparent suffering, she passed her time in a state between sleeping and waking, fortunate that she could thus beguile the wearisomeness of such an existence. Instances of this kind are much rarer in Europe than in tropical climates. Negresses in the West Indies sometimes attain an age which is seldom ascertained, because it is far beyond living memory. They outlive all voluntary power, and their descendants of the third or fourth generation carry them out of their cabins into the open air, and lay them, like logs, as the season may require, in the sunshine or in the shade. Methinks if Mæcenas had seen such an object, he would have composed a palinode to those verses in which he has perpetuated his most pitiable love for life. A woman in New Hampshire, North America, had reached the miserable age of 102, when one day, as some people were visiting her, the bell tolled for a funeral; she burst into tears and said, "Oh, when will the bell toll for me! It seems as if it never would toll for me! I am afraid that I shall never die!" This reminds me that I have either read or heard an affecting story of a poor old woman in England—very old and very poor—who retained her senses long after the body had become a weary burden; she, too, when she heard the bell toll for a funeral, used to weep, and say she was afraid God had forgotten her! Poor creature, ignorantly as she spake, she had not forgotten him.

THE DEAD SEA.—Lieutenant Symonds, royal engineers, son of our distinguished naval architect, has triangulated the country between the Mediterranean and the Dead Sea, and finds this latter extraordinary basin to be 1,337 feet below the level of the Mediterranean. To show the importance of this discovery, and the fallacious results of previous experiments, take a few words from Robinson:—"One of the most singular circumstances in the character of the Dead Sea is the deep depression of its level below that of the Mediterranean. This has been detected only within the last few years. Messrs. More and Beke were the first to notice it in March, 1837, by means of the boiling point of water; in this way they found the depression to be about 500 English feet. A month or two later the careful barometrical measurements of Schubert gave the depression of the sea at 508.5 Paris feet; that of Jericho being 527.7 feet. The very great descent which we found from Carmel to the cliffs over Ain Jidy, and the immense depth of the sea below, point to a like result; but so great is the uncertainty in all such partial measurements and observations (as evinced in the like case of the Caspian Sea), that the question can never be decided with exactness until the intervening country shall have been surveyed, and the relative level of the two seas trigonometrically ascertained." Lieutenant Symonds proceeded from level to level by two different routes, and the results of each differ by merely an insignificant fraction. By the same process the lake of Tabarick or Gennesart turns out to be eighty-four feet below the level of the Mediterranean; taking, therefore, the valley of Jordan at seventy miles long, the mean depression of the soil must be very nearly eighteen feet per mile—quite sufficient to account for the rapidity of the Jordan, which preserves its course almost due south with very little winding.—*Morning Paper.*

* It does not by any means follow that persons of such an age are necessarily in the condition described in the extract. We have personally known individuals above a century old, and have found them perfectly capable of enjoying existence.—*Ed.*

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THE GREAT SALVATION. *

BY THE REV. C. RAWLINGS, A.B.,

Curate of St. Stephen's and St. Dennis, Cornhill.

"How," asks the apostle with fearful and impressive energy, "shall we escape if we neglect so great salvation?" The form of interrogation here employed renders the negative doubly strong: it will be utterly impossible for the child of impenitence and unbelief to escape the avenging wrath which will overwhelm those who have been guilty of the enormous crime of rejecting the stupendous remedy provided for a sin-disordered world. The salvation of Jesus is a great salvation under every view and aspect that we are led to contemplate it: it is great in its origin, as planned in the counsels of infinite wisdom from the ages of eternity: it is great as actually wrought out and accomplished on man's behalf; that he who was Jehovah's fellow, "the brightness of his Father's glory and the express image of his person;" that he, who was possessed of all the attributes and perfections of Deity, should stoop so low as to assume our nature, sustain all the sad variety of suffering and reproach, and at length submit to an ignominious and accursed death on the cross for the vilest of sinners; this exhibits a picture of moral grandeur which no language can adequately represent. But further—the salvation of Jesus is great in the blessings it communicates. When we are enabled by grace to exercise faith in the Redeemer we obtain remission of sins, peace with God as a reconciled Father, strength to carry us forward through the trials and difficulties of the spiritual warfare, consolation in seasons of trouble and distress, and at

length, when the swellings of Jordan are crossed, the full and everlasting possession of the inheritance of glory. It is a great salvation. What a magnificent illustration of the greatness of Immanuel's salvation is afforded in the case of every redeemed and converted soul! Every redeemed and converted man is the subject of an astonishing moral change, pervading all the powers and faculties of his soul. Once was he darkness, but now is he light in the Lord: once was he the slave of sin and Satan, but now the chains of his captivity are burst asunder, and he tastes the true liberty wherewith Christ makes his people free: once was he conformed in spirit, in principle, and in practice, to a wicked world, but he is now "transformed by the renewing of his mind;" now he feels a holy joy and satisfaction and delight in running the way of God's commandments. It is of vast importance to bear in mind that the salvation of Jesus is a deliverance from the reigning power and love of sin, as well as the guilt and condemnation of sin: the latter blessing without the former would render the salvation of the believer fearfully incomplete. We are assured on the authority of an apostle, that "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In correspondence with this language is the declaration of the same apostle at the opening of the first chapter of his epistle to the Galatians: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father." The emancipation

VOL. XII.—NO. CCCXLVII.

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of his ransomed ones from the malignant power and influence of all evil was one very important object of the Saviour's death. And how beautiful the picture exhibited by those who are happily become partakers of the grace of salvation! What can be more amiable and lovely than to have all our actions in harmony with the word of God, and all the affections of our soul warmed and animated by the love of God? It is a moral scene which the angels, the bright immortal spirits of heaven, might well stoop from their thrones of glory to contemplate with holy rapture and delight. The salvation of the redeemed is a great, because an everlasting, salvation: the blessings associated with it are not limited to this present time, but extend to brighter worlds beyond the grave: it will be a happiness without any alloy of pain, a glory whose splendour is without one darkening spot, yea, "a fulness of joy in God's presence and pleasures at his right hand for evermore."

APOSTOLICAL SUCCESSION*.

THE question whether the apostolical succession is essential, manifestly affects the state of others rather than our own; yet I venture to call it a practical question, because it is intimately blended with our duty towards others—and towards how many millions of our brethren at home and abroad? Doubtless, if we have good grounds for believing that foreign churches or our dissenting brethren are in imminent peril, we are bound to lift up our voices, and loudly and earnestly proclaim their danger. But, if we rather suspect than know the danger, if we only repeat the opinions of others, and have no settled belief of our own upon the subject, then let us consider carefully whether it falls within our province to condemn our brethren upon grounds which we have not ourselves ascertained. But this by the way; for, awful and mysterious as it will be, if indeed so many millions of men, so many national churches, are without a ministry and without sacraments, still we are surrounded with awful mysteries; and their condition, however perilous, will not disprove the truth of the most rigid doctrine of the apostolical succession. Nor again will the doctrine be disproved by its being utterly powerless to produce its supposed effect. If no one can be secure that he receives the eucharist, except at the hands of a priest episcopally ordained, and the commission must have been transmitted without any defect in the chain from the apostles themselves to this individual presbyter, who is there, after all, in any church of Christ who can attain to this security? It is no act of Christian faith to believe a point of ecclesiastical history which cannot be proved. How many are there in England who have heard the traditional rumour of an objection to the succession of the bishops in this reformed church, who know not, and cannot know, any thing of its refutation? And if, many centuries hence, the tradition of the objec-

tion should outlive the historical evidence by which it is disproved? The very circumstance, indeed, that the security of Christians in the efficacy of the Christian sacraments must needs be continually diminished as time advances, is no inconsiderable presumption against the doctrine that a strict apostolical succession is essential.

But with us a much stronger presumption against it, although still only a presumption, ought to be the silence of the church of England. Declaring in the clearest terms what she judged right for herself, she carefully abstains from asserting that the apostolical order which she preserved is essential to the being of a church. That her services of consecration and ordination are complete, and not ungodly; that all her ministers ordained accordingly are rightly ordered and consecrated, she maintains modestly, but without reserve. That none but those who are thus ordered, or who have formerly had episcopal consecration or ordination, shall be accounted lawful ministers in the church of England, she explicitly declares. She is distinct and precise as to the method to be pursued, both "that these orders may be continued," and that they "may be reverently used and esteemed in the church of England." And all this definite and unreserved declaration of what she accounted right for herself, renders the contrast so much the more marked, when her statements concerning "the church," and concerning "ministering in the congregation," and "the unworthiness of ministers," are so framed and cautiously guarded, that, excluding indeed the ministry of self-appointed teachers (which would be destructive of all order, and overthrow the very nature of a Christian society), they apply to any church, and the ministry of any church—nay, might even apply to congregations of separatists who had conscientious grounds for their separation. And this we are wont to ascribe, perhaps, to the great charity and moderation of the church of England. Yet would it really deserve these excellent names had the great and good men to whom we owe her articles and her polity, been indeed convinced that her orders were essential to Christianity, and episcopacy necessary to the very efficacy of the blessed sacraments? Rather let us say, that they did not declare this doctrine, because they did not believe it to be true; or, at the least, that they could not declare this doctrine, because they had no scriptural warrant for asserting its truth. "Christ's gospel is not a ceremonial law;" that was a position clearly before the minds of our reformers. But, even had the gospel been a law of ceremonies, or so far as it has any ritual or ceremonial, or any other positive institution, still, before we may assert that any positive institution is essential, we must have some clear warrant of revelation for our assertion. This appears to be the true reason why the necessity of any apostolical succession cannot be maintained. If it be admitted that the whole doctrine of the succession relates not to an eternal truth, but to a positive institution, in its own nature alterable, nothing less than the clearly declared will of its founder can make it unalterable and essential. But we look in vain to holy writ for any clear warrant for this doctrine. "As my Father hath sent me, even so send I you." "Lo, I am with you alway, even unto the end of the world." Were the doctrine clearly warranted by the inspired scriptures, would divines rely upon texts like these to prove it? As if, because our Lord undoubtedly sent forth his apostles as the Father had sent him, therefore he gave them a commission altogether like his own, and a similar transmission, and no other, of the same authority must be continued for ever; or as if, because it is justly argued that the abiding presence of Christ is not promised only to his apostles, but to the church through them, therefore it is promised only through those who should succeed in one, and one only, way to a portion of the apostolic office. Until

* From "The Apostolical Succession: a Sermon preached in the Chapel of Lambeth Palace, on Sunday, February 27, 1842, at the consecration of the right rev. Ashurst Turner, lord bishop of Chichester. By Edward Hawkins, D.D., provost of Oriel college, and canon of Rochester. Printed at the command of his grace the archbishop of Canterbury. B. Fellowes, Ludgate-street.

some authority from holy writ shall be produced, far more express and clear, not merely to prove the use or the need of a Christian ministry (which is not the present question), but declaring that an episcopal succession is essential to a true Christian ministry, and a ministry essential to the efficacy of the blessed sacraments, it is not for us, I apprehend, to be more peremptory in our assertions than the scriptures themselves, nor must we call that essential or unalterable which has not been declared to be so by our Lord or his apostles.

We lament, accordingly, that any diversity of judgment, or any necessity, real or supposed, should have occurred to mar the symmetry of Christian churches and interrupt their unity. What was good and right under the apostles, nay, as all must admit, was best for the then condition of the church, must be good and right still, unless altered circumstances demand a change. Therefore theirs is no light responsibility who introduce a change: the burden of proof that such a change was requisite must rest with them. But this is widely different from denying the validity of their orders, or doubting the efficacy of their sacraments. Nay, as to the efficacy of the Christian sacraments, although no reasonable person questions the propriety, I had almost said the necessity, of restricting their administration to persons duly appointed; yet we have no warrant to ascribe their efficacy in any way to the office of the administrator. The church of England has, indeed, been sometimes supposed to hold a different language. But, whilst she has said, and reasonably said, "that we may use the ministry" even of unworthy ministers, "both in hearing the word of God, and in receiving of the sacraments," because they minister "not in their own name, but in Christ's," and "by his commission and authority," nevertheless she has not ascribed "the effect of Christ's ordinance" to their commission, but has stated expressly that the sacraments are "effectual because of Christ's institution and promise," though ministered by evil men.

The church of England, in a word, has not ruled a point of faith beyond the scriptures; and the scriptures maintain upon the subject an expressive and instructive silence.

RELIGION IN OTHER LANDS.

No. I.

RUSSIA*.

THE Russians firmly maintain that Christianity was introduced among them by St. Andrew, whom they style the great martyr (*pervozani*), and not the least important scenes of whose ministry were around the Black Sea. They believe that the apostle, leaving Greece, sailed up the river Borythenes (now the Dnieper) to Novogorod, where he preached the gospel.

It would really appear that it was not until nearly the close of the ninth century that Christianity was established among them. The record of the gospel had become entirely lost, if it had ever been made known in Russia. Having entered into a treaty with Basilus the Macedonian, who ascended the imperial throne of the Greeks A.D. 867, they were engaged, by various presents and promises, to embrace the gospel; in consequence of which they received not only the Christian ministers that were appointed to instruct them, but also an archbishop, whom the Grecian patriarch had sent among them to perfect their conversion and establish their church. "Photius of Constantinople,"

says Gibbon, "a patriarch whose ambition was equal to his curiosity, congratulated himself and the Greek church on the conversion of the Russians. Those fierce and bloody barbarians had been persuaded by the voice of reason and religion to acknowledge Jesus for their God, the Christian missionaries for their teachers, and the Romans for their friends and brethren. His triumph was transient and premature. In the various fortunes of their piratical adventures some Russian chiefs might allow themselves to be sprinkled with the waters of baptism; and a Greek bishop, with the name of metropolitan, might administer the sacraments in the church of Kiow, to a congregation of slaves and natives; but the seed of the gospel was sown on a barren soil: many were the apostates, the converts were few, and the baptism of Olga may be fixed as the era of Russian Christianity. A female, perhaps of the basest origin, who could revenge the death, and assume the sceptre of her husband Igor, must have been endowed with those active virtues which command the fear and obedience of barbarians. In a moment of foreign and domestic peace, she sailed from Kiow to Constantinople; and the emperor, Constantine Porphyrogenitus, has described, with minute diligence, the ceremonial of her reception in his capital and palace. The steps, the titles, the salutations, the banquets, the presents, were exquisitely adjusted, to gratify the vanity of the stranger, with due reverence to the superior majesty of the purple. In the sacrament of baptism she received the venerable name of the empress Helena; and her conversion might be preceded or followed by her uncle, two interpreters, sixteen damsels of an higher and eighteen of a lower rank, twenty-two domestics or ministers, and forty-four Russian merchants, who composed the retinue of the great princess Olga. After her return to Kiow and Novogorod, she firmly persisted in her new religion; but her labours in the propagation of the gospel were not crowned with success; and both her family and nation adhered with obstinacy or indifference to the gods of their fathers. Her son Swatoslaus was apprehensive of the scorn and ridicule of his companions; and her grandson Wolodomir devoted his youthful zeal to multiply and decorate the monuments of ancient worship. The savage deities of the north were still propitiated with human sacrifices. In choice of the victim, a citizen was preferred to a stranger, a Christian to an idolater; and the father who defended his son from the sacerdotal knife was involved in the same doom by the rage of a fanatic tumult. Yet the lessons and example of the pious Olga had made a deep though secret impression on the minds of the prince and people. The Greek missionaries continued to preach, to dispute, and to baptize; and the ambassadors or merchants of Russia compared the idolatry of the woods with the elegant superstition of Constantinople. They had gazed with admiration on the dome of St. Sophia, the lively pictures of saints and martyrs, the riches of the altar, the number and vestments of the priests, the pomps and order of the ceremonies; they were edified by the alternate succession of devout silence and harmonious song: nor was it difficult to persuade them that a choir of angels descended each day from heaven to join in the devotion of the Christians. But the conversion of Wolodomir was determined or hastened by his desire of a Roman bride. At the same time, and in the city of Cherson, the rites of baptism and marriage were celebrated by the Christian pontiff: the city he restored to the emperor Basil, the brother of his spouse; but the brazen gates were transported, as it is said, to Novogorod, and erected before the first church as a trophy of his victory and faith. At his despotic command, Peroun the god of thunder, whom he had so long adored, was dragged through the streets of Kiow; and twelve sturdy barbarians battered with clubs the misshapen image,

* The compiler of this paper desires to acknowledge that for many of the facts contained therein, he is indebted to Mosheim Alexander's "Travels to the Seat of War in the East," an Essay on the subject in an early number of the "British Magazine," &c.

which was indignantly cast into the waters of the Borysthènes. The edict of Wolodomir had proclaimed that all who should refuse the rites of baptism would be treated as the enemies of God and their prince; and the rivers were instantly filled with many thousands of obedient Russians, who acquiesced in the truth and excellence of a doctrine which had been embraced by the great duke and his boyars. In the next generation the relics of paganism were finally extirpated; but, as the two brothers of Wolodomir had died without baptism, their bones were taken from the grave, and sanctified by an irregular and posthumous sacrament."

Another account of the conversion is, that a Christian of the Greek church, being in Russia, presented before the great duke Wolodomir or Uladumir, a picture representing the last day, with its tremendous scenery, exhibited so far as the imagination of the painter could represent them. Terrified by the ghastly crowd of shivering, guilty souls, he shrunk and averted his eyes.

"Where would you wish to be?" said the Christian who displayed the piece.

"By the side of that venerable and amiable figure," replied the barbarian, pointing to the eternal Judge.

"Embrace the laws of Christ, and you may be placed there," was the reply.

The Russian assented, and his subjects followed his example*.

There is also another legend handed down, on the authority of John Curopolata, who wrote a part of the Byzantine history, in the eleventh century; as also of Cedrenus and Zonaras, who wrote subsequently, that the conversion of the Russians was to be attributed to a miracle performed by a bishop sent thither by the patriarch of Constantinople to enlighten the people. The Russians asked, if God by a miracle preserved the three children in the fiery furnace of Babylon, why might not he preserve the bible from being consumed by fire? The bishop immediately threw a copy of the scriptures into the fire, which was miraculously preserved.

The head of the Greek church is the patriarch of Constantinople. The Russians, however, do not acknowledge his jurisdiction or authority: he formerly indeed possessed supremacy†. But of this he was deprived towards the close of the sixteenth century. Jeremiah, patriarch of Constantinople, went to Muscovy to levy pecuniary succours against his rival Metrophanes, and to drive him, by the force of money, from the patriarchal throne. The Muscovite monks, in compliance, no doubt, with the secret orders of the grand duke Theodore, son of John Basilides, employed all the influence both of threatenings and supplications to engage Jeremiah to place at the head of the Muscovite nation an independent patriarch. The patriarch of Constantinople, unable to resist such powerful solicitations, yielded; so that in a council at Moscow, A.D. 1589, he nominated and proclaimed Job, archbishop of Rostov, first patriarch of the Muscovites. This was done, however, on con-

dition that every new patriarch of the Russians should demand the consent and suffrage of the patriarch of Constantinople, and pay, at certain periods fixed for that purpose, five hundred gold ducats. The transactions of this Muscovite council were afterwards ratified in one assembled by Jeremiah at Constantinople, A.D. 1593, to which the Turkish emperor gave his solemn consent. But the privileges and immunities of the patriarch of Moscow were still farther extended about the middle of the following age, when the four eastern patriarchs, under the pontificate of Dionysius, patriarch of Constantinople, exempted him, at the renewed solicitation of the grand duke of Muscovy, from the double obligation of paying tribute, and of depending for the confirmation of his election and installation on a foreign jurisdiction.

The church of Rome, ever jealous of a rival, and ever on the alert to extend her dominions, could ill brook the notion that such a vast kingdom or empire as that of Russia should not acknowledge her authority. Frequent deliberations were consequently held at Rome, as to the means to be adopted for the subjection of the Russian church. John Basilides, grand duke of the Russians, seemed rather desirous for a union with Rome by sending an embassy to Gregory XIII., A.D. 1580, to exhort him to enter into some arrangements on the subject. The proposal was too important to be neglected. In the year following Antony Posevin, a jesuit, well versed in the wily craft and cunning of his order, was despatched to Muscovy, to effect the plan of the grand duke; but the mission was ineffective. "But this dexterous missionary," says Mosheim, "though he spared no pains to obtain the purposes of his ambitious court, found by experience that all his efforts were unequal to the task he had undertaken; nor did the Russian ambassadors, who arrived at Rome soon after, bring any thing to the ardent wishes of the pontiff but empty promises, conceived in dubious and general terms, on which little dependance could be made. And indeed the event abundantly showed that Basilides had no other view in all these negotiations than to flatter the pope, and obtain his assistance in order to bring to an advantageous conclusion the unsuccessful war which he had carried on against Poland." Jesuitical influence had long been at work in Russia. Their number, when banished by the emperor in 1829, for attempting to make proselytes, was about 800, of whom 300 were in Siberia and Kamtschatka. Their colleges generally contained from 20 to 30 members; that of Moscow, the most considerable, having 140. On the borders of Poland, however, many converts were made to the popish faith, who formed themselves into a community called the *united*; while those who adhered to the doctrine and discipline of the patriarch of Constantinople were denominated the *non-united*.

"It is likewise farther worthy of observation," adds Mosheim, "that there has been established at Kiovia, since the fourteenth century, a congregation of Russians, subject to the jurisdiction of the Roman pontiff and ruled by its own metropolitans, who are entirely distinct from the Russian bishops that reside in that city."

When Peter was at Paris in 1717, some doctors of the Sorbonne, or faculty of the university, delivered to him a project in Latin, of uniting the two churches of Rome and Russia by making concessions on both sides; but the impossibility of the plan's succeeding might have been obvious. It was not at all probable that the Czar, having once proclaimed himself the head of the Russian church, would submit to the authority of the pope; or that he would countenance an union with a power which would never rest satisfied until it gained the pre-eminence. The feelings of the Czar, in fact, were far more in unison with those of the protestant churches; and he was far too clear-sighted not to discover the ultimate designs of the

* "The Providence of God Illustrated," by the author of "History in All Ages."

† It was by the patriarch of Constantinople that Michael, first metropolitan, was appointed. Almost all his successors were sent from Byzantium, and it was not until A.D., 1145, that a Russian was placed in the metropolitan chair. When the fall of Constantinople led to the final separation of the two churches, the metropolitan was from that period elected by a council of the national bishops, until the death of Adrian, in 1702; when the Czar, Peter the Great, finding that the patriarch possessed more influence in his dominions than was consistent with his own authority and absolute power, and actuated by somewhat of the same spirit which induced Henry VIII. to throw off the trammels of the see of Rome, declared himself the head of the Russian church. Peter published a supplementary act, which he added to the canon law, or *nomocanon*, and delegated his authority in 1721 to a council of bishops, which he established at Moscow, and to which he gave the name of the most holy directin synod.

Roman pontiff. He permitted protestants to build churches and schools for their own service, and gave full permission to his subjects to become protestants, if they conscientiously wished to do so—a liberty not likely to render him very popular among the bigotted mass of his countrymen.

The following extract from the "Evening Post," from May 2 to May 4, 1721, may here be well inserted, as bearing upon the subject:—"By letters from Petersburg of April 11th, 1721, our senate have received letters from the metropolitan Theodorus, dated at Tobolsky, the capital of Siberia, importing that above 40,000 Tartars have abjured paganism, and been baptised by him and others of the clergy. That moreover they have pulled down their own temples, broke down their idols, and built upwards of twenty churches, in which divine service is performed by Russian priests. Upon these our advices, our consistory have appointed a bishop to go and assist in confirming these new converts, and endeavour to make more proselytes."

It may be recollected, that, in the same year in which overtures of union were made by the church of Rome with the Russian, archbishop Wake formed a scheme which proved unsuccessful for uniting the Anglican and Gallican churches, and entered into a secret correspondence on the subject with Dupin, De Noailles, and others, through the medium of Beauvois, chaplain to the British ambassador at Paris. The plan had been approved by the Sorbonne, when a clamour arose against Noailles and his friends, for wishing to enter into compact with heretics. The whole of the correspondence was sent by the French government to the pope, who is said to have approved of the mildness of the archbishop's sentiments—sentiments, however, which exposed him to much obloquy. Such an union would indeed be desirable; but it must be with Rome cleansed from her abominations—Rome regenerated and washed—Rome brought out of the furnace of purification, freed from her abominable and filthy dross.

The Greek church at the present time extends through Russia, Greece, the Grecian Isles, Wallachia, Moldavia, with several provinces of the Turkish empire in Europe and Asia—Egypt, Nubia, Lybia, part of Arabia, Cilicia, Palestine, Syria, and many adjacent parts.

The four ancient provinces are still the divisions of the Greek church in the east. Over these are placed, as in ancient times, four patriarchs, namely, of Constantinople, Alexandria, Antioch, and Jerusalem; and of these the patriarch of Constantinople is chief, and acknowledged head of the Greek church. To the patriarch of Constantinople the church is subject in points of doctrine, as well as in matters of discipline; so that his authority is very extensive. The Russian Greek church, however, as we have seen, has entirely thrown off allegiance to the patriarch.

T.

MY SCOTTISH TOUR.

NO. XIV.

THE POORER CLASSES—THEIR SPIRITUAL STATE.

THE time was when Scotland was regarded, and not without good reason, as affording the perfect pattern of a religious country; and there was indeed good ground for the supposition: but that, it is to be feared, is the tale of times long gone by. The introduction of manufactures, the increase of population, above all, the dissemination of ungodly principles, have had a very baneful influence on the people. There is something very delightful and romantic in the notion of the herd-boy reading his bible on the banks of the Yarrow,

or singing the plaintive sweet tune of martyrdom, or some old ditty on the braes of Balquidder. The "Cotter's Saturday Night" of Burns—poor Burns!—and the "Sabbath" of Graham, have all led to the supposition that the Scottish as a nation were decidedly religious; and in past days this was the case: there was no flight of fancy on the part of the poet. A friend had been long resident in Ireland at a time when the country was on the very eve of rebellion, and when papistical ascendancy was the grand object and aim of the deluded people, told me he could never forget the sensation he experienced when passing a cottage at Ballantrae, on his way from Portpatrick, he heard the voice of praise and prayer: he could scarcely believe it. There was no priest carousing with his flock—on strong, deep, whisky potations: there was the solemn paternal voice leading the suppliant family to the throne of grace.

Let a stranger walk along Princes-street, in Edinburgh—the east end of which is the great station for coach-offices—on a Sunday morning, and contrast it with the regions of the White Horse Cellar, or the Elephant and Castle, and he could not fail to pronounce that the Scottish was a far more religious nation than the English; and he would be led to the same conclusion were he to contrast the quiet reigning at the Bromielaw in Glasgow, from which the numerous steam-boats start, on what are called lawful days, with the shouting and swearing and bustle at London-bridge. And yet it is to be feared that it is the stringency of the Scottish law with respect to Sunday travelling—one of the greatest breaches of God's requirements—which in some measure accounts for this. I much regret to hear that trains travel on the Edinburgh and Glasgow railroad on the Sunday: it may open the door to other flagrant breaches of God's commandment. Much opposition was made to this, and most properly so; but made in vain. It would appear that the numbers who travelled on the first Sunday far exceeded the expectation of the directors. Immense numbers of people have determined, nay, pledged themselves, not to benefit by railroad conveyance while the trains are permitted to run on the Lord's-day. How far this is right or not, they must be left to decide for themselves. Certainly it is the duty of every man, by kindly advice and consistency of conduct, to testify his determined and fixed resolution—however in a few cases he may be personally inconvenienced—not to encroach on the sanctity of the sabbath. Had steam-boats been permitted to ply on that day, what fearful scenes of drunkenness, revelry, and confusion would have been the result! This may fairly be inferred from the multitudes who crowd these vessels on the day of a parochial fast. And yet it is deeply to be lamented that there is a vast deal of sabbath desecration in the towns of Scotland, of which the more respectable inhabitants know absolutely nothing. Confining my remarks at present to the Scottish metropolis, I may illustrate this; though the police reports of other towns present statements no less appalling.

At a meeting of the town council of Edinburgh, held Dec. 14th last, where the speaker evidently makes his statement from personal knowledge of the facts, and where it is next to impossible to believe that he could have any sinister motives in stating these facts, and any false statement could have been immediately refuted, bailie Johnston's motion on the sabbath day was read:—"That it be remitted to the lord provost's committee to consider and devise the best means of counteracting the demoralizing practice of selling spirits and other intoxicating drinks on the sabbath day throughout the city; to correspond with the sheriff of the county and the commissioners of police on the subject, and report."

Bailie Johnston rose and said—"I hope I need make

no apology for bringing this motion before the council, being persuaded that, as representatives of the public and guardians of the moral as well as civil interests of the community, every one will be ready to encourage and co-operate with those who attempt to stem the current of vice and immorality of every kind. To prove that there exists the most urgent necessity for some stringent measures in regard to sabbath desecration, the appalling amount of which goes very far to counteract all the invaluable exertions of our city missions and other valuable societies, I have caused the following returns to be prepared, through the assistance of captain Stuart, and other officers of the police establishment; and the facts I have drawn from them, I have no doubt, will be found sufficiently startling:—Shops open and transacting business within the seven police districts on sabbath the 28th November, 1841—In Portsburgh district, 66; Main Office, embracing High-street, Cowgate, and closes, 200; St. Leonard's, 101; Canongate, 137; St. James's, 107; New Town, 57; Stockbridge, 54; in all, 722, exclusive of about 40 hotels and inns for travellers. Whilst a large proportion gave a nominal reverence to the sabbath day, by closing their shop-doors during the four hours of public worship, 104 of them knew no difference whatever, save the extra trade they enjoyed at the expense, in some measure, of their more decorous though no less sinful neighbours. Of the 722 open shops, 457 sold intoxicating liquors; 219 were provision shops, green grocers, and the like; and 46 were the very lowest order of pawnbrokers, or small unlicensed pawns (chiefly resorted to on the sabbath), where the poor are plundered at the rate of about 400 per cent. per annum for temporary accommodation, and where, in three cases out of every seven, they part for ever with their miserable pledges. Taking the usual average of five persons to each family, 3610 individuals were thus participating in the unlawful gains of sabbath trading; and, assuming each shop to have had only twenty customers through the twenty-four hours of the sabbath-day, 14,440 must be added to that number, making a fearful total of 18,600 habitual sabbath-breakers, by traffic alone, within the city. As the necessary consequence of the many temptations held out by the publicans and others for sabbath profanation (which must yearly ruin the best interests of thousands), we have crowded criminal courts and jails, crowded hospitals of disease, and charitable and pauper institutions of every kind, with all their train of suffering and sorrow. I find also, from the police records, as another consequence, that about double the number of crimes of various kinds, and nearly three times the number of charges for drunkenness, occur within the twenty-four hours from Saturday at four afternoon till sabbath at the same hour, than occur within the same period of time on other days of the week. There can be no doubt, to multiply public-houses is infallibly to multiply the number of drunkards, and to widen all the evils of intemperance and disease; for persons have been known to become drunkards merely from the circumstance that an acquaintance, whom they wished to encourage, had opened a public-house; others have been led to the same course from the opening of a public-house at the foot of their stair." To this statement I can add the fearful representations made to me of the prevalence of vice in its most alluring, no less than its most disgusting forms, communicated to me by a friend, who is one of the most active members of those many valuable institutions with which the Scottish metropolis abounds."

Now this is a fact which was probably unknown to three-fourths of the inhabitants of Edinburgh, more especially to those who live in the new town. There, indeed, to use the language of Crabbe, may reign "a quiet that is in itself devout." They had heard of the sabbath desecration of London, of Liverpool, of

Manchester, and other large towns of England, and, doubtless, as they ought and would, if right-minded, heard it with grief, and perhaps some had referred it to the lax discipline of the church of England; but, meanwhile, they had no notion whatever that the most fearful desecration was at their own doors. They forgot that such desecration was not dependent on, or connected with, presbytery or episcopacy, but arose from the natural alienation of the heart from God. They knew indeed that many who ought to have set a better example, from their rank and station, lounged away the whole of the sabbath morning in reading the newspapers, in desultory conversation at some club, or perhaps dedicated it to the card-table or other gambling speculations; and in the eyes of many all this was very pardonable, for Mr. So-and-so never went to public worship; he had not been at church for years. But they did not know that, in the wynds or alleys of the old town, the sabbath was by thousands entirely set at naught. A friend informed me that one Sunday evening he was compelled, by a violent storm of thunder and lightning, to take shelter in a public-house about two miles from Edinburgh, near a military station, where he was compelled to witness scenes of drunkenness which he could not conceive existed, and could not be exceeded in the vilest neighbourhood of the English metropolis, and to hear language most grossly repulsive. He found there children of twelve years calling for ale and whisky, whose grandfathers, at the same age, were probably spending their sabbath evenings in learning their questions, i.e., catechism, or in listening to the solemn admonitions of parental authority. And this is pretty much the case elsewhere: in manufacturing towns it is much more likely to be so; and, in fact, it is so. The time was when in Scotland the sabbath was reverentially observed: the churches were crowded; the ministers exercised a most beneficial influence over the people; the voice of family prayer and praise was then heard from many a dwelling; the father gathered his children around him to impart religious instruction; and when it was the aim and pride of the young to be able to say their catechism. All this, or nearly all of it, it is to be feared, has passed away: the grey-headed ministers with a tear will confess it: they call to remembrance the days that are gone. That such is the case is a point beyond all question or controversy. With respect to the subject of family-prayer—a most important one—I am of opinion that, while there has been a decided increase of this observance in England, there has been a decrease in Scotland among all ranks. I am far from saying that the custom of having family devotion is a sure sign of the existence of true religion in that family; for I have known it conducted in a spirit of self-righteous phariseism, or slurred over in a slovenly and careless manner, a few minutes only spent in the rapid rehearsal of a prayer; but, feeling that the non-existence of family devotion is a sign of a want of any thing approaching to vitality, I am compelled to think that the estimate of the power of religion in Scotland is made too high: glad, truly, shall I be to find I am mistaken.

The remarks made in a former paper, relative to the non-attendance of too many of the gentry at church, I fear—nay, I know it—has led to the accusation that I was writing in a spirit of hostility to the established church. Nothing can be more the reverse: conscientiously differing in my views of ecclesiastical polity, I can bear my most decided testimony, notwithstanding what appear to me to be the semi-Socinian views of some of her ministers, and much as I deprecate the present conduct of many of her leaders, to the efficiency of the Scottish church establishment. I wrote not merely from my own observation—which I admit must have been limited—but on the testimony of others, on whose veracity I could place the most im-

plicit confidence; and I used this testimony the less reluctantly because I found it fully corroborated by one who certainly is not as yet labouring under any episcopal predilection, and who, amongst a host of necessary vocations—political and financial, ecclesiastical and religious—has found time enough and to spare to attack the English establishment, with whom presbyterian parity is the *beau ideal* of ecclesiastical discipline. "A great proportion of our noblemen and country gentlemen systematically forsake the house of God, or are extremely irregular in their attendance; no inconsiderable number profess to be of a different religion from that established by law, and expect that on this account they shall be freed from responsibility. Many who do attend public worship give with a sparing and niggardly hand; and, when called on for occasional contributions, fail to be as liberal as their circumstances would warrant. Those who seldom reside on their property, too commonly leave the business of their poor dependants to the mercenary care of hirelings, to whom personal aggrandisement may be supposed to be the most powerfully influential principle. How seldom do we find a country gentleman taking part in the office and duties of the eldership; or strengthening, by his example and influence, the efforts of conscientious ministers. I am aware, and I rejoice to state it, that there are many, very many, bright exceptions; and we hope and trust that the number of such exceptions will increase. But we appeal to general experience for what we have said; and we would beg just to remind the great proprietors, both in town and country, that, if they wish to prevent the introduction of assessments, they have the remedy in their own hands*."

I have been induced to give this quotation at length, that it may be obvious I have drawn no exaggerated picture.

Mr. Creech, a most respectable bookseller in Edinburgh, who arrived at the highest civic honours, and who had ample means of forming a correct opinion on the subject, published, in the Statistical Account of Scotland, a very curious comparison of the state of that city in 1763 and 1783. At the former period, "People," says he, "were interested about religion, and it was fashionable to go to church. Sunday was by all ranks strictly observed as a day of devotion, and few were seen strolling about the streets during the time of public worship; families attended church with their children and servants, and family worship at home was not unfrequent." In 1783, according to Mr. Creech, attendance at church was greatly neglected, and particularly by the men. Sunday was by many made a day of relaxation, and young people were allowed to stroll about at all hours; families thought it ungenteel to take their domestics with them to church; the streets were far from being void of people in the time of public worship, and in the evening were frequently filled with loose and riotous persons, particularly apprentice boys and young lads; family worship was almost disused; visiting and catechizing by the clergy were disused, except by a very few; and, if people do not choose to go to church, they may remain as ignorant as Hottentots, and the ten commandments be as little known as an obsolete act of parliament. I am very far from saying that there has been a proportionate descent in religious feeling and moral principle since that time. The reverse in the upper ranks has I trust been the case; certainly there is now less swearing and drinking than there was wont to be; still I fear that in the lower, crime has increased in a very much greater ratio than the population, and that there is an imperative call, by legis-

lative enactments, individual example, and exhortation, to stop the fearful torrent of vice. Some of the causes to which I conceive this increase may legitimately be referred, will be considered hereafter.

THE ROMISH BIBLE*.

"HAVE not the Romanists the bible as well as we?" My friends, I will leave you to determine this question for yourselves, when I have given you further information respecting the scriptures and the bible, as they are received and used by the Romish church.

First, then, with respect to the bible. You know that the authorized version used in all our churches, and printed by our several societies for general distribution throughout the world, was, by the order of king James, translated from the original tongues, the Hebrew and Greek, by forty-eight of the most learned divines that our universities or our kingdom could produce; a work which engaged their talents for the period of three years, and was completed in the year 1610. From that time to the present day, this version has maintained its character for general fidelity, perspicuity, and excellence. It is received, read, and known throughout the whole world. This, then, is our "bible, translated," you will observe, as it is specially declared, "out of the original tongues;" but what is the bible used and authorized by the Romanists? One that bears the title "The holy bible, translated out of the Latin vulgate, and diligently compared with the originals." This English translation is used by such few of the Romanists alone who have licence from their priests to read it; but, in their churches and places of public worship, the bible read is the Latin vulgate, and none other†. Now, the Latin vulgate was revised for a third time by Lucas Brugensis, with the assistance of several divines of Louvain, in 1573, and was thence called "The Louvain edition." With this edition pope Sixtus IV. was so ill pleased, that he ordered a revision of it to be made with the utmost care, and he himself devoted considerable time and labour in correcting the proofs; he himself also superintending the publication of it, which was accomplished in 1590.

Here, then, we have a bible that ought to supersede every other version of the holy scriptures that ever was, or ever can be produced; for we see it was corrected and superintended by infallibility—by the pope himself! The pope now declared this to be the only true and correct version of holy scripture. The infallible council of Trent decreed—"That in public lessons, disputations, preachings, and expositions, this should be accounted authentic; and that no one should dare or presume to reject it, on any pretence whatsoever‡. Yet, in spite of this strong fence thrown around this version for its protection and endurance, the succeeding pope, Clement VIII., discovered it to be so exceedingly incorrect, that he caused it to be suppressed; and he published another still more accurate and authentic, in 1592. What think you now

* From "An Address to the Parishioners of St. Mary's, Nottingham, on the occasion of commencing the building of a second edifice for Roman catholic worship in the parish." By the vicar (archdeacon Wilkins). London: Rivingtons, 1842, pp. 66. Much valuable matter touching the popish heresy will be found in these pages; at the same time we cannot agree with many of the writer's views.—Ed.

† The Greek word (*μεταφωρε*) Matt. iii. 2, used by John the Baptist, which signifies simply a change of the mind, and translated by us "repent," is found by the light of tradition to mean, "to do penance." Hence it is so translated in the Romish testament, which is the English version used by Romanists in this country; and this translation is accompanied by the following note upon the word penance—"Which word, according to the use of the scriptures and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting, and such like penitential exercises."

‡ Conc. of Trent, sess. iv.

* See "Historical Dissertations on the Law and Practice of Great Britain, and particularly of Scotland, with regard to the Poor, &c., by the rev. Robert Burns, minister of the Low Church, Paisley, 1819." A really useful work, containing much information, and throwing important light on the circumstances of the Scottish poor.

of the assumption of the Romanists, in declaring that their church can by no possibility err? *Non potest errare*, say they. Indeed, were it not for the consequences of ridicule and the dissension which follow inconstancy, glad, we may suppose, would they be to have another and a third version translated, as ours, out of the original tongues: but this might give the shaken infallibility a final overthrow. Yet what but a false sense of delicacy prevents the Romanists from adopting the nobler and more candid part, of braving the ridicule and removing the inconsistency, by openly avowing the false position in which they are placed by adhering to the assumption of the divine attribute of infallibility?

With respect to the contents of this their bible of the Old and New Testament, how far does it correspond with ours? As far as the New Testament is concerned, with perhaps but one or two exceptions, we are agreed; but with respect to the contents of the Old Testament, we differ widely; for while we admit the "apocrypha" to throw considerable light upon the phraseology of scripture, upon the customs of the east, and to contain many noble sentiments and useful precepts "for example of life and instruction of manners;" yet, as the Jews, to whom were committed the oracles of God, rejected it, and no allusion is ever made to it in the New Testament, and it was never received as canonical until the council of Trent (1546), we do not admit it in proof of any religious doctrine. Not so the church of Rome. It admits, with the slight exception of the 1st, 3rd, and 4th books of Esdras, and the prayer of Manasses, the whole of it as sacred and canonical, as may be seen by reference to the fourth session of the council of Trent; and which is not only there declared to be sacred and canonical, but to be received "with the same piety and reverence as any other portion of sacred scripture!" Nor is this all, nor the worst; for the Romanists go even further than this—they hold the traditions of men of equal authority and sanctity with the revealed word of God, aye, and in some instances as superior to it; for "that church," says bishop Marsh, "represents the written word not merely as requiring explanation, which in many places it certainly does, but as being so ambiguous and so perplexed, that in itself it is often unintelligible. On the other hand, it considers the unwritten word as containing fully and clearly what the written word contains imperfectly and obscurely. To remedy, therefore, the supposed deficiencies of the written word, it applies the aid of the unwritten word. In this manner is tradition made a rule for the mere interpretation of scripture: and the imputed ambiguity of the text gives ample scope for the operation of the comment. Thus is scripture brought under the tutelage of tradition; and this tutelage is soon converted into a state of vassalage. For since the comment claims the same divine origin with the text itself, that comment, if supposed to be full and clear, in proportion as the text is supposed imperfect and obscure, has in fact an authority superior to that of the text. Hence tradition, which in theory is made a rule of faith only equal to scripture, becomes in practice a rule of faith paramount to scripture."

THE PLACE OF SAFETY:

A Sermon,

By THE REV. CHARLES HOOKER, M.A.,

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GENESIS xix. 17.

"Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed."

THERE is no portion of scripture which contains a more awful display of God's judgments than that in connexion with the words of my text. And, did it stand recorded as an isolated passage in the 19th of Genesis, without comment or allusion from succeeding writers, the heart would be stont indeed which would not quail beneath its description of terrors. But, when alluded to as an emblem of Almighty justice, and held up as a warning of righteous judgment to sinners of every age, it comes home with fearful import to our own souls, and bids us tremble for ourselves. And that it was evidently intended as a faithful admonition to succeeding times, we can entertain no doubt from the frequent allusions to it in after ages by the writers of inspiration. Moses, in Deuteronomy xxix., exhorting the Israelites to obedience, promises that, if they keep the words of the covenant, and do them, "they should prosper in all that they did;" but, if their hearts should turn away from the Lord their God, he threatens, as a further inducement to restrain them from all evil ways, that their land shall be visited with sicknesses and plagues; yea, that it shall be "overthrown like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath." Edom was urged by Jeremiah, and Moab and Ammon by the preacher Zephaniah, to behold in the consummated ruin of Sodom a picture of their own. The prophet Isaiah, forewarning imperial Babylon of her impending doom, pictured to her the cities of the plain, and declared that she, "the glory of kingdoms, the beauty of the Chaldees' excellency, should be as when God overthrew Sodom and Gomorrah."

History, my brethren, informs us how the voice of the prophets was raised in vain, and the record of the past unheeded by succeeding generations. Edom, Moab, and Ammon, are blotted from the face of the earth, and their very names would long ago have perished with them, had they not been preserved in the annals of God's word. Babylon the great is now no more; and the weary traveller vainly endeavours to trace the site where once stood that vast and magnificent city—"the glory of kingdoms, the beauty of the

Chaldees' excellency." I have mentioned these circumstances to show you that the inspired preachers of the Old Testament viewed the terrible indignation poured out on Sodom and Gomorrah as no peculiar interposition of divine vengeance. Peculiar doubtless it was in its manner, but not in its visitation: it was only one method which the Lord of heaven takes to vindicate his ways, and to punish his rebellious subjects. I have mentioned them too, to shew you that when held up as a warning to God's people of old, and neglected and despised by them, the predicted punishment invariably followed. But we have the warrant of scripture for viewing this transaction in yet another and more awful light. Were the sinner never so convinced in his own mind, by the frightful picture of Sodom's ruin, that God will not suffer the wicked to go unpunished; were he certain that a like fate eventually awaits his own rebellion, yet he might comfort himself with the sorry conclusion that, when the vial of God's wrath shall be poured forth, the bitter reality of his sufferings will soon terminate; the fire may descend, but he shall heed its burning no longer than till his agonized body shall be destroyed in the devouring flame. But the apostle Jude blasts at once all such delusive hopes. He tells us that the fire and brimstone which fell on the devoted cities were but the beginning of sorrows—they were but the types of that lake whose fire is never quenched; "even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Need we, then, seek any further proof to convince us that the history before us only supplies us with a faithful portraiture of the fearful and inevitable doom awaiting the sinner of every age? Read it in the second chapter of the second epistle of Peter. He is reasoning with those who, in spite of warning and precedent, still continue in sin, imagining that the threatened vengeance will not surely overtake them in all its promised severity. He shews them that God "spared not the angels that sinned, but cast them down to hell:" he points them to Sodom and Gomorrah turned into ashes, and says they "are an example unto those that after should live ungodly." And, lastly, the Saviour himself bids us reflect on this instance of righteous judgment, in his short but memorable allusion to one person implicated in these transactions; an allusion rendered far more striking and affecting by the few and brief words in which it was couched. His errand into the world was an errand of love: he came to "seek and to

save that which was lost." And, with a soul overflowing with pity and tenderness towards his ruined creatures, as if unable to bear the thought of the final state of the damned, and yet constrained in mercy to unfold it, he dwells not on its terrific nature, and forbearing a lengthened description of its horrors, simply bids us "remember Lot's wife." Viewing, then, the scene before us as one in which we are all nearly and deeply interested, it will, I trust, be profitable for your instruction and spiritual edification to consider a few of the many striking incidents which the history affords for our serious meditation.

For this purpose, we will first offer some remarks connected with Lot, and God's dealing towards him, and conclude with an address to those who refuse the call to flee from the wrath to come: and may the Spirit of God be with us; may he enable me rightly to preach the words of truth, and incline your hearts patiently to hear and cordially to receive the word preached!

Lot is introduced to us as living in the midst of a wicked and abandoned city. Such was the depravity of its inhabitants, that their crimes are in extent probably unparalleled in the annals of mankind. Nothing can more forcibly display either the forbearance of God towards these guilty creatures, or the depth of iniquity in which all classes of society were sunken, than the remarkable reply which God gave to the pious Abraham, when feelingly and eloquently pleading in their behalf. Could ten righteous men be found within its walls, for their sakes the city should be saved, and the immediate sentence of condemnation on its profligate inhabitants should have had a respite. But the measure of their iniquity seems now complete. Ten righteous cannot be found among the multitude of which it was composed; and mercy, having in vain exhausted her stores, at length retired from her throne, to be succeeded by the ministers of vengeance. Yet, ere the destroyer goes forth to pour out the vial of Jehovah's wrath, angels are sent to proclaim to Lot the approaching ruin, and to point him to a place of safety. And here, brethren, we see fully illustrated that important and cheering truth which characterises every page of the word of God, that "the Lord knoweth them that are his," that he beholds with a watchful eye, and exercises an untiring love over his people. There is no circumstance in which the Christian can be placed, where he will be beyond the care and protection of his God. He may, for the best and wisest purposes, be sometimes brought into cases of extreme suffering and difficulty; but he is not left alone in his misery, to pine in unbroken despair. The rude hand of cruelty may be raised against

him, but there is one with him superior to all his enemies, who will soon break the rod of the oppressor. Poverty with all its horrors may stare him in the face, and, though to human eye a way of escape may seem hopeless, yet the promise will be found to stand unshaken—"Bread shall be given him; his water shall be sure." "When minished and brought low through oppression, through any plague or trouble, though he suffer them to be evil entreated through tyrants, and let them wander out of the way in the wilderness, yet helpeth he the poor out of misery, and maketh him households like a flock of sheep. The righteous," adds the psalmist, "will consider this, and rejoice." And surely it is cause of righteous joy, that the loving-kindness of the Lord is not merely theoretically described in the pages of the bible, but compassed about by such a cloud of witnesses, who experience it in their own persons, and testified to those that are to come its eternal truth. We see it in the history of David himself. Persecuted by Saul, and hunted from place to place, not knowing whither to flee for refuge, and hourly expecting his capture and destruction, yet is he preserved. In the midst of the affliction which cut off his people and desolated his country, his own preservation made him the more confidently declare to every believing penitent, that he need not "be afraid for any terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day;" that, though "a thousand should fall beside him, and ten thousand at his right hand, it should not come nigh him." "He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler." We see it in the case of Paul. "In perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea;" the Lord delivered him out of all his troubles. Nay, rather than the promise of God shall fail, the laws of nature shall suspend their course, and the elements forego their power. Daniel is cast into a den of lions, but the savage monarchs of the forest lose their fierceness, and assume the harmless innocence of lambs. Jonah sinks in the billows of a tempestuous sea; and his life is preserved for three days in the belly of a whale. Shadrach, Meshach, and Abed-nego are cast into the midst of a burning fiery furnace, but "upon their bodies the fire had no power, neither was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Such is the minute and particular care exer-

cised by God over all his creatures, that it has been declared by the lips of the Deity himself of the sparrows of the field, "that not one of them falleth to the ground" without his knowledge and permission; while of his favoured creature man it is said, "not an hair of his head shall perish." Nor is the case of Lot less remarkable. Standing alone in a city, which for its wickedness is devoted to destruction, he is not forgotten by his God and consumed in the general conflagration. Messengers from the skies are commissioned to proclaim the coming storm, and to lead him to a place of refuge. But here we behold a melancholy view of the folly and unbelief of man. "Escape for thy life," said the angel; "look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed." What then is the conduct of Lot? Do we find him with eager steps quitting the scene of pollution and sin, and hurrying to the appointed asylum? No; he yet lingered, so that the angels "laid hold upon his hand and brought him forth, and set him without the city." And even then he feared to escape to the mountain, "lest some evil take him, and he die;" so he fled to the city of Zoar. St. Peter gives us an account of the character of Lot: he says that he was "vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." Do we then, with such a character before us, still wonder at the conduct of Lot? My brethren, we need but look into our own hearts, and our wonder will vanish away. We are dying creatures in a dying world; the earth on which we dwell is shortly to be consumed with fire from heaven; the wrath of God will take vengeance on the sins of mankind; and we are sinners: a way of escape is open for us, and we are frequently entreated to flee into it and be safe. But have we fled thither? Are we yet lingering in the devoted city? Are we seeking some Zoar in the plain, and tarrying there? or have we obeyed the voice of our God, and escaped to the mountain, lest we be consumed? These are fearful questions, but cannot be put too closely to our souls: our condition is a fearful one; and on the answer which our consciences return depends our eternal happiness or woe.

Let us then pursue the history before us, and see where we are standing in the road of religion. It is not till God by his Spirit opens the eyes of his understanding, that the sinner can see his perilous situation. God may send his word and his ministers to reprove and exhort, but they, like Lot to his

sons-in-law, will appear only as "those that mock;" and, even when enlightened from above to see the awful reality of his state, the workings of the carnal mind still oppose the influences of the Spirit. Take the case of the conscience-smitten sinner, and we shall too often find in him a counterpart of Lot. The angel of the Lord has been with him; he has sounded in his ears the thunders of Sinai, exhibited to his view the dark catalogue of his crimes, told him of a coming judgment and a righteous judge, displayed the terrors of an eternal hell, has bid him escape for his life, and pointed him for refuge to the hill of Zion, the mount of Calvary. He there beholds the Son of God giving his life a ransom for many: he hears him exclaim by the mouth of his prophet, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price." He hears him exclaim, "Come unto me, all ye that labour and are heavy laden, and I will give you rest:" "Whosoever cometh unto me, I will in no wise cast him out"; and promising that, "though his sins be as scarlet, they shall be white as snow; though red like crimson, they shall be as wool." In a state of alarm for his never-dying soul, he seeks for safety; but, like Lot, fears to escape to the mountain, lest he die. Conscious of his pollution, and trembling under a sense of his sins, he sees nothing in himself to recommend him to the mercy of his God; and, listening to the suggestions of Satan, he deems himself unworthy to approach the mercy seat. He therefore determines to forsake his evil ways, and to build up, by his own righteousness, a Zoar in the plain. There he remains, undergoing perhaps many painful privations, and performing many acts of self-denying labour, till, comparing himself with others around him, and with what he himself once was, he thanks God that he is not now as other men are, and settles down in carnal security.

But we read of Lot, that he "went up out of Zoar and dwelt in the mountain, for he feared to dwell in Zoar." And should any of you, brethren, be thus seeking refuge from the wrath to come by the means above described, suffer me to remind you of the peril of your situation, and to proclaim once again the warning of the angels, "Escape to the mountain, lest thou be consumed." The mode of salvation is made so plain, that the "way-faring men, though fools, cannot err therein." It is not offered to man as the price of his labours, and the reward of his merit; and O, the riches of Jehovah's grace, that it is not! "We are all as an unclean thing, and all our righteousness as filthy rags." "From the

sole of the foot even unto the head there is no soundness in us, but wounds, and bruises, and putrifying sores." "We have all sinned and come short of the glory of God." "We have dealt wickedly, and done amiss." Where then shall we find pardon, where obtain forgiveness, but in the free and unmerited mercy of our God? Thither let us flee, utterly renouncing all other hopes; and there let us dwell for ever. Do we doubt his ability to save? We have seen it in the case of David, and Paul, and Jonah, and Daniel. Do we doubt his willingness to receive us? Our doubts have been answered in his universal invitation to the guilty and the lost. Anywhere short of this entire reliance on Christ's merits, we are equally distant from the mountain of refuge. United to him by a living faith, we are secure for ever.

But there are numberless other instances in which we linger in the city, or loiter in the plain. Nay, such is our blindness, that we cannot see our real situation, and often deceive ourselves with vain imaginations. We may trust to our feelings, and they will mislead us. The awful tragedy of Calvary may awaken our sensibilities; the holiness and purity of the Saviour's life may excite our admiration; and his many acts of benevolence, and his miracles of mercy, his compassion to the poor, and his loving-kindness to the suffering, may draw forth a feeling of morbid reverence and love. We may listen to a preacher expatiating on the mercies of our God in providing a substitute for guilty man, and eloquently setting forth everlasting redemption through the blood of the cross; and our hearts may beat with fervour, and glow with sympathy. But we may all this time nevertheless never once have sought an interest in that blood; never once have pleaded its merits for our own acceptance with an angry God; never once have struck upon our breast, and cried, in the agony of heartfelt despair, "God be merciful to me a sinner."

Again, as long as we cherish one known sin, not in commission only but even in thought, we can in no sense be said to have arrived at the mountain. That is a holy mountain; and those who reach it are not only free from the penalty of sin, but also from its dominion. "Sin shall not have dominion over you; for ye are not under the law, but under grace." Viewing the price at which we have been bought, we shall present our souls and bodies a holy and reasonable sacrifice to the service of him who paid it. "The love of Christ will constrain us; for we shall thus judge that, if one died for all, then were all dead; and that he died for all, that they who live should henceforth not live unto themselves, but unto him that died for them and rose again." Are you

conscious of a love of sin, and a practice of its ways? O, brethren, renounce it at once; consider what is at stake; "escape for thy life;" prefer not the fading pleasures of this fleeting world to the endless joys of eternal bliss. The sacrifice may be painful, and the self-denial necessary to its destruction irksome, but the sufferings of this present time are not worthy to be compared with the weight of glory of the eternal world. "Forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus." "See that ye walk worthy of the vocation wherewith ye are called." "Tarry not in all the plain." Many indeed are the allurements which beset us, and the inviting palaces which offer us a resting place. Pleasure with her syren train courts some from the path of heaven; the sound of mirth and songs of revelry entrap others in their destructive snares; and, should these happily have lost their fascination on our minds, the enemy has new objects to present to suit our altered affections—the business of the world, our trade and merchandize, our farms, our cattle, and our sheep. But you will say, are these our lawful callings sinful? Brethren, they may be, if suffered to occupy the thoughts to the exclusion of the concerns of the soul. If they keep you from the courts of the Lord's house, and the appointed ordinances of religion; if they prevent your daily prayers at a throne of grace, they are sinful; and too many, alas! are beguiled by them from travelling with pious and prayerful tread to the mount of God. But, so long as you act on the command of your God, "Seek ye first the kingdom of God and his righteousness," relying on the promise—"and all these things shall be added unto thee"—all your occupations, instead of retarding your heavenly course, become the helpmates of religion to lead you on the way. O, brethren, I know nothing more calculated to exercise an hallowed influence over a pious mind than the daily labours of the honest husbandman. As he "jocund drives his team afield," he is led to reflect on his Saviour's sufferings; "the ploughers ploughed long furrows upon my back." As he commits his seed to the ground, he is taught to behold, in the process it will shortly undergo, an emblem and assurance of his own resurrection. As he clips the fleece from his innocent flock, how forcibly is he reminded of him "who as a sheep before his shearers is dumb, so opened he not his mouth." As he beholds the barren tree opening its buds and bursting into foliage, he thinks of "the tree of righteousness, the planting of the Lord;" and is led to inquire whether he is bringing

forth "the fruits of righteousness which are by Jesus Christ unto the glory of God." These and a thousand other lessons are legibly written in every page of nature's works. Viewed in this light, our daily occupations will tend to keep alive a spirit of religion, and the toil of our hands be sweetened by drops of pleasure. Depend on it, there is no happiness apart from religion. The more eagerly we press toward heaven, and the more closely we walk with God, the further we advance towards happiness. We may flutter in imaginary bliss in the season of youth and the sunshine of prosperity, but when age comes on and our sun is clouded, we shall close our wings in the gloomy hiding places of remorse and misery. But what are we with it? Pilgrims indeed through a rough and stormy country, but happy and peaceful pilgrims to a happy and peaceful home. The wintry blast may pierce, and the storm may buffet us, but they will only urge us more quickly to press homeward; while the glorious prospect before us will animate our hopes and cheer our drooping spirits.

"'Tis religion that can give,
Sweetest pleasure while we live,
'Tis religion can supply
Solid comforts when we die."

Are any of you strangers to the consolation and the power of religion? still living in sin, wedded to this world, neglectful of a Saviour's love, and careless and indifferent about the concern of your souls? How shall I attempt to arouse you from this strange insensibility and folly? Shall I bid you again behold the vengeance of God in the ruined cities of the plain? Shall I tell you of a coming judgment, an angry God, and an hideous hell? No. I will tell you of mercy that even now does not forsake you; of a Father's love still watching you in all your sins, anxiously waiting to behold afar off the first turning of your heart towards him, that he may run forth to meet you, and fall on your neck, and kiss you. I will tell you of a Saviour agonizing on the cross for your sakes, and still weeping over your indifference, "Why will you die, O house of Israel?" "As I live, saith the Lord, I have no pleasure in the death of the wicked." "Return unto me, for I have redeemed thee." I will tell you of the patience of God, who at the voice of the Intercessor has still spared the barren tree, that you may hear once more, by the mouth of his minister, this affecting warning—"Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed." And, if your hearts can remain unsoftened by such a display of mercy and love, I would then bid you tremble, lest the command should this day go forth from

the lips of despised mercy, which is to seal your doom for ever, "Let him alone: he is joined unto idols."

NOTICE OF ATTEMPTS MADE, CHIEFLY BY THE REV. JOHN RICHARDSON, RECTOR OF BELTURBET, TO CONVERT THE POPISH NATIVES OF IRELAND TO THE ESTABLISHED CHURCH.

No class of our fellow-subjects have a stronger claim upon our affectionate interest than the Irish population. The generosity of their national character, along with the fact of their lengthened subjugation (that is, of the greater proportion of them) to the papacy, must make everything connected with the religious history of their land an engaging theme of inquiry. It is on this account that a notice is now presented of one whose exertions for the religious advancement of the people in question entitled him to high praise.

In his "History of the Attempts to convert the Popish natives of Ireland to the Established Religion," by the rev. John Richardson, published in 1712, he speaks of certain efforts being then made, and having reached to some degree of efficiency, towards the important end described in the title of his work. In the year 1689 many families from the western isles of Scotland, who understood only the Irish language, settled at Carrickfergus. These families desired to find an opportunity for the public worship of God; but, being ignorant of the English language, they soon quitted the service of the church whose principles they adhered to for that of the Romish communion, simply because, as they replied, "it was better to be of that religion than of none at all." Whether the reason they alleged for attending the Romish service were a sufficient one or not, it is certain that the state of things which drew forth the expression of it called for a remedy. It was pressingly necessary that the offices of religion should be performed in a language which they understood; or the consequence would be that the Highlanders, who removed in considerable numbers into the county of Antrim, would either be papists, or protestant dissenters, or without religion altogether. A petition was accordingly presented to the bishop of Down and Connor, of which diocese the aforementioned county forms a part, that a minister might be appointed to officiate in the Irish tongue. This request was complied with: a minister was sent to them named Duncan Mac Arthur, who was succeeded, at his death, by Archibald Mac Callum; who were successful, not only in reclaiming such of the Highlanders as had lapsed to the Romish church, but also in turning many of the natives of Ireland to the pure principles upheld in the established church. The clergymen above named were succeeded by three or four others, who gathered around them considerable congregations. "By these means," says Mr. Richardson in his work above alluded to, "many Highlanders and popish natives are added to our church; whereas in other places, where such care is not taken of them, the natives do not only continue in popery, but many of the Highlanders are drawn off to separate meetings, or to the Romish superstition and idolatry."

Exertions similar to those which have been just touched upon, and which took place in the days of William III. and Mary, were made also in the subsequent reign of Queen Anne; but they were the private or individual efforts of the diocesans, who were led to take an interest in the wants of the people; nothing public or official was as yet attempted. Two exemplary men however supplied, as far as they could, the demand for ministerial service: the one was the rev. Nicholas Brown, who in 1702 applied himself to the conversion of the Irish, and persevered in it with success; for he had the advantages of a thorough knowledge of the Irish tongue, and of a capacity for conveying ideas upon religious subjects in a way that was peculiarly suited to the structure of the minds of the native Irish. The plan he pursued is described by bishop Mant in the following interesting and instructive manner:—"By great kindness and humanity, and by works of charity among the poor, he gained their hearts and affections; and thus he took advantage of the great delight which he observed in them at hearing divine service in their own tongue; and he accordingly sought them in their own dwellings, appointed with them public meetings, attended at the places where they usually assembled to hear mass, taking care to be present when mass was just ended, and before the congregation was dispersed; and thus seized every opportunity of instructing them, administering to them the ordinances of religion, reading to them chapters of the Old and New Testaments in Irish, and reading the prayers of the church out of an Irish book of common prayer. The people assembled in great numbers to hear him whenever they received notice of his intention, joined devoutly in his prayers, and heard his instructions with thankfulness and satisfaction. On one occasion in particular, the popish priest being much troubled to see his congregation joining in the service of the (protestant) church with great attention and devotion, told them aloud, 'that our church had stolen those prayers from the church of Rome;' to which a grave old native answered that, 'if it was so, they had stolen the best, as thieves generally do.' The result was that many of those whose parents and relations, and themselves also, had previously gone to mass, were brought and adhered to the communion of the church, notwithstanding the menaces and denunciations of the popish priests; and that he impressed the generality of his popish neighbours with a favourable opinion of the religion he professed and taught—many of them declaring that they were always kept in the dark by their priests, but that this man showed them the light, and said nothing but what was good and what they understood." For six years did this minister of religion pursue his work with zeal and assiduity, until he was incapacitated by illness. During his last sickness, he expressed to a friend his anxiety for the conversion of the Irish from the darkness of popery; and his confident expectation of success in a few years, should the convocation take the subject into consideration, and prevail on the parliament to encourage the building of churches, and to plant preachers and teachers, using the Irish tongue, in every diocese in the kingdom. At the death of Mr. Brown, which took place about the year 1708, his successor was found in the rev. Walter Atkins,

treasurer of the cathedral church of Cloyne, and vicar of Middleton, in that diocese; a man who laboured strenuously in the good work wherein the clergyman that preceded him had been so exemplary. He had some little acquaintance with the Irish language before he was appointed to the pastoral charge of Middleton; but he afterwards strove to make himself a fuller proficient in it, and soon was enabled to perform the offices of religion for the natives in their own tongue; the earl of Inchiquin supplying him with an Irish book of common prayer, and the bishop of Cloyne, Dr. Crow, favouring his enterprize. He buried their dead according to the liturgy of the church, to the great satisfaction of the living, who joined in the responses, and shewed earnestness of attention throughout the service*; and, on one occasion of a burial in the cathedral churchyard, an attendant was heard to say that "if they could have that service always, they would no more go to mass."

Passing onwards from this period, we come down to the time when Mr. Richardson, under the patronage of the archbishop of Dublin, exerted himself for the obtaining permission that Irish bibles should be printed; as also for the liturgy, the "Exposition of the Church Catechism," and other treatises, in Irish. The Society for Promoting Christian Knowledge directed that three thousand copies should be printed of his "Short History of the Attempt to convert the Popish natives of Ireland:" this was done with a view to the removal of any prejudices that might exist on the subject of the instruction of the Irish, and to lead the minds of the Christian community in England, especially, to favour the project of building charity schools for the gratuitous instruction of Irish children in the English language. Subscriptions were opened at the house of the society in Bartlett's-buildings, and the result was the printing of an edition of six thousand copies of the book of common prayer; as many of the church catechism, the Irish alphabet, and elements of the Irish language for the use of the charity schools; and six thousand copies of Lewis's "Exposition of the Church Catechism," which Mr. Richardson had translated. These several books were printed in English and Irish, in parallel columns; and circulated both in Ireland, and in the Highlands of Scotland.

It may not be out of place to insert here a letter of archbishop King to Dr. Swift, in 1711, written to the latter during Mr. Richardson's visit to London: "We shall, I believe (writes the archbishop), have some considerations of methods to convert the natives, but I do not find that it is desired by all that they should be converted; there is a party among us that have little sense of religion, and heartily hate the church: they would have the natives made protestants, but such as themselves; are deadly afraid they should come into the church, because, say they, this would strengthen the church too much; others would have

* Let not this be thought unimportant. As other services of our church have been made useful to the *awakening* of careless persons, so, particularly, has the burial-service. Instances are on record of some who have been, for the first time, seriously impressed with what they have heard at a funeral: and thus, the prayer, "We beseech thee to raise us from the death of sin unto the life of righteousness," has been blessed with an almost instantaneous answer.

them come in, but can't approve of the methods proposed, which are to preach to them in their own language, and have the service in Irish, as our own canons require; so that between them I am afraid that little will be done."

The lower house of convocation, in 1711, proposed certain measures on the subject of the conversion of the Irish; but these failed to meet with that response in the upper house by which alone they could be rendered effectual. Want of time may have been a part of the cause, but the want of a hearty affection to the undertaking was probably the main reason that it did not succeed. To the same cause is to be attributed the failure of a "proposal" subsequently made by Mr. Richardson "for converting the popish natives of Ireland." There were wanting alike those who should bring it forward, and those who should heartily have espoused it among the ruling authorities. A letter of archbishop King, written in November, 1711, to Mr. Annesley, will make it evident that Mr. Richardson never could, with the feelings entertained towards him, carry the object he had at heart into effect. This letter shews that the exertions of any single man were deemed insufficient to the end proposed. The archbishop thus writes: "As to that part of your letter which relates to my opinion concerning Mr. Richardson's project about the Irish tongue, for converting the natives of Ireland, I confess to you, if I could have helped it, it should not have been Mr. Richardson's or any private man's. But I desire you to distinguish between the matter itself, and as it is undertaken by him. * * * I may put you in mind

that when a thing is proper and fit to be done, and they whose duty it is to do it neglect or refuse to concern themselves, others that are zealous and not so wary will generally intermeddle with it. The case was so in the reformation: and God sometimes blesses such endeavours. But there are always, when the case is thus, great irregularities and imperfections in the performance, and the work often miscarries; and the evils become worse than they were, and more desperate. If the bishops of Ireland had heartily and unanimously come into this work, and the government had given it countenance, certain methods might, in my opinion, have been taken, that with due encouragement from the parliament, would have had great effect towards the conversion of the natives, and making them good protestants, and sincere in the English interest. But what success it may have in the hands of a private man, without such evident encouragement, nay, under the manifest disapprobation of most of those who are able to give it life, I believe it not difficult to guess."

A few remarks suggest themselves on this letter. And first, with respect to the unwillingness of the high civil authorities to aid Mr. Richardson in his noble enterprise. When they who ought to move in any scheme of great public utility, especially connected with man's highest interests—when such decline to exert themselves; we may not censure, but applaud, the individuals who come forward to encounter the whole weight of an undertaking which others refuse to touch with one of their fingers. It is not that an individual in this case miscalculates the vastness of the enterprise, or forms an overweening estimate of his

own powers, but that his "spirit is stirred within him when (as in Mr. Richardson's case) he beholds the" millions "wholly given to idolatry." He feels the necessity of something being done, and he thinks that if he cannot achieve all, he may yet do something: if he cannot be allowed the privilege both of laying the foundation and of raising the top-stone, he may at least accomplish the former of these two: he may have the satisfaction of reflecting that, if another be destined to water, to him it was given to plant. Far less would we do away with the reproof which is conveyed to our own supineness, when those whose means are wholly inferior to our own are found displaying an energy to which we ourselves are strangers.

The archbishop alludes to the interference of the unwary, when others decline to move; and adds, "The case was so in the reformation, and God sometimes blesses such endeavours." It is to be inferred that he included the reformation among the occasions so blessed. That there were individual agents in that great work, if not in England, yet in some parts of Britain, whose judgment was less sound, and their hand more unsparing than was to have been wished, I do not deny; but that the work itself was eminently blessed of God, I cannot doubt. The principal actors in our English reformation were discreet as well as holy men; and, if we should ever witness the deterioration of which archbishop King speaks, we shall find reason to refer it, not to that which they did, but to some other causes, of which our own times are the authors.

Nothing was eventually accomplished towards Mr. Richardson's project for the conversion of the popish natives of Ireland; a failure for which archbishop King thus accounted to himself (in an unpublished letter of the date of July 21, 1724): "It is plain to me by the methods taken since the reformation, and which are yet pursued by the civil and ecclesiastical powers, that there never was, nor is, any design that all should be protestants." This is a remarkable sentiment, throwing light upon other subsequent periods, as well as that in which it was put forth. Nor must it be passed over without observing, that, whatever be or be not the design of human authorities with respect to the carrying out of any plans for the illumination of a portion of this or any other people; whatever be the arrangements framed upon the prudential maxims of man's policy, it is the will and the command of God, that his *truth* should be introduced every where; and no schemes of a temporizing nature must be admitted to retard the fulfilment of this his will. The eye of God sees the aggregate of such presumptuous opposers of his purpose, and separates all such masses into their component members, with each of whom he will accurately reckon.

The recompense of his labours does not seem to have been sought, it certainly was not obtained in the preferments of that church of which he was a zealous minister. His benevolence was the occasion to Mr. Richardson of much disappointment and loss: for, as archbishop Boulter stated in a letter to the duke of Dorset, in 1730—"He met with great opposition, not to say oppression, instead of either thanks or assistance; and suffered the loss of several hundred pounds, expended in printing the common prayer-book in

Irish, and other necessary charges he was at in that undertaking." This prelate, out of consideration of these losses, as well as from his esteem of Mr. Richardson's character, expressed his desire to "contribute somewhat towards making him a little easy in his circumstances, and to procure him, by the duke's favour, some dignity in the church. This application procured for him the appointment to the deanery of Duach, or Kilmacduagh, for which (since it was but a small emolument) he solicited, as an exchange, the deanery of Kilmore; but his application, though supported by archbishop Boulter, did not prevail with the lord-lieutenant. He had in the interval been recommended for a chaplaincy to a regiment; but neither did he attain this appointment. It was left to him, at an advanced age, to derive his main earthly consolations from the consciousness that he had not lived in vain as a Christian minister, and a clergyman of the church. He had striven to promote true religion, and to extend the usefulness of that national institution whose honour it is to be an instrument in that sacred cause.

It would be wrong to conclude this notice of the career of a valuable clergyman of the sister episcopal church, without referring to the labours of the "Irish Society of London," whose aim it is to teach the people of that country through the medium of their own language. The idea so approves itself to our reason, and has received such countenance from the success of those who have pursued it in Ireland, as to recommend the society to the support of every well-wisher to the spread of pure Christianity in the sister isle.

E.

Poetry.

"IT IS GOOD TO BE HERE."

BY WILLIAM PRESCOTT SPARKS, ESQ.

(For the Church of England Magazine.)

How oft in moments—when 'tis given
The soul to catch a gleam of heaven;
When, by communion pure and high
With the bright face of Deity,
A glory round the spirit flows
Of love, and joy, and sweet repose;
When, fed from those pure lamps that burn,
Ceaseless, before the eternal throne,
Within our hearts the sacred fire
Of winged faith and strong desire
Emits a clear, unmingled blaze
Of rapt devotion, prayer, and praise:
When, on the wings of these, we rise
So near the gates of Paradise,
That almost we may hear the songs
Of angel-harps and angel-tongues—
We feel our blessedness, and say,
"Saviour, we here would ever stay,
Nor walk again the world's rough way!"

But, rapturous as such moments be,
They are but moments, man, for thee.
From the bright path thy soul hath trod
To its sweet intercourse with God,

There is a voice that calls thee back
 To life's dark, sinful, wildering track ;
 And tells thee, that, tho' visions high
 Have passed before thine inward eye,
 Thou art not yet a spirit blest,
 Already in thy home of rest ;
 But a frail creature still of earth—
 Of mortal flesh and mortal birth,
 A being with a human heart,
 In human things to bear thy part !
 O ! heed that voice ; believe it sent
 With kind and merciful intent,
 To humble self and self-born pride,
 And win thee back to duty's side—
 Duty, whose stern unbending law
 Even heaven itself regards with awe ;
 And in whose onward path alone
 Is peace, or joy, or glory known !
 And, though thou feel, that bright blaze past,
 Some shadow o'er thy spirit cast ;
 And, though thy soul's intenser hues
 By touch of earth their freshness lose,
 Yet, if by wisdom meekly led,
 By holy faith sustained and fed,
 Thou gird thy mind up to fulfil,
 In humble hope, God's righteous will,
 Thou shalt receive—of nobler cost
 Than those bright gleams of glory lost—
 A most o'erflowing recompence !—
 A deep, soul-satisfying sense
 Of an abiding presence near
 To guard and guide, to soothe and cheer ;
 Till thou lift up thy heart, and say,
 " Lord ! let thy presence with me stay,
 And smooth will be the world's rough way !"

Miscellaneous.

ARDENT SPIRITS.—When ardent spirits are taken into the stomach they cause irritation, evinced by warmth and pain experienced in that organ ; and next, inflammation of the delicate coats of this part, and sometimes gangrenes. They act in the same manner as poisons. Besides the local injury they produce, they act on the nerves of the stomach which run to the brain, and, if taken in large quantities, cause insensibility, stupor, irregular convulsive action, difficulty of breathing, profound sleep, and often sudden death. The habitual use of ardent spirits causes a slow inflammation of the stomach and liver, which proceeds steadily, but is often undiscovered till too late for relief.—*London Medical and Surgical Journal.*

CAN THERE BE PEACE WITH ROME?—With Rome as it was when St. Paul declared that "its faith was spoken of through the whole world"—with Rome as it will be when the object of the permission of its fearful power is accomplished by the providence of God, when (not the catholic church of Christ, not the scripture, not the gospel) but when Rome changes? And it will be changed by the blessing of the Almighty, imbuing, in his own good time, the nations of the earth with the same conviction with which he has so long imbued the mind of England—that Rome and Christianity are not identical: when Rome rises from the dust of the errors of ages, and puts off the bloody robe of her canonical law, and clothes herself in that better robe of righteousness and love which the

Father will grant to it, then—then, and not till then, there may be peace with Rome. But with Rome as it is, with Lateranized Rome, with Tridentine Rome, there can be no peace—none, none whatever. The severe canons, the unrescinded errors, the usurpations and the demands of Rome, are too numerous to allow us to anticipate peace with Rome as it is. But God will prove to Rome, in his own time, that the nations of the world will desert it—that civilized man will not endure it—that it must change, or become obsolete, unimportant, and useless. One lesson, in the mean time, is proved to be true by all the history of the past—that Rome can never, never be gained by any concession or conciliation whatever to change or rescind one error, or repeal one decree. It cannot be won by sacrifices ; it cannot be conquered by war ; it can only be subdued by the patience of the more spiritual churches, by refusing submission to its dominion, by rejecting its errors, by guarding against its decrees, by persevering in the holy, useful, activity of the tongue and pen, to which the providence of God calls us, until, by the blessing of that same Providence upon our humility, zeal, suffering, and enduring, the priesthood of that very church exclaim of Christian deserving, "Truly these are the sons of God."—*Townsend's Preface to the Life of Fox.*

AMERICAN EPISCOPACY.—The ecclesiastical organization of American episcopacy is as follows:—A general triennial convention, constituted in two houses, namely, the house of bishops and the house of clerical and lay deputies, is invested, by a constitution adopted in 1789, and since amended, with powers of general legislation, supervision, and control ; legislation being supposed to involve the last two attributes. The body, however, is purely legislative. Every bishop is *ex-officio* a member of the upper house ; and the lower house is composed of a representation of the clergy and laity from each diocese, not exceeding four of each class. The deputation of any one diocese can, at will, divide the lower house on any question, by requiring the clerical and laical votes to be declared separately ; the decision to be based on a majority of suffrages in each order, provided such a majority comprehend a majority of the dioceses represented ; the votes of each diocese, and of each order separately, be they more or less, counting as one in a case of division. There must be a concurrence of both houses for authenticated acts ; consequently, either house may be a check upon the other, and the laity of the lower house may be a check upon the clergy of the same house, and immediately upon the house of bishops. The bishops of the several dioceses are elected according to rules adopted by the convention of each diocese, and are consecrated by a bishop, with at least two to assist him. No bishop can perform episcopal functions in another diocese without the consent of the bishop thereof ; or, in case of vacancy of the episcopal chair, he must be authorized by invitation. Bishops and clergymen are amenable to the court erected by the convention of each diocese for the trial of their own bishop and their own clergy, in case of delinquency. At the trial of a bishop there must always be one or more of the episcopal order in court. A sentence of degradation on a bishop, presbyter, or deacon, can only be pronounced by a bishop.—*Colton.*

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THE SHARPENING INFLUENCE OF RELIGIOUS INTERCOURSE.

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MEN are in a state of trial, on which depends their ruin or their well-being for evermore. More than this, they have incurred condemnation; their sins have placed them under the sentence of God's holy law; they deserve not heaven; they have committed those sins whose proper desert is eternal banishment from God's presence. But God has in kindness interfered. A hope of heaven is opened up afresh before them. There it is—all bright, pure, glorious, and happy—above all that our minds can fancy, above all that our hearts can desire. And a title to this blessedness has been purchased for them by the precious blood of God's dear Son. God offers "eternal life again to us all, and this life is in his Son." Many accept him, and eternal life through him, and they are saved for ever. If we feel our own guilt and condemnation as sinners, if we read God's call to repentance, if we read that "God has given to men eternal life," if we receive that testimony, if we come to God in the name of Christ, if we pray for pardon and justification purely through his merits, if we look to him, if we build on him as the sure foundation, if we welcome him as a patient does a physician, or a captive a deliverer, then shall we be united to him, and remain in him by faith through the power of the Spirit. We are here to adorn the doctrine of the Saviour: hereafter we shall live with him in glory; and, the more faithfully we serve him here, the brighter, through his merits alone, shall be our crown.

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On the other hand it is possible for us to "neglect so great salvation," and to be doubly ruined. These are very serious circumstances to be placed in. There is a possibility of men being more and more ripe for destruction every year they live; and they may be quite certain that they are actually coming nearer to such ripeness, or its opposite, each month of their lives. Under such circumstances, they should look round for every possible help, look diligently against any thing that can hinder, and every thing that can forward, their most momentous interests.

We are all well acquainted with the every-day fact that "iron sharpeneth iron;" we have all seen steel used to sharpen a blade, to give it an edge, and make it fit to do its work. I will not dwell on this. But there is one remark I must be allowed. We are also well aware that the blade, when sharpened, may be used for a good purpose, or abused for a bad one. The axe may be used to fell the timber of the temple, or to break down all the carved work thereof. The steel or the whetstone to sharpen, fits the blade for doing good or doing evil, according to circumstances.

The act of sharpening increases its power, whether for good or evil; and so is it with regard to a man's friends—they stir him up, they excite him, but it is to good or to evil, according as they themselves are good or evil: the consequence is, that as immortal beings we need to be warned as well as to be congratulated on the fact, that, "as iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Yes, a friend may sharpen our countenance—may increase our taste for evil as well as for good. "Evil communications

corrupt good manners," and make evil manners worse. We have need therefore to be on our guard in two respects: take care whom we keep company with for the sake of ourselves—take care how we associate with others for their sake. We must take care who our friends are, lest we receive mischief; take care what kind of friends we are, lest we impart it. Those who countenance what is wrong are answerable for much of the evil their countenance leads to.

For instance, all persons should take great care to what they are led by the countenance and encouragement of friends, on occasions of public festivity or show. Many on such occasions have their countenance sharpened as they are not on other days. They are egged on and encouraged to say, to do, to boast, to indulge, as they never would do, and never do, when sitting at home at their own houses. They should beware then of needlessly exposing themselves to temptation on such occasions; they should beware how they allow their children to do so. The iron, once sharpened, may keep sharp a long while. The watch, which it takes but half a minute to wind up, will go in consequence of that winding for a full day and night: and the mischief done to the mind of a person, especially to a young person, may take but a little while to do, and yet its effect may be very sad and lasting, may I not say, *ever-lasting*.

True, those who do such a mischief to us are little worthy of the name of *friend*. "Friend" is a title which ought to be preserved for such as wish to do us good; not those who either inadvertently or intentionally encourage us to evil. But still they wear the appearance of friends. If we look back to those who have been most instrumental in leading us into sin, or drawing us back from God, we shall find that they generally wore the semblance of friendship. They met us kindly! There are those who seem friends, but whose friendship, however flattering, may prove dangerous, if not fatal. "My son, cease to hear the instruction which causes to err from the way of knowledge." It is a fact that should put us on our watch, that a *friend* may lead us astray, and that we may find to our cost that "as iron sharpeneth iron, so doth a man sharpen the countenance of his friend."

The services of our church are happily fitted to help this feeling: we know beforehand in what we shall be called to join. We can try it on, as it were, and see how each part suits our present case. We can find words in the service suited to express the very feelings we want to express; and we can be sure that (though no doubt some are worshippers only

in name) not a few are really thinking what we are thinking, and praying for what we implore, and trying to feel with their soul's best gratitude the praises in which we are joining. When we own "that there is no health in us," and look to God in Christ, a crowd around us feels the same: when we call God "our Father," a throng of grateful hearts is putting in the claim to the same tender relationship: when we say, "I believe," a crowd of hearts are owning one faith, one hope, and longing to be steadfast in the faith, and living consistently to it: when we cry, "Endue thy ministers with righteousness, and make thy chosen people joyful," an earnest crowd around is making common cause with us: when we "give hearty and humble thanks for mercies temporal, and above all for God's inestimable love in Jesus Christ," not a few are feeling with us unworthiness and gratitude and praise, and practising that inward melody of gratitude which shall swell in tides of love and adoration above. If we could become increasingly sensible that our voice is the voice of many, our devotion the glow of many, we should return to the world more thankful than ever to God for the "communion of saints;" more prepared to live as a Christian in common days—to go, as Christians, through our appointed course of snares and conflicts.

It is a pleasing thought, however, that the man, whose heart is right with God, "sharpeneth" for good "the countenance of his friend." This is the main point. The force of the comparison lies here: and the thought should make us all increasingly anxious both to gain and to give, both to receive and to diffuse; not ourselves to lose, and that others may not lose, the benefit to be gained in this way. It would quicken us in our Christian course, and make us more active and more successful in our attempts to walk as God would have us walk. Then shall we feel ourselves not a little indebted to the fact, that "a man's countenance sharpeneth that of his friend," as steel does the metal that it meets.

There is nothing more false, more unfair upon true religion, than to imagine that it stunts our minds, that its design is to withdraw them from the genial warmth of social life, where it may blossom—where like a healthy plant it may open and expand, and place them alone, to become proud and selfish. True religion, like every other good sentiment, requires society to bring it to perfection. It naturally looks out for hearts that feel with us; it seldom finds its full enjoyment, except when it meets with those who do feel with us. God made us dependent upon one another. It might be possible to live alone; but it would be poor life. To spend our days unpitied, unknown, alone, with none to sympa-

thize, none to feel with us—with our craving heart eating inward, and devouring itself—is anything but happiness. It would be existence, but not life. On the other hand, to find our own mind reflected by the minds of those around us—to find our views shared, our sentiments echoed back to us—to live among those whose hearts beat as with one pulse—this is one of the greatest happinesses we know. God knew this; and therefore even in Paradise, where man was quite innocent, he considered his happiness but ill provided for while man “was alone.” Nay, even heaven, we are led to believe, will owe part of its happiness to the society of kindred minds who will meet there. Man will be perfectly happy only when the whole family in heaven and earth is united in one. When, “in the dispensation of the fulness of time, God shall have gathered together in one all things in Christ, both which are in heaven and which are in earth,” then will happiness be complete. Heaven will owe not a little of its happiness to this—that “charity never faileth,” that love abounds. Why is all this? Because God has formed us dependant, in part, for happiness and even improvement on our fellow-creatures.

To develope riper Christian principles, to make us as holy and as happy as we are capable through grace of becoming, we must have intercourse with those whose dearest thoughts, like our own, point to God; who, like our selves, feel that God is all in all. Directly and indirectly, and in diverse ways, will the company of such persons ripen the seeds of piety and happiness within us. We shall get more into the very soul of religion thereby; we shall be drawn forth into the summer-glow of love; we shall be experiencing the truth, which in its use is blessed (as in its abuse it is lamentable), that the countenance of friends has a sharpening influence upon each other, like that of steel upon steel. Now, if there be something so valuable in the intercourse of true Christians, they should seek it in the spirit best calculated to profit by such communion.

They should seek it in Christian friendship. They should constantly be on the look-out for those who are willing to drink deep with them at the fountain of divine truth. None can select such for them (except in youth) so well as they for themselves. Such persons are drawn together; and sometimes their friendship, when travelling together through the earlier steps of Christian experience, or through severe trials, is of a most lasting character. They are rivetted, as it were by the hot rivet, so close that scarcely anything can separate them. It is our duty, indeed, to be on our guard against the abuse

of such friendship. If it narrows our mind so that we cannot regard others with due Christian charity; if the intercourse it tends to sink down into a mere habit of talking on religious subjects without feeling them; if it interferes with the duties we owe to the claims of worldly business, or of relations and employers, it requires a check. We must give it that check, but not lose the benefits of such intercourse. Such Christian friendship is invaluable. ‘It enables us to “strengthen each others hands in God:” it allows, in some cases, of friendly candour, which may be of great use. Very intimate Christian friendship will allow, and will best answer its end if it allows, of mutual watchfulness over each others spiritual welfare. “If one fall, the other shall raise up his fellow,” and exempt us from the unhappiness of him “who is alone when he falleth.” It allows of a gentle caution being given; so that the one, who for the time is “more spiritual, may restore the other in the spirit of meekness.” It will allow of the word in season, spoken with a direct view to admonish the friend, and “to provoke to love and to good works.” It allows and calls for mutual defence. The fellow-soldier may animate and exhort his fellow-soldier to follow the great Captain of their “common salvation;” not to fear a little smile, a little contempt, a little discouragement. The most celebrated of ancient poets delights to describe his favourite army as going on to battle in the ranks, “desiring to succour one another.” So should Christians be; so especially will the best Christian friends be. They will risk a little in each others defence, and in relieving each others difficulties. It would be well to try to form one or more such friendships as these: they are the bliss, and (after Christ) the greatest blessing of life. We should lose no opportunity of forming them, spare no pains to keep them pure, and to gain and impart the full benefit of them. We shall not then require to be told, as if it were a new fact—we shall be able to put our own seal to it, shall like to be reminded of it, lest we should become sluggish in seeking the benefit; but we shall need no testimony beyond our own experience of it—that, “as iron sharpeneth iron, so doth a man the countenance of his friend.”

But our expectations from this truth are not to be limited to the exercise of private friendship. We cannot all be bound together by such ties, desirable as they are; but then, again, all real Christians are real friends. They may never have spoken, they may want introduction one to another, distance of situation may keep them apart, circumstances may keep them unacquainted though near in

point of neighbourhood; yet have they, being all partakers of the same Spirit, that which is calculated, under altered circumstances, to make and keep them friends. All Christians, I repeat, are friends; and therefore we may expect many circumstances, short of strict and intimate friendship, calculated to bring into play the principle upon which I have been dwelling. I shall mention two circumstances under which this may happen.

1. I would recommend all persons to seek this means of improvement in their families. With his family is every Christian bound to share, and by sharing to increase, his devout affections. There are innumerable degrees of life among the members of our Lord: there are all the stages from simple consecration to him, in baptism and profession, to the fullest union. To be helpers of each others faith throughout these several stages—to become by mutual communication joint partakers of one common Spirit—is one of the most effectual means of spiritual growth. "He that watereth may hope to be watered also himself." He that diligently instructs his household in the word of God, and with them approaches, day by day, the throne of God in prayer; he that determines with the courageous Joshua, "As for me and my house, we will serve the Lord," he that, like the devout Cornelius, summons together "his kinsmen and near friends," reminding them that they are "present before God to hear all things that are commanded them of God—" it is evident that such a man, if he has one well-disposed member of his family, is "sharpening the countenance" and forming the religious character of such friend, be it wife, child, servant, or any other relationship.

2. But this is not all: he is in the way to have his own "countenance sharpened," his own motives quickened, his own soul stirred up to watchfulness, love, zeal, diligence, and an endeavour at being consistent. If we know ourselves, we know that we want every kind of motive, every sort of help, manifold and complicated fences, guards, motives "for growing in grace and adorning the doctrine of God our Saviour in all things." Then let every Christian try the power of meeting each morning and evening to pray together with his family; let him take care it does not sink into a mere form; let him be anxious to gain advantage to his own heart, to his own character; and, through God's blessing, methinks he will not fail to find that this holy exercise strengthens him for daily conflicts, arms him with resolution against daily trials. But, if so, how much more should we thank God for those further helps which he affords to us in the public

assemblies of the congregation. Here especially the fellowship of kindred minds is like to that above. If we came to his house expecting much, imploring much, desiring much, we should gain much. Our God would enrich us, and that partly through the channel of our "fellowship one with another." He would make our sympathy, our fellow-feeling, our joint exercise of common prayer and united praise, the expressing together of like wants, wishes, thankfulness—the means of drawing forth and improving our character, and fitting us, with a confirmed heart and more resolute countenance, to pass on through the duties of life. In other words, he would make us feel, in his house, the truth of his own assurance, that man's countenance has a sharpening effect upon his fellow.

I suspect it is so with many of us already, in a measure. Could we recal, however faintly, all our mind owes to the public congregation, we should be truly grateful to God for allowing us, and providing for us, the privilege of meeting together as we do. It may almost startle us when we attempt to trace the ripening and formation of our present mind, to see how gradually, how secretly, and by what various helps, it has been fashioned up to what it now is; and of this process, how very much we owe to the public devotion and public fellow-feeling of the church in which we have been brought up! Some portion of our present character we owe indeed to friends, parents, public opinion; some principles are sown in us by books; some spring up of themselves by reflection, and are ripened by the events of life: but, surely, not a little of any measure of steadfast Christian principle we have obtained, is owing to the exercises of God's house. Here, as we have partaken with others of the same prayers, praises, feelings, views, fresh vigour has been communicated to us; we have felt the power of sympathy; we have entered on our weekly duties with fresh spiritual life, and thus proved the mighty "sharpening" influence of social worship. We should seek more of this. We should come with enlarged expectations from this source. If we are real children of God, we bring with us to his house an awful sense of God's greatness, and a filial trust in his mercy. We should try to stir them up before we come. As we come, let us remember that we come for the purpose of increasing and exercising these feelings. We should come in the spirit of persons summoning others to our aid, "that we may exalt his name, and humble ourselves before him together." We should come as those who want other Christians to help us out in

expressing our feelings. We should come bringing our own spark of piety that lies smouldering in our own hearts, that it may catch new vigour from the like spark in other hearts, and together burst into the steady flame of grateful sacrifice, ascending straight and strong to heaven.

FROM THE JOURNAL OF AN IRISH CURATE*.

WALKED with one of the readers to spend part of the day amongst a few converts residing in the village of C—, parish of K—r. The first house in which we sat down being that of a Romanist, we there had a long and favourable opportunity of proclaiming the glad tidings to several who would not have been in our way elsewhere. Some of them freely, but inoffensively, spoke their sentiments, asked questions, and attentively hearkened to our answers, but all miserably ignorant. We thence proceeded to the village of K—, the farthest off in this parish, and beautifully situated at the foot of a picturesque range of bold and lofty mountains, with a vast and diversified landscape view spread out in front, equally enchanting as magnificent. This village abounds in ecclesiastical antiquities, the principal of which—the old parish church—presents a curious and handsome specimen of ancient architecture. In the burying-ground attached to it are some stones inscribed with ogham characters, supposed by some to have been the sacred and mystical characters of the druids, but by others to have belonged to a period considerably subsequent to the introduction of Christianity into our island. At the head of one of the graves stands a colossal stone cross, measuring nine feet above the surface of the ground. Almost every thing that could inspire the worshippers with a sacred awe appears to have been aimed at in the structure and arrangement of the church, especially in the small quantity of light admitted into it; the only original inlets for that element to the body of the building being two small apertures facing each other at opposite sides, and each only eight inches wide. In what seems to have been the place cut off for the high altar, there is an end window, through which, though not much wider than those in the sides, women in a state of pregnancy are constantly to be seen forcing themselves, from a persuasion that if they succeed in doing so they shall not die in their approaching confinement. Just over the entrance door, on the exterior, is to be seen a stone face, which, though something defaced, presented as fine and benevolently expressed a countenance as any thing in either ancient or modern sculpture can boast of; but you no sooner enter the building after having dwelt for some time with admiration on the benign aspect thus exhibited to your view, than you are almost driven back again with an instinctive horror by the appearance of two other faces over the door leading to the end apartment, half canine, half human, and as hideous and diabolic in expression as can well be imagined.

Within a few yards of the church stand the walls of another edifice, of course ecclesiastical, consisting of two rooms in length, and, before unlofted, two in height. This is a totally different style of architecture from the other, and evidently of a later date; perhaps a popish friary, erected in the 15th century by the Spaniards, by whom the church also is erroneously supposed by some to have been built. We were shown within the walls, by a farmer of the village, a stone about three feet long, which he assured us was once found in its place in the morning after his own father had brought it out the evening before to use it as a sharpening stone. But this was not all; another part of

the story being that the sacrilegious act received a visible impress of the divine displeasure in the punishment of the delinquent by the withering up of his right hand, until by a due course of penance he atoned for his impiety. I said that if he would only bring it with me, I would be answerable for its remaining in my possession until the following morning; to which he replied that he would not stir it for a thousand pounds.

In the same direction from the church, but a little farther off, is a stone-roofed cell, which, with one more still nearer, and another about a mile away in an opposite direction, the villagers denominate "little chapels."

As might be expected, the place is not without its "holy well," with two small heaps of stones adjoining, round which the pilgrims take their "rounds." Honesty is not always associated in the minds of Romanists with a fondness for holy wells. "I'm astonished at you, Sheehan, to keep so wicked a dog on this pathway," said the worthy rector of a parish in the diocese of Cloyne once to a man who lived close to one of those resorts of superstition and vice, and was himself well known and esteemed amongst his neighbours as a Romish devotee. "Ah," replied Sheehan, "if you knew how much I want his protection, you would not blame me; if I hadn't him here with me, the people that are always coming to the holy well would not leave me a sod of my little rick of turf without stealing."

Here, however, is to be seen such a standing memorial of the danger of being dishonest as may contribute to keep the pilgrims more honest than those frequenting the parish of my friend were reputed to be; for on the road leading from the well we were shown a small hole in a stone, which we were told was an impression made by the foot of a widow's cow, that once stuck there as a thief was trying to take her off: and on another stone, on the opposite side of the road, two similar impressions made by the sticking of the robber's knee and hand into it as he vainly endeavoured to effect his escape, when terrified by the wonderful thing he had just seen befall the cow. The story goes on to say that there he stuck until he died. In short, it is altogether a locality of wonders, and wonderful in its appearance, presenting more the look of a city in ruins than of a mountain village; nor has it added a little to its look of dilapidated antiquity, that some time ago a large number of tenants, who were there ejected, were allowed to take with them the roofs of their houses, leaving nothing behind but the bare walls. No wonder that in such a locality the inhabitants should be superstitious; it would indeed be wonderful if they were not.

After saying much to our guide upon the great point, and to a few others who here came in our way, we returned to the village of C—, through which we had already passed, paying only a visit to the house of a Romanist. Here we had two particularly interesting meetings in the houses of two of the converts, our hearers being chiefly composed of Romanists, all attentive, inquisitive, and interested in what they heard—and a third meeting, still larger, outside the door of another convert, where, the longer we staid, the greater number gathered round us.

One man argued freely, but was respectful and civil in his entire deportment, as were indeed the whole of them. Nothing seemed to touch them more than my now and again sometimes repeating off, and sometimes reading, portions of our Irish prayers*. The

* "In one of those frightful tumults instigated by the priests at the funeral of converts, and in some of which they head the mob, when the infuriated people were about to throw the officiating clergyman into the grave and trample on him, the clergyman had the presence of mind to commence the Lord's prayer in Irish: instantly the whole tumult ceased, spades and pitchforks were dropped, the ceremony was allowed to be performed with perfect quiet, and a few days afterwards, when the clergyman was walking, a peasant came up to him almost

* From the Achill Minorary Herald.

only person we met here apparently bent upon mischief was a woman, the wife of an intelligent man who, with a small share of education, and some knowledge of the holy scriptures, professes to be convinced of the falsehood of Romanism, but has not yet had sufficient courage to make an open confession of the truth. He might well say, as I have heard another poor man somewhat similarly situated, once say—"It's not every one who has a wife that can rule his wife." She candidly confessed to us that had he not sent away his Irish bible she would have burned it, and he, though the ablest looking man in that whole tract of country, with equal candour confessed that it was the dread of his wife made him send it away. We did not however leave the house without some reason to hope that we were leaving this terrible woman a little softened, for, on being asked by one of us, after a good deal of conversation, if she would now burn a bible, she replied that she did not know what she might do again, but that certainly she would have done so before she met us, and she even gave us a blessing at our departure. As we must sometimes take them on their own ground and try to turn their superstitious fears to good account, perhaps there was no harm in my asking her if she was not afraid that in the very attempt to burn such a blessed book her hand might drop into the fire after it, and in the reader telling her that he had once heard of a priest who went mad after burning a bible. But what seemed to have most effect in making her think more favourably of our books than she had before thought of them, was my assuring her that part of our prayer-book was composed by the blessed Virgin. This I showed her by reading for her the *magnificat* out of the Irish prayer-book, in which I was corroborated by the husband, who satisfied her of the truth of what I said by giving her—as he held before him a Douay bible which he had purchased in America for four dollars—an Irish translation of it by himself, and almost literally corresponding to that of the prayer-book. This copy of the Douay, known and respected in the village as the "priest's book," he was induced to purchase by the remembrance of what he had learned before he left home, out of an Irish primer or portion put into his hand by our Irish teacher; and it seems to have had no small share in opening his eyes to see those errors which it is hoped ere long he will neither be ashamed of the neighbours, nor afraid of his wife, openly to disavow. We also made him assist us in shewing out of the same volume to the several Romanists who were present, that, while their bible differs from their catechism in its version of the ten commandments, it bears testimony to the correctness of our catechism version. Out of the same box with the bible he produced two other books for our inspection—one a collection of popish tracts, which, though written with considerable subtlety, he appeared to value no further than they deserved; and the other a work entitled, "Doctor M'Hale's Letter to the Bishop of Exeter anatomized by the Rev. E. Nangle," which he very emphatically designated a good book. Many of the Romanists round here are the descendants of protestants who apostatized to popery in days when there were no persons to look after them, and draw from them the exclamation—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!"

Besides a ruin of several apartments, on the mountain side of this village, there is another between it and the road, not generally believed to be ecclesiastical, but fully as remarkable as any of those at K—, and much more unique. It is said to be the ruin of an extensive fortress, and enclosed, within a circular in tears, and ready to kneel down before him. He had been on the point of striking the clergyman down with a cleaver, at the very moment when he heard the sound of the Irish; and now came to ask forgiveness."—*Quarterly Review*, March, 1841.

wall wide enough for a car to drive on, several detached little buildings resembling very much in appearance and structure (but more circular) the stone-roofed anchorite cells. It is from it the village takes its name, C—D—, which in English means "the city of D—," so called from a chieftain or ruler of some kind of that name, by whom it is said to have been built and occupied. The probability is, that it had more to do with the peaceful pursuits of religion than with the troublesome occupations of warfare, as it answers very much to the account given by our antiquarian Ledwich of a description of building which prevailed throughout Ireland, as far back as perhaps the fifth century, and in the east called mandrog or sheepfold, a name "applied to those monastic buildings wherein the archimandrite presided over his disciples as the shepherd superintended his flock in the fold." He adds that "there are many of these mandrogs dispersed over this kingdom hitherto unnoticed, a remarkable one of which is Donargus, in the greater isle of Arran, on the coast of Galway." It is worthy of observation, that they are still called sheepfolds in Irish by the country-people, in unison with the oriental name of mandrog.

M—, from whom the parish is named K—M—, or the church of M—, is said to have been a bishop whose seat it was, probably one of the numerous chorepiscopi or "rural bishops," with which our island abounded before it became subject to the domination of Rome. There is certainly something in the whole appearance of the place which would point it out as a spot that possessed some share of ecclesiastical importance and jurisdiction beyond the ordinary run of parishes, and its connection with the cathedral, as part of the corps of the chancellorship, may be regarded as more or less a corroboration of this supposition. What if the name of the supposed bishop could be shewn to be purely oriental, and thus afford a presumption that he came from one of the eastern churches—being a composition of two Hebrew words, the latter of which means "an age or generation," and the first differing only in the second vowel from the first part of the name of one of the most remarkable characters mentioned in both the Old and New Testaments, and which part imports a king? The institution of this class of bishops Mosheim refers to the first century, when he tells us they were appointed by the diocesan bishops to occupy a middle place between themselves and the presbyters, and assist them in the discharge of their episcopal functions. No unimportant admission this, from a Lutheran divine, of the antiquity of an episcopacy essentially prelatical. Ringham in his *Christian Antiquities* (vol. i. book 2, 14, and sect. 12), informs us that, from "the first blow given to this order by the council of Laodicea in the year 360, their power went on to decay and dwindle by degrees till at last, in the ninth century, when the forged decretals were set on foot, it was pretended that they were not true bishops, and so the order by the popes tyranny came to be laid aside in the western church." If, however, it can be shown, as an incontrovertible historical fact, that this order continued to exist for three centuries after in our own country, in the full undisputed enjoyment of its ancient privileges, what can more clearly show the Irish church to have been independent of Rome during at least the whole of that period, and to have maintained a noble and distinguished position from which so many other fair portions of the western church had long fallen? The truth is that as the great multiplication of bishops in Ireland was, with many others, as observed by dean Murray, "a striking proof of the eastern and consequently the anti-Romish origin of the Irish church," so the preservation of this distinguishing mark of her orientalism, long after all other parts of the western church had been reduced to complete subjection by the Roman pontiff, was a still more striking proof of

her long continued independence. It is believed that at one time Ireland could boast of no less than 300 bishops; and it is stated upon the authority of Bede, a historian of well known attachment to the interests of Rome, that "in the seventh century they swarmed in Britain," so exclusively in fact "supplying the churches in Scotland and in the north of England, that there could not be found three Romish bishops to consecrate Wilfred, all being of Irish consecration and natives of Ireland." The consequence of this was, that in the year 670, Theodore, archbishop of Canterbury, apprehensive lest the authority of the see of Rome should thus come to be regarded with as much contempt in Britain as it was in Ireland, decreed "that they who were consecrated by Irish or British bishops should be confirmed anew by a catholic (Romish) one." It was not, however, until after the expiration of a period of near five centuries more that those, who thus insulted and disowned our episcopacy in another country, were able to limit or interfere with its authority at home; and that was at a council held at Kells, in the county of Meath, in the year 1152, at which—cardinal Paparo being present as legate of pope Eugenius the third—it was directed "that, on the death of a rural or village bishop, or of bishops who possessed small sees in Ireland, rural deans should be appointed by the diocesan to succeed them, who should superintend the clergy, and laity in their respective districts, and that each of their sees should be erected into a rural deanery." A similar effort to reduce the episcopal ranks is said to have been made at another council held in the same county a few years before, but with what extent of success does not appear to have been clearly ascertained; nor do even the enactments at Kells appear to have proved as rapidly successful as their Romish concoctors could desire, for there is evidence to shew that, from the opposition with which they met amongst the great majority of both the bishops and inferior clergy, the changes contemplated by them "were far from being completed in the thirteenth century," notwithstanding the compact entered into, in the intervening period, between Henry the second and pope Adrian the fourth, which compact was afterwards confirmed by Adrian's successor, Alexander the third. The great reason by which Rome was actuated, in the progress of her subjugation of the Irish church, to do away with our chorepiscopi, and substitute for them that more dependent order of officials called rural deans, is well expressed by Ledwich, when he says, that it "rendered the church more manageable by the pope and his legates."

POPISH PILGRIMAGES.

BISHOP Mant, in the recently published second volume of his valuable history of the church of Ireland, has given a very striking narrative of the superstitions practised by the Romanists at St. Patrick's purgatory, and other places of resort. So numerous and tumultuous were the assemblages of people, that an act of parliament was actually passed in the second year of queen Anne, to check the practice. Whether or not this legislative interference was wise, is a question not to be here discussed; the following columns will show on what grounds it was thought desirable.

"If the reader is desirous of seeing a detailed account of these superstitions, at a period nearly contemporaneous with this statute, he may find such an account in a volume of 163 pages, published at Dublin in 1727, under the title of 'The great Folly, Superstition, and Idolatry of Pilgrimages in Ireland, especially of that to St. Patrick's Purgatory.' The author of this work, the rev. John Richardson, rector of the parish of Belturbet, *alias* Annah, having given a de-

scription of St. Patrick's purgatory, and a history of the rise of pilgrimages in general, and of this pilgrimage in particular, cites the foregoing clauses of the act before us, and observes thereon: 'But the Irish are so much under the tyrannical power of their guides, and are kept in so great darkness and ignorance by them, that, notwithstanding all the means used to the contrary, this practice is continued still in Ireland, in its full height of superstition and idolatry, and nowhere more than at this place.'

"He therefore proceeds to give an account how this pilgrimage is now performed. And, as the book is scarce and curious, and as it exhibits an authentic picture of popery in one of its striking features, as represented in the conduct of the lower Irish at the time of which we are treating, I subjoin the following narrative:—

'As soon as the pilgrims come within sight of the holy island, they pull off their shoes and stockings, and uncover their heads, and walk thus with their beads in one hand and sometimes a cross in the other, to the lake side, from whence they are wafted over, paying every one sixpence for their freight. After landing, they go immediately to the prior, or titular priest of the parish, and humbly ask his blessing; and then to St. Patrick's altar, where, kneeling down, they say one pater, one ave, and one creed. Rising up, they kiss the stone of the altar, and from thence go into the chapel, where they say three paters, three aves, and one creed. Then, beginning at the corner of the chapel, they walk round it and St. Patrick's altar seven times, saying a decade, that is, ten ave Mary's and one pater noster every round. In the first and last circuit they kiss the cross that is before the chapel, and touch it with their shoulders the last circuit. Next they go to the penitential beds, every one of which they surround thrice outwardly, saying three paters, three aves, and one creed. Then kneeling, they say three paters, three aves, and one creed. After which they enter the bed, and circuiting it thrice in the inside, they say three paters, three aves, and one creed; which done, they kneel and say again three paters, three aves, and one creed. All this must be done at each bed.

'Leaving the penal beds, they go into the water, and go round the metamorphosed stones called Caoranach thrice, saying the mean time five paters, five aves, and one creed, and they lean upon the corner of one of them. After that, they go further into the water, to *leac nam bonn*, and stand upon it, saying one pater, one ave, and one creed, with their hands lifted up.

'From the water they return to the chapel, where they repeat the lady's psalter (which consists of fifty aves and five paters, and, according to some, of one hundred and fifty aves and fifteen paters), and thus they finish one station, which must be performed thrice a day, about sun-rising, noon, and sun-setting, no other food but bread and water being allowed the pilgrims.

'On the ninth day the prior puts the pilgrims into the cave, where they are shut up very close for twenty-four hours. During this time all manner of refreshment is kept from them, and they are debarred the liberty of answering the necessities of nature; but, above all things, they are cautioned not to sleep, the prior telling them that the devil will certainly carry them away, as he hath done two caves-full already, if he should catch them napping.

'While they are in the cave they are bound to perform the same tally of devotions, as on the preceding days. On the tenth day they are let out at the same time of day that they entered; after which they go immediately into the water; and, being stark naked, they wash their whole bodies, and more particularly the head, to signify 'that they are entirely cleansed from their sins, and they have broken the dragon's

head in the water, and have left their spiritual enemies drowned in the red lake, as Moses left the Egyptians drowned in the Red Sea.'

"Upon the foregoing narrative, Mr. Richardson makes the following comment: 'If the blindness and credulity of the Irish papists, and the sway which their priests have over them, and the wrong use that they make of it, were not well known, one would hardly think it possible that they should suffer themselves to be deluded at this rate. And therefore, that I might be able to give an exact account of this pilgrimage, I went to the place myself, and took a copy of the following instructions with my own hand; and, comparing the practice of the pilgrims with them, I found that they observed them very exactly. These instructions being kept there both for the direction of the pilgrims and for their satisfaction as to the reasonableness and efficacy of the many foolish things imposed upon them, I shall set them down here at large.'

"It is not, however, my purpose to follow our author through these instructions; but in further illustration of the clause of this statute, which led to the mention of the foregoing narrative, may be briefly noticed his account of some other places in the kingdom, at that time deemed sacred, and honoured with superstitious reverence by the popish population, to the emolument of the popish priesthood.

"St. John's well, in the county of Meath, was a place of frequent resort to pilgrims. Its credit was derived from a legend, that the proprietor of the neighbouring land, being on a pilgrimage to Palestine, and bathing in the river Jordan, his staff dropped into the water, and was conveyed by a subterraneous passage into the well, and was cast up by an ebullition of the water on midsummer-day; with an inscription announcing the great benefit which should be conferred on pilgrims resorting thither on the annual festival of St. John the Baptist. The well, therefore, at the appointed season, was the scene of various superstitious rites, like the former, performed by a large concourse of votaries, concluding with prayers to the Baptist for his help and intercession.

"At Cranfield, in the county of Antrim, a spring of water, consecrated by St. Colman, attracted a multitude of pilgrims on the eve of May-day, to empty and clear the well in the twilight, to pass the night in its vicinity, repeating a certain number of pater naves, and credos, and in the morning to collect from the bottom of the well small transparent pebbles of an amber colour, the growth of the past night, and the future preservation of all who should bear them about their persons, from all injuries by fire or water.

"Near Ardbo church, in the county of Tyrone and on the brink of Lough Neagh, was a cross erected by St. Colman, being one of three brought from Rome by St. Patrick. Around this cross, engraven with the images of their saints, invested with peculiar sanctity, and communicating healing virtues to the opposite water, pilgrims were wont to crawl upon their knees, telling their beads as they went, and bowing their heads on the west side of it. A piece of silver deposited on the pedestal, for the use of a family descended from St. Colman's clerk, completed the devotions of his votaries.

"A well, consecrated by St. Patrick, in the parish of Galloon, in the county of Monaghan; at the distance of about sixty paces a small heap of stones, surmounted by one of a larger size, bearing on it the print of the saint's knee; over all, a stone cross of the saint's erection; and, forty-nine paces from thence, an alder tree, which sprang up immediately on his blessing the ground where it now stands—gathered together a multitude of pilgrims, who, with a great variety of acts of veneration, saluting the saint, perambulating these different memorials, making the circuit of them on their knees, at intervals rising up

and bowing to the cross, the stone, and the alder-tree, kissing the print of the saint's knee, and putting into it one of their own knees, mingled with a frequent repetition of pater naves and credos, with these effusions of their superstition and idolatry. A quantity of the holy water, for the cure of their neighbour's sick cattle, was carried away with them at their departure.

"An image of wood, about two feet high, carved and painted like a woman, set up on the old ruinous walls of the church of Ballyvorny, in the diocese of Cloyne, and county of Cork, was the object of adoration which caused the resort of numerous pilgrims on Valentine's-eve, and on Whitsun-Thursday. To go round the image thrice upon their knees, and to repeat in the customary manner a certain number of pater naves and credos, was the occupation of the worshippers, who added the following prayer in Irish:—'O Gubinet' (for this was the name of the image) 'O Gubinet! keep us safe from all kinds and sorts of sickness, especially from the small-pox.' And they concluded with kissing the idol, and making to it an offering, each according to his ability, generally amounting in the whole to five or six pounds. For one afflicted with that disease, the sacrifice of a sheep to the image, the wrapping of the skin about the sick person, and the eating of the sheep by the family, was also reputed a remedy for the disorder.

"Add to these the following account 'of the superstitious idolatry committed at a holy well, or rather a place called Loughslane, near the church of Urney, about midway between Belturbet and Cavan,' which was reported to Mr. Richardson by Mr. Patrick Bredin, of Inismore, 'a very grave and religious gentleman,' who, from the neighbourhood of his residence, had been for the most of thirty years past an eyewitness of what he described. 'The first midsummer-eve after I settled here, my next neighbour, one Mr. Johnson, came to see me, and going to convey him part of the way home we came near the said well or lough, being about midway between his house and mine. When we came near the place we saw a great crowd of people about the said well or lough, and near to it a heap of stones; where I took notice of a considerable number of men and women, which I suppose might be twenty, all upon their knees, moving about the heap of stones, and each person, as he or she came about to one certain stone of the heap, upon which was a face representing St. Brigid, they made a bow and kissed the said stone, at which I was a little surprised. I asked my friend what was the meaning of the abominable idolatry; who told me that St. Brigid, who built the church, left that stone in that heap, and they pay adoration to the stone in commemoration of the saint. I inquired of my friend who was that man who stood over the people about the heap of stones. He told me he was the priest of the parish, and that he would make my acquaintance with him. This I refused; but said when I saw the priest conveniently I would give him my thoughts of his mistake, which I did. Not long after, the priest came to see me, and I reproved him for suffering the ignorant people to worship a stone in his presence. He told me that it was what their church allowed, to worship a relic in commemoration of the saint. They continue the same superstition to this day, though I have done what I possibly could to hinder their meeting in that place, both by drawing away most part of the water, and removing the heaps of stones. But all will not hinder their coming till it please Almighty God to open their eyes, that they may see the things that belong to their peace.'

"Mr. Richardson concludes his narrative, from which the foregoing is an abstract, of particular instances of these superstitions, by remarking, 'It were endless to give an account of every place of this kind among us; but from these instances one may judge of the rest.' Of his relation of the proceedings in Lough-

Derg especially, a confirmation may be found in the same volume, under the title of 'A Description of St. Patrick's Purgatory in Lough-Derg, and an account of the Pilgrim's business there; by the rev. Mr. Hewson, rector of the parish of St. Andrew's, Dublin, and afterwards archdeacon of Armagh.' The writer introduces his account by stating that, 'having heard much talk of this place, he went, in company of other protestants, to visit it, and found as follows.' And he concludes it by saying that 'from the prior and another priest he received this relation, and he saw and observed all the rest; and according may credit be given to it.' This narrative is dated August 1st, 1701, about two years therefore before the act of parliament which introduced our notice of these particulars, and between twenty and thirty years before the more copious narrative of Mr. Richardson, the dedication of which is dated October 6th, 1727.

"But before we quit the subject altogether, I am still disposed to advert to his preface, as containing an historical statement of the general prevalence among the Irish Romanists of that superstition of which particular specimens have been now submitted to the reader. 'Every body knows,' he observes, 'how excessively the Irish are addicted to pilgrimage, there being few parishes in the kingdom in which there is not something or other to which they frequently resort on a superstitious account. Of this the parliament thought fit to take notice, very justly and wisely observing, 'That the corruptions of popery are thereby increased and upheld; the invocation of saints, worshipping of relics, the delusions about purgatory, works of supererogation, and transferring of the pretended merits of one to the other, being apparently kept up and propagated by this practice. Their devotion at those places of imaginary sanctity is founded upon ridiculous fables and legends, and made up of many foolish and absurd rites, which are recommended to the credulous people as effectual means of salvation, and the whole is very much polluted with idolatry. The people are thereby put to needless expence of time and money, and their priests make no small profit by it.'

'To prevent all this, pilgrimages are strictly prohibited by law; and all crosses, pictures, and inscriptions that are anywhere publicly set up, and are the occasions of any popish superstitions, are ordered to be demolished. But, notwithstanding this, pilgrimage is continued as much as ever. When any superstitious place is defaced or demolished they repair it, and seem to be more inclined to resort to it than formerly. They account it meritorious to adhere obstinately to a practice prohibited by heretics; and if any punishment be inflicted upon them for it, they believe they suffer for righteousness' sake.

'Besides, pilgrimage is not a fond practice, springing up wholly from the superstitious union and inclination of the people, but it is to be charged on the church of Rome, as an established ordinance in their religion. There is an office in the ritual for blessing of pilgrims before they begin their journey to any holy place, and another to be used after their return; and there is a mass appointed in the missal to be said for them. Pilgrimage is also pleaded for and recommended by learned and eminent persons in that church, as 'tending to the honour of God and his saints, and to the increase of devotion.' And there are but few of the clergy, it is to be feared, who do not promote and encourage it; as well they might, were it as beneficial and edifying to the people as it is profitable to themselves, and convenient for carrying on their own designs.

'It had been an endless work to give an account of all the superstitious things in this kingdom—of all the lakes, ponds, wells, trees, stones, crosses, images, and relics, in which the natives place a great deal of virtue and holiness, and to which they often go in

pilgrimage, with a firm belief that they shall procure great blessings by bathing in the waters, or by bowing to, kissing, touching, nay, the very coming near to, these trumperies. I have therefore mentioned only a few of them, from which any one may form a judgment of the rest. And I have insisted most on that to Patrick's Purgatory because it hath most votaries, and is the most remarkable in the kingdom, or perhaps in the whole world, for superstition and idolatry.'

"TO ME TO LIVE IS CHRIST:"

A Sermon,

BY THE REV. JOHN C. MILLER, M.A.,

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PHILIPPIANS I. 21.

"To me to live is Christ."

THE apostle immediately subjoins—"And to die is gain." And, when we listen to both statements in connection, the latter, for the most part, so strikes upon our ear, and so rivets our minds, that, familiar and oft-quoted as is the passage, we fail perhaps to note the very remarkable peculiarity of the apostle's expression in the former, and so to derive from it the full instruction which it is calculated to convey. Indeed we will venture the assertion that, while the latter statement (to me "to die is gain") must undoubtedly involve the fullest sincerity, the most assured faith, and the most confident hope in him by whom it can be heartily and truly made, the former, so peculiarly is it worded by the apostle, is yet more striking and remarkable, when carefully noted. For you will observe, brethren, from the verse immediately foregoing, that it is the setting before him the magnifying of Christ, the promotion of Christ's glory, the doing and the suffering Christ's will, which is intended in the peculiar phraseology of our text—"To me to live is Christ." The general idea then—that of living to Christ's glory, and setting this before him as the great and paramount object of his life—is not the peculiarity to which we allude, since this is a view repeatedly brought before us, both by the apostle Paul and the other writers of the book of God. But, when we examine the phraseology in which the statement of our text is couched, we shall find it at once so peculiar and so emphatic, as that it sets before us, in the very utmost power of language, the degree and measure in which the glorifying of Christ was the object of the apostle's life. For how does he write? "To me to live is Christ." But how can this expression be otherwise than absurd or strained? Christ is a person, a living being; not a quality, nor an impersonal or inanimate existence, which, like "gain" in the latter statement, could be attendant or consequent upon life or death.

But herein, even in the very strangeness, the apparent difficulty of the expression, lies, we conceive, its power, its pregnant emphasis. So entirely was Christ, his Lord and master, the object on which the apostle's eye in all its singleness was centred; so supreme, so constant was his desire for Christ's glory; in so wonderful a measure was self dethroned, that to have said simply that he lived to this, that this was his desire and aim, had been far short of his meaning, had been far too weak a phrase. Life, in his every desire for it; life, in its every aim, was identified—I repeat the word, brethren, for it goes not a whit beyond the apostle's phrase—was identified with Christ. It was not simply a time when something, or even much, might be essayed or achieved for Christ; it was not a season of which some, or even many, parts might be devoted to him; it was not a scene amid whose varied engagements and pursuits, amid the chequered circumstances of which, many objects might be sought, many motives might actuate; but, so single was the motive, so paramount the desire, so entire and constant the devotion, so energetic the pursuit, that no other, no weaker phrase will be worthy of the apostle's meaning than one which declares that life was associated, alike in its object while continued, and in his desire for its continuance, with Christ—"To me to live is Christ."

We affirm then, brethren, that, while the meaning of our text is such as we have explained, no form of expression which language could have afforded, no reiterated asseverations, no accumulation of emphasis, could more fully and more powerfully have set forth the measure and the degree in which the magnifying or glorifying of Christ was the supreme desire and aim of the apostle's life. But, if we cannot but deem the words themselves to be of peculiar and striking emphasis, they stand forth with a yet more wondrous and touching power when we pause to remember from whose pen it is that they proceed. And as, from time to time in our pulpit ministrations, we make some portion of Paul's writings the basis of our discourse, there are not a few of these passages which become invested with so solemn, so deeply affecting an interest, when contrasted with the former career of the writer, that we cannot but bid you pause to view them in this connexion. If Paul the apostle writes—"By the grace of God I am what I am;" if again he declares that he counts "all things but loss for the excellency of the knowledge of Christ Jesus;" if Paul commands it as "a faithful saying," "that Christ Jesus came into the world to save sinners;" if Paul affirms that to him "to live is Christ—"we

cannot but again and again pause to magnify in him the riches and the omnipotence of divine grace. Yes, as we remember whose lips they are which can utter the declaration of our text, we recur to the scene of the first Christian martyr's death: we behold Saul of Tarsus a glad and eager bystander as the holy deacon dies the cruel death. We follow him as he breathes out "threatenings and slaughter" against the very name of Christian, and hales to prison and to death each disciple to whom "to live" was "Christ." We imagine the very angels of heaven looking down to earth, and following with their gaze the fierce persecutor's career of fury and of blood; and we doubt not that—ignorant since they are of the eternal secret counsels of sovereign grace—an angel's mind had been well nigh incredulous of the thought that one day this same Saul should write—"To me to live is Christ;" that one day the service and the glory of this Jesus, whom he now persecuted, should be the single desire, the single object, of his life; that life should be only desired in order to magnify him, and cease to seem desirable when it was remembered that to die was to depart and to be with him!

The words then which are now to engage us, beloved brethren, demand our solemn attention, and are eminently calculated to secure it, whether we regard them in their meaning simply, or in reference also to their inspired writer. I propose, in humble reliance upon the Spirit of grace and truth, to consider from them—

I. The proper aim of the Christian's life.

II. The proper measure of the Christian's desire of life.

I. First, then we are to consider the proper aim of the Christian's life—"To me to live is Christ." But here it may at first sight seem as if the force of our text must be somewhat modified ere we apply them to the Christian in general. St. Paul, it may be urged, was a Christian minister; nay, more, an apostle of Christ, and even of ministers and apostles peculiarly a chosen vessel to Christ's glory and service. Upon him, it may be urged, it was peculiarly incumbent to make the living to Christ, whether by action or by endurance, his single aim, his supreme and paramount desire and motive. To preach Christ was emphatically the work which had been given him to do.

But, ere we thus in any measure limit the application of our text, or modify its force, there is no limitation, be it remembered, assigned by him to precepts and declarations elsewhere given, which are no less sweeping in their demand, and no less comprehensive in their spirit. "Ye are not your own," he writes to the Corinthians; and again, "Who-

ther therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Again, to the Colossians, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Again, St. Peter writes—"That God in all things may be glorified." And this, we remember, is declared by our apostle to have been the end of Jesus's death: "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

The obligation then to make our text the rule of life being proved to be universal, and not peculiar to St. Paul, we proceed to its further examination. And in examining it, as propounding to us the proper object of the Christian's life on earth, we may dwell first on the simplicity of this object.

We recur for a moment to the life of Paul himself. We behold a chequered scene: we see him in variety of action and suffering—now working at his craft as a tent-maker, now preaching "the unsearchable riches of Christ." He is now in labours, and now in stripes; now in a dungeon, now on a journey; now in the city, now on the sea; at one time amid Israelites, at another among Gentiles; "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But how simple the spring of action, how single the motive, how uniform the aim when his heart is bare before us, when the principles which actuate, the affections which animate, are analysed! How simple the clue which runs throughout this complicated maze of action and endurance: the elementary, the constraining, the heart-principle of all is the love of Christ Jesus his Lord. The life which he lives is by the faith of him who had loved him and given himself for him; and thus his aim was kept uniform, his object single and engrossing. Whatsoever outward aspect his life may assume, whatsoever dispensations he may be called to bear, to him "to live is Christ."

And this, brethren, we would urge is the principle, this the aim, which is needed to give an unity, a consistency, to our lives on earth: for thus we have in Christ a common centre to which they tend. Life brings with it duty: Christ is the centre of every energy, every exertion, every scheme in the life of duty. Life brings with it ever and anon enjoyments, comforts, pleasures: Christ is the centre still. The highest enjoyment is to rejoice in him; the truest comfort the consolations of his grace; the noblest and sweetest pleasure the peace he gives: while no other enjoyment, no other comfort, no other pleasure may be tasted which is inconsistent with living to him. Life brings with

it its trials and its sorrows: the centre of the Christian's life in action is still his centre in suffering; for Christ may be magnified no less by patience than by action, by resignation than by zeal. Faith's office is often to suffer; not always to work. And love must sometimes drain a cup of bitterness, no less than speed with willing feet on duty's active paths. "Unto you," writes the apostle, in the 29th verse, "it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me."

And this simplicity of aim will give, we have said, a holy unity, a heavenly uniformity to our lives. Their general hue or tone will be harmonious and consistent. Not indeed that every act must have, or can have, a direct tendency to Christ's glory. The Christian cannot say in each and every individual detail of life, before he enters upon this action, before he allows himself to enjoy this pleasure—"I distinctly and directly propose to myself in this to glorify Christ; I distinctly see that my doing this, or my enjoying this, has a direct bearing upon that end." This cannot be. But it *can* be that no action be undertaken or performed, no pleasure sought, however trifling and common-place the particular detail of life before us, which is inconsistent with Christ's glory. It *can* be that we take heed that it verge not toward another centre—the world, or sin, or self. It *can* be that, while the Christian is engaged in this duty, or allowing himself in this recreation or enjoyment, it shall yet be true of him that his principles are not in abeyance, that his main aim and object is still before him, that he can still at this very moment say, "To me to live is Christ."

It may not be, for example, directly for Christ's glory that the Christian partake of this meal (I instance this in reference to the precept of our apostle already quoted). But, if we contrast the Christian, recognizing in his daily food the bounty of his Father's hand, looking up to heaven, and blessing, and giving thanks ere he partake, and then in "gladness and singleness of heart" partaking, not for gluttony or drunkenness, but to recruit exhausted strength, to nourish health and life; when he, I say, is contrasted with the man who partakes his fare, whether daily bread or sumptuous dainties, unblest, with thankless heart, and in self-indulgent excess, we see that a daily meal is not exempt from the operation of Christian principle, but may be partaken as part of living unto Christ.

Thus then while subordinate ends, in almost countless number and variety, must be pursued amid the daily detail of the engage-

ments of the Christian's life on earth; while even comparatively few can have a direct and immediate bearing upon his Redeemer and his God, his glory, nevertheless, is the centre, the ultimate aim and object of all. No other ultimate aim is proposed; nothing inconsistent with this may be pursued. "To live is Christ." And thus singleness of eye and heart must characterize the Christian, in contrast with the man whose aim and principles are derived from earth and sin and self. The Christian must be a transparent character. The oneness of his aim will give a consistency to his life. But manœuvring, and concealment, and worldly tact, and trick, and policy, must characterize those whose ends are earthly and selfish. It is often necessary for their success that their end be concealed. Their fellow-men must be deceived, or at least kept in the dark. The simplicity of the Christian's end gives a nobleness to his character, and he would publish it to men, to angels, and to devils—"To me to live is Christ."

But, from the examination of the simplicity of the Christian's object, we are led, secondly, to consider its constancy.

"To live is Christ." The very expression "to live" is full of instruction. No words could have expressed more fully the constancy of the apostle's endeavour to magnify his Lord. "To live"—the very continuance of my existence in the body upon earth, the exercise of my every power, capacity, and affection of body, mind, and spirit—life, as a whole—life, with all its duties and pleasures and sorrows—life, with all that is to be done and all that is to be endured, is given up to Christ.

Ah, brethren, when shall we have learned that this is Christianity—this, religion—this, the practical power of that cross which bought us not from hell alone, and Satan, but from ourselves? "Ye are not your own." We had better understood the apostle had he written—"To me to pray is Christ; to me to study the scriptures is Christ; to me to eat his flesh and drink his blood is Christ; to assemble with his people is Christ. I set him before me: I realize his presence in these"—but, no, "*to live is Christ.*" When, alas, shall we learn that religion is not to be to us as an appendage to life—a something which involves a few extra duties, a few peculiar observances and forms; but that to live must be to us religion, that we have a God to serve, a Saviour to magnify each day, each hour?

And if, as has already been more than once implied, we have a life of suffering, not action alone, to live—to bear no less than to do—remember here too your object is the same.

It may seem hard to many a one whose heart is full of love and zeal, who would fain be working in some busy corner of the vineyard, and spending and being spent for Christ, that some trying dispensation of Providence, some bodily infirmity, forbids or clogs exertion. It may seem hard to be so hindered and limited in desiring singly and constantly to live to Christ. It may be so with some here. It is with many that not a few of their hours and days are passed in all the languor and listlessness, in all the pain and suffering, of oft-recurring sickness and disease. Few and short are the seasons when they are able for active and direct exertion. But murmur not, beloved, that it is thus with you. Look not with envy upon your fellow-Christians whose strength and opportunities for service to God, and usefulness to man, are far greater than your own. How was it with Paul? Was his living to Christ always the life of action? Was he not conformed to Christ's sufferings too? How was it with Paul's Master and yours? He "went about," indeed, "doing good;" he sought his glory who sent him; but Jesus "learned obedience by the things which he suffered."

And think you that Paul magnified his Master more when he stood on Mars'-hill and preached to the men of Athens, than when he sang God's praises in the dungeon at Philippi? Think you that Jesus is more glorious as he journeys from city to city, than when he stands as a lamb before her shearers, or drains with submission Gethsemane's deep and bitter cup of woe? No. The Christian character is not all action. It has its passive graces. As we survey the portraiture of the Christian, we may be more caught with the brighter colours. But there is a soft repose, a mellowed richness in it, as drawn by the Spirit of God upon the pages of God's word. And patience and resignation are as integral parts of the living unto Christ's glory as zeal and energy.

Leave then to your heavenly Father's providence whether you shall magnify him more by action or by suffering. His grace is sufficient alike for each. "To me to live is Christ" may be as simply, as constantly, as heartily your declaration on the bed of lingering sickness, and amid the approaching infirmities of age, as in life's busiest scenes and labours. It ill becomes us to cherish the thought that we could have magnified Christ better by being enabled to do more, with healthier frame and in a larger sphere. No; his wisdom hath appointed the niche we are to fill—some active, some passive. Hath he not consulted tenderly for us—wisely for his own glory? Henceforth, then, to me

to live be Christ. Henceforth be Christ magnified in my body and in spirit, whether doing or enduring. In active life I can be diligent—in sickness shall I not be patient? In all shall I not glorify my Father and my Lord in heaven? For, ourselves being judges, it is not surely then only that we recognize the sufficiency of God's grace when we follow the Christian minister in his abundant labours, or even a Paul as he is spent in his Master's work. We marvel at its power no less, we trace as surely its reality and its workings, as we stand by the Christian on his bed of agony, or in his hour of sorest and saddest grief, and mark how "patience" hath "her perfect work," and that though God "slay" him yet will he "trust in him."

But our text sets before us not only the proper aim of the Christian's life, but, as we now proceed to consider,

II. The proper measure of the Christian's desire of life. This lesson, which must have been involved in the words had they stood alone, is peculiarly the lesson which they convey when taken in connection with their immediate context. In the verse preceding, he writes that it is his hope that "Christ shall be magnified in his body, whether it be by life or by death." In ver. 22, he continues—"What I shall choose, I wot not; for I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." And he adds—"To abide in the flesh is more needful for you."

Now mark well, brethren, the estimate of life and death which in the apostle's case was the result of his single aim at Christ's glory. Life, we have seen, was associated in his mind, so far as its object was concerned, with the magnifying of his Lord. So long then as the continuance of his life on earth was conducive to this end, so long as his remaining in the flesh was "needful" even for a single flock of Christ's sheep, so long was he desirous of living—rather so long was he content to live. But, so supremely was Christ Jesus his Lord the object of his affections, so engrossing was his desire towards him, so entirely was his eye filled with Christ, that, knowing that to depart and "be absent from the body" was to be present with him, he was willing rather for himself to die. And, if the believer has been brought by the power of the Holy Ghost and the constraining cords of redeeming love to such a point as that, he may say with Paul, "To me to live is Christ," the second assertion must follow by necessary inference—"to die is gain." Where more of Christ's presence and Christ's fullness and Christ's love may be realized, there surely must

such a believer be willing rather (were it God's will) to be.

And why is it that, while very many of us who are here present would profess that we make it our object to magnify and obey and serve our Redeemer and our God—while many of us therefore, perhaps, would not hesitate to affirm, "To me to live is Christ," there are few of us who would not falter—not indeed as a conclusion of the mind, but with the experimental desire of the heart—to add, "and to die is gain?" Why, but that we are making that which was the object of the apostle's life, our object, if at all, in a far lower degree—why, but that life is associated in our hearts with so many objects besides Christ's glory. Why do we desire to live, even those of us who humbly hope that they are prepared to die? Let us answer the question. Our hearts are answering it, as we feel life's many and tender ties. It is associated in our minds with its endearments and comforts. And to die were to leave so many a one we loved. We shrink from the parting. We feel there is much loss in dying, if death be regarded in its reference to the present scene.

What, then? are we forbidden to love life at all? Are we to sear our hearts jealously against the father, the mother, the husband, the wife, the child, whom God hath given us? Are we to be so watchful against their hold upon us, as that we can be reft of them, or be torn from them, without a sigh? Not so—not so. But, severe as be the struggle against time and sense, arduous as be the attainment (for we deem not of it, we preach not of it, as a light and easy thing), we are so to set Christ before us in all his loveliness, we are to seek so to know his preciousness, we are to essay so to have the conviction imprinted on our hearts, that in him is the fullness of blessedness and comfort and joy, we are so to make his glory our ruling motive and aim, we are so to associate our ideas of life with its being a time wherein to do him service, as that all in comparison will seem subordinate and inferior.

And specially, if this last-named thought prevail—that "to live is Christ"—if we associate our views of life and its continuance, not with life's earthly pleasures and relationships, but with the magnifying Christ, our desires of it will be kept within Christian limits, and it will be the growing conviction of our hearts that "to die is gain."

I am speaking at this time to some who can, in a measure (themselves will humbly acknowledge in how imperfect a measure), make the affirmation of the text their own. Yet, brethren, though ye have the hearty and sincere desire, though it is your watchful en-

deavour, to make the glory and service of your God and Saviour increasingly the object of your life, suffer the word of exhortation. Yea, therefore suffer it, because this is your endeavour and your desire. Learn then to look to Christ, not only as the centre of your hopes, but the object of your life from day to day. He must be before you. His name, his love, his cross must recur to your heart and mind, not only when you need comfort, not only when conscience is oppressed, not only when you draw near to the mercy-seat, but "to live" must be "Christ." Self, in some one or other of its forms, is Christ's rival in your heart—self as the centre of your duties, your pleasures, and your cares. To the natural man to live is self. But O, how grand an object of life is here proposed! To what a holy and heavenly aim are your desires and energies summoned! The dignity of heaven, of eternity, of God, is impressed in a measure on the daily meal.

But, in every aim and end which bears the stamp of self, and earth, and time, and sin, there is insignificance and littleness. In comparison of the grandeur of this object, the nobleness of this aim—to live to Christ—earth's highest honour is a toy, its sweetest pleasure a bubble, its riches vanity. To live to Christ: it will dignify the monarch on his throne, the servant in his daily tasks, the poor man in his hovel. To live to Christ will, as by a heavenly alchymy, spiritualize the secularities of business, and dignify earth's earthliest duties. Seek then, beloved, that such become more simply, more constantly, the object of your life. And angels can aim no higher. For surely to angels to live is God. The duties, the glories, the pleasures of angels, are centred here. This breathes in each seraph's enraptured strain; this ravishes each angel's soul; this quickens each angel's willing wing, and upholds it obedient, undrooping, and untired. And, if in one angel heart another aim arose, if this for a moment ceased to be supreme, if self were sought as not subordinate to God, in that moment such a heart were traitor and rebellious. For an angel to cease to live to God, were for that angel to fall. And so in heaven shall it be with you. The saints' eternity shall be an eternal living unto God. Rise then, O rise, to that which is a worthy aim for an angel's powers—to that life which shall occupy your every exalted power, when body and mind and spirit shall be perfected in glory, and when eternity's endless ages shall be the period of your service, your worship, and your love.

Remember too that, to whom "to live is Christ," to them "to die is gain." The more singly, the more constantly, you set your Lord before you in your life, the more entirely shall

death be associated with departing to be present with him. There is much for you to lose in dying, if time and sense be your standard. For of all that is dear or precious on earth, you may carry nothing away to the grave. Death is a parting, a severing, from all below. But reckon to the full the account of your loss; home with its many joys; the near and dear ones with whom your hearts have been long entwined in the mutual interchange of tenderest love; to some perhaps wealth—to some honour; and these, all these, are loss. But what of this? What though a group of darling faces be about your dying-bed, and your heart feel many a pang at death's parting? Yet to die shall be Christ. And, while home and dear ones—earth's proudest honours and costliest wealth—be to be lost, you will have in their stead Christ, a fuller sense of his presence, a more abundant enjoyment of his love. And thus, though a world were in the opposite scale, must death be "gain."

And O, brethren, which of us here present would not be well pleased to feel that we could make the concluding words of Paul our own? Which of us, whose tongue would falter to do so now, whose conscience and heart will tell him that he cannot do so honestly, which of us will not desire to be enabled so to look on death? If "it remaineth" unto you, brethren, "once to die," and if your heart now sink within you at the thought of death; if he seem only a cruel and ruthless enemy—the executioner of God's curse on sin, who will soon be here to tear you from all you love, and lay you in a loathsome prison-house—you will acknowledge that he has no small advantage who can humbly, yet heartily, declare that "to die is gain." Not indeed as some talk, in vague and self-delusive words, as a release from earth's sickness, and poverty, and sorrows (as if it were a release and a rest to pass from the body's agony, from the pinch of poverty, the tears of this life's sorrows, to the beginning and foretaste of the racking, and the torment, and the wailing, of hell-fire); not, I say, thus, but as a going to Christ.

How then shall this blessing be yours? Let our text be your rule of life. The words which follow it shall be your privilege, alike in the anticipation and experience of death. Are you living to yourselves? Is it self you would have indulged and honoured and pleased? O remember you have long ago been bought from this with the costliest price which even God could pay! Live then to Christ. It is your bounden duty, for ye are "not your own." Live, we say, to Christ. It is your preparation for death and for eternity. Let the cross, to which we invite you, at once speak peace and comfort,

and draw the sting of death—at once constrain you to yield yourselves to all the obligations of redeeming love. You have much to be forgiven; therefore, when it shall have been forgiven, shall your love be great. And, when once you have pondered that stupendous act of grace, and striven “to know the love of Christ which passeth knowledge;” when once your heart hath felt, in all its experimental power, he “loved me, and gave himself for me,” surely it will surrender itself in all its love, in all its powers, to his service, and your first, your firm resolve, as a pardoned sinner, must be—“Henceforth to me to live is Christ.”

The Cabinet.

PERSECUTIONS OF THE CHURCH.—When was the church free from the world's wrath? To say nothing of the church of the Jews, did not those wicked emperors of Rome think to have made the Christian church short-lived, to have drowned her newly born in floods of her own blood? And, in latter ages, who knows not the cruelties that have been practised by the Turk in the east, and the proud prelate of Rome in the west? By which she hath sometimes been brought to so obscure and low a point, that, if you can follow her in history, it is by the track of her blood; and, if you would see her, it is by the light of those fires in which her martyrs have been burnt. Yet hath she still come through, and survived all that wrath, and still shall survive, till she be made perfectly triumphant.—*Archbishop Leighton, Sermon on Grapes from Thorns.*

RECONCILIATION WITH ROME.—Reconciliation with our brethren of the church of Rome, and indeed with all who dissent from us, is an object to be sought after with prayers, and supplications, and strenuous endeavours; but the faithful keeping, through evil report and good report, of the sacred deposit of truth committed to our hands, is a still higher and more sacred duty; and it is my conviction, that, though we might, by accommodating our principles and language to Romish claims and corruptions, bring about a hollow truce, we should not effect an honest and safe comprehension. I confess I can discover no marks of a frank and plain renunciation of their errors on the part of the church of Rome. There is, and ever has been, as there was at Trent, an attempt to soften down and disguise the real character of their doctrines and practice, which, whenever it has been met in the spirit of Christian candour, has led to disappointment, by discovering the real nature of their claims. The proud pretensions of the bishop of Rome, not merely to a primacy of order, but to an universal supremacy, and the claim of infallibility for the church of his communion, is alone a bar to a reconciliation of our differences. This is at the bottom of their claims, and also of their worst corruptions: for this, it is true, they plead a remote antiquity, and no doubt the seeds of Romish error were early deposited in the rank soil of man's heart, and fostered by favourable times and circumstances. On this plea they would clothe their practices with the venerable dress of antiquity, whilst they ascribe to our church a recent origin. But our reformation was no fond or novel thing, as they would hold out; it was, in fact, and so it professed to be, a return to a scriptural creed and primitive practice, far more ancient than the corruptions introduced by the church of Rome. On these grounds has our church been ever vindicated by our great authorities, and this is the liberty from Romish usurpation, whe-

ther disguised or openly professed, wherewith Christ has made us free. Scripture and primitive antiquity are the charter by which we hold our rights, and, until these are acknowledged, reconciliation with Rome is to be despaired of.—*Abp. of Armagh's Charge, 1841.*

Poetry.

SUNDAY.

(For the Church of England Magazine.)

AFTER long days of storms and showers,
Of sighing winds and drooping showers,
How sweet at morn to ope our eyes
On “newly-swept and garnished skies!”

To miss the clouds and driving rain,
And see that all is bright again—
So bright, we cannot choose but say,
“Is this the world of yesterday?”

Even so, methinks, the Sunday brings
A change o'er all familiar things;
A change—we know not whence it came;
They are, and they are not, the same.

There is a spell on all around—
On eye and ear, and sight and sound;
And, loth or willing, they and we
Must own this day a mystery.

Sure all things wear a heavenly dress,
Which sanctifies their loveliness—
Types of that endless resting-day,
When “we shall all be changed” as they.

To-day, our peaceful ordered home,
Foreshadoweth mansions yet to come;
The foretaste, in domestic love,
Of faultless charities above.

And, as at yester eventide,
Our tasks and toys were laid aside,
Lo! here our training for that day,
When we shall lay them down for aye.

But not alone for musings deep
Meek souls their day of days will keep;
Yet other glorious things than these
The Christian in his sabbath sees.

His eyes by faith his Lord behold—
How, on the week's first days of old,
From hell he rose, on death he trod,
Was seen of men, and went to God.

And, as we fondly love to look,
Where, on some daily handled book,
Approval's well-known tokens stand,
Traced by some dear and thoughtful hand,

Even so there shines one day in seven,
Bright with th' especial mark of heav'n,
That we with love and praise may dwell
On him, who loveth us so well.

Whether in meditative walk,
Alone with God and heav'n we talk,
Catching the simple chime that calls
Our feet to some old church's walls;

Or, passed within the church's door,
Where poor are rich, and rich are poor,
We say the prayers, and hear the word,
Which there our fathers said and heard.

And surely in a world like this,
So rife with woe, so scarce of bliss;
Where fondest hopes are oftenest crossed,
And fondest hearts are severed most;

'Tis something that we kneel and pray,
With loved ones near or far away:
One Lord, one faith, one hope, one care,
One form of words, one house of prayer.

'Tis past; yet pause, till ear and heart,
In one brief silence ere we part,
Something of that high strain have caught
The peace of God, which passeth thought.

Then turn we to our earthly homes,
Not doubting but that Jesus comes,
Breathing his peace on hall or hut,
"At evening when the doors are shut;"

Then speeds us on our work-day way,
And hallows every common day:
Without him Sunday's self were dim,
But all are bright if spent with him.

Miscellaneous.

AUSTRALIAN SUPERSTITION.—THE YAHOO.—The natives of Australia have, properly speaking, no idea of any supernatural being; at the same time they believe in the imaginary existence of a class, which in the singular number they call yahoo, or, when they wish to be Anglified, devil—devil. This being they describe as resembling a man, of nearly the same height, but more slender, with long white straight hair hanging down from the head over the features, so as almost entirely to conceal them; the arms are extraordinarily long, furnished at the extremities with great talons, and the feet turned backwards, so that in flying from man the imprint of the foot appears as if the being had travelled in the opposite direction. Altogether they describe it as a hideous monster, of an unearthly and ape-like appearance. The dread of this spectre deters them from venturing abroad after sunset, unless in numbers, and having fire with them, which they conceive intimidates the fiend; and it is probable that from this circumstance arises the fact that settlers and travellers are seldom disturbed at night by even the most daring tribes. Of the many evil endowments which the natives attribute to this fanciful creature, that of carrying off children and females, no traces of whom are afterwards found, appears to be the most prominent and dreaded. They also affirm, but with less apprehension, that it occasionally attacks men single-handed and in the dark; but they do not consider it as equal to one of themselves in an encounter by day, and say that it flies from them, only gaining a victory over the enfeebled by cunning and stratagem.—*Australian and New Zealand Monthly Magazine.*

WESTERN INDIA.—SUPERSTITIONS.—As I proceeded toward Paithan I saw the image of Marec, a personification of the cholera, thrown away by the road-side. I suppose the people expected that the cholera would cease as soon as the idol was turned out of the town. Paithan is a famous place of pilgrimage, second only to Nassuck in this part of India. The Godavery, which I crossed in a boat, is much larger here than at Nassuck, and forms the boundary

between the British and the nizam's territories. Paithan belongs to the nizam, whose territories bear, among the natives, the name of Mengoly. Nine flights of steps lead up to the town from the river, and the flat-roofed houses give it the appearance of a succession of regular terraces. It contains about 8000 inhabitants, chiefly brahmins and Mahomedans. The ancient name of Paithan is Pratisthan. Shalizabethan, the author of a new era called after his name, is said to have reigned here. At first he lived in the house of a potter, and made soldiers and horses of mud: these he threw into a well, where they, by some means, received life. Vieramaditya, the king of Ugein, grew jealous of Shalizabethan, and commenced war against him; in which he himself was defeated, and driven back beyond the Nerbudda. This river still divides the two eras: the people of northern India using Vieramaditya's, and the people of the Decan the Shalizabethan era. Another cause of the religious reputation of Paithan is the assertion of the brahmins, that Brahma, after creating the world, performed his ablutions here, and received his sacerdotal or brahminical thread. Being unable to find a place in the town, I took up my quarters at some distance from it, in Ekanath's temple. There were many attendants of the idol, and pilgrims, who very unwillingly allowed me to remain among them. Ekanath was a holy brahmin: he was buried here, and is now worshipped as a god. Every evening the brahmins of Paithan worship at his shrine; and at certain seasons great numbers come from distant countries for the same purpose. Several brahmins, who called themselves sadhoos, or saints, danced before the idol throughout the night, and repeated his name times without number. I could scarcely close my eyes in consequence of their discordant noise. As I staid two days here, I had many discussions with the people who lived in the temple or resorted to it. Many of them, and especially the sadhoos, who assert that they commit no sin, and by repeating the names of their gods have obtained a vast deal of merit, were exceedingly insolent and obstinate. I do not regret their startling objections, as they afford opportunity for refuting their erroneous views, and contrasting them with Christian truths; frequently, however, so many of them object at once, talk of so many different things, and are so bitter and abusive, that it is quite impossible to get a hearing. They often deny all moral obligations, contradict the plainest dictates of common sense, and assert the greatest absurdities. Some brought forward their usual doctrine of all life being the same—an emanation of the deity, and, therefore, God itself; of fate; of the worship of the five Hindoo elements; and of the impossibility and wickedness of forsaking one's own religion. In proof of Ekanath being a true god, one asserted that he had, when alive, restored a dead ass to life. Another said, that, when the emperor Aurungzebe destroyed an idol of stone, blood gushed out of it; and this, he thought, was an incontrovertible proof of all idols being true gods. I spoke to him of the attributes of the true God, man's guilt, and the Saviour's sacrifice. At other times I endeavoured to show them the folly of their assertions; the uselessness of their rites; the wickedness of their pride of caste; and the abominable character of their gods.—*From Journal of rev. Mr. Warth.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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**THE LIVELY INFLUENCE OF THE GOSPEL
APPARENT IN THE ELEVATION OF THE
THOUGHTS.**

BY THE REV. J. E. JOHNSON, B.C.L.,
Harpden, Herts.

No. I.

It will not require to be shewn by any long and laborious process, that the difference is considerable between the natural and spiritual perceptions of mankind—between their sense of what is worldly and visible, and their appreciation of what is communicated through the testimony of divine truth, and is received, not by the bodily eye, but by the mind and understanding. The facts of nature, being visible to the eye, are more easily contemplated than the truths of revelation, which must be weighed and examined; and our worldly interests, being immediate and evident, usually affect us more than the concerns of a future and unexplored eternity. This difference is discernible in all that relates to human experience on the one hand, and to divine truth on the other. We need no incitement to fix our attention on the common and daily incidents of life, or to inspire us with an interest in what is passing within the range of our own observation. We enter readily into those affairs which are of daily occurrence, and our hopes and anxieties extend oftentimes beyond what immediately concerns ourselves: we are alive to the public welfare; we are not indifferent to the events that befall our neighbours; we feel a patriotic desire for our country's good; we are prompt too to discern all symptoms of change tending either to hurtfulness or improvement, and

espouse with ardour such sentiments as we think to be the wisest and the best. Neither are there many persons altogether inattentive to the mysterious operations of nature. Almost all men are in possession of those common observations on the changes in the face of the earth and of the sky which serve as warnings to the mariner and the husbandman, and instruct each of them to do what the present exigence requires; and every new discovery in the vast magazine of nature of properties and powers unknown before, excites in us an interest in the addition made thereby to the stock of human knowledge, and perhaps to the amount of human happiness.

But a lively interest in those subjects, which divine truth unfolds to us, is less frequently excited and less promptly felt. Such subjects are often thought to be old and established, and to admit of no addition or variation—to be unchangeable in their nature, and, when once known, to be sufficiently explored: they lie too beyond the reach of our common observations, and cannot be made available for our immediate profit or advantage; nor is the necessity of religious sanctions for the regulation of society equally discerned by all persons, nor the hurtfulness of religious negligence by all persons equally admitted. Hence it has always been needful that the ministrations of religion should be aggressive, that they should be provided for the use and benefit of the people before they are solicited, and should be forced upon their notice if, under less obtrusive means, they are insensible to their importance. The gospel has from the beginning proceeded and advanced by such aggressive means: every where at the outset it has had to contend against opposition and

VOL. XII.—NO. CCCXLIX.

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the mists of prejudice, scattering them as it rose to influence and dominion, and obtaining, for the truths and doctrines which it proclaims, a place in the hearts and affections of its followers.

And what is the effect universally following the lively influence of the gospel in the heart? It is that our conceptions are raised of the importance of revealed truth and spiritual objects, and our esteem and appreciation of all other things is corrected and improved. We behold the things of this life with less intensity of desire when we have gazed on the immensity of the bliss to be realized beyond it, and weigh in a just and enlightened balance the subjects of divine and human knowledge when we have fully determined the truth of the position, that "the things that are seen are temporal, but the things that are not seen, eternal." Upon many points too that are exclusively matters of divine revelation, the gospel elevates our knowledge and conceptions, and places some subjects before us in an attractive and engaging light, which, for want of full information, would otherwise be overlooked or lost in the multiplicity of worldly avocations. To draw our attention to these is the great purpose of religious learning and instruction, and the great design of all the communications which, through the medium and instrumentality of his written word, the Almighty has vouchsafed unto the world. Upon the subjects that relate to temporal affairs only—to men's physical wants and capacities, and to the comforts and embellishments of life—we are left to human resources, to the fertility of the human mind, or to the results which time and industry are capable of producing. But, for what lies beyond these, for the knowledge that maketh wise unto salvation, for the learning which shall acquaint us with the laws and attributes of God, and for the truths which are to be our guides unto eternal felicity; we are not left to our own unaided resources, but are instructed therein by the full revelation of divine truth with which the gospel supplies us. Drawing from that full fountain of life and immortality, our conceptions of the things of God are raised and elevated: we are brought into nearer connexion with the Father of our spirits, and acquire a taste and a relish for those important realities which lie beyond the natural desires and perceptions of the human heart: the difference between our estimation of things natural and spiritual is decreased and lessened, and we are better able to appreciate the high and eternal importance of those subjects which by the gospel are unfolded to our view. It is by this means only that our ideas of the character of the Almighty are sufficiently elevated, and

that we are enabled to form just conceptions of the excellence and beauty of the law of God. The divine law needs to be contemplated through the medium of the gospel, in order to be seen and associated with the wisdom and goodness that essentially belong to it. It is not a law of mere restraints: it is not a law of arbitrary enactments. It was not made simply for the punishment of evil doers, or for the display of the vengeance of the Almighty Ruler; but with a view also to the happiness of his creatures, and to the manifestation of his own glory. In it are seen reflected the justice and holiness and purity of God, his immense distance from every thing that is gross or polluting, and the concentration in himself of whatsoever is great, exalted, and holy. Then, also, it is promotive of the good of mankind by the distinction which it draws between obedience and wickedness, and by the guidance which it affords to the knowledge of our duty, and to its hearty performance. The language in which it teaches us to fulfil its precepts is like the full and summary exhortation of the apostle—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things"—make them the subject of your meditation, and of your continual practice and endeavour. If the foundation of the divine law were considered to be laid only in the power and supremacy of God, it might be thought to speak only to our fears, and to enforce all its provisions by a reference to the terrors of his wrathful displeasure; but, when it is known to be based also on the divine wisdom and goodness, we immediately perceive that it is to be obeyed in the spirit of an enlightened piety, and to be observed, "not only for wrath, but also for conscience' sake." And there is in the divine law an excellency and beauty which may well gain for it a spontaneous and cheerful performance. Its commandments are not grievous; but holy, just, and good. One of its very first requirements is that we should do unto others as we would have them do unto us, that we should be proof against the influence of selfish considerations, and should respect the feelings and the rights of others. From a precept like this, and from that other which is akin to it—"Let love be without dissimulation: love worketh no ill to one's neighbour, therefore love is the fulfilling of the law"—the true spirit of the divine law may be clearly discerned, namely, that it is not arbitrary and severe, but merciful and gracious, teaching those peaceful and substantial duties which yield a double blessing—in the satisfaction which they impart to

those who perform them, and the benefits which they bestow on those towards whom they are performed. I cannot but think that the apostle St. Paul had the excellency of the divine law in these respects in view (beholding it as it is interpreted by the gospel) when he protested that all things were loss to him, in comparison of the knowledge of Christ (Phil. iii. 7, 8). In this most excellent of all knowledge, the apostle would doubtless include that view of the divine law which is thereby afforded; shewing it to be a law the observance of which inspires freedom and not constraint, and the performance of which lies chiefly in works of charity, equity, and mercy. As the apostle's conceptions were raised to see this to be the nature of the divine law, and to behold also the love of God to men still more abundantly displayed in the provisions of the gospel, his zealous approbation was won for a dispensation so wise and glorious, and all his faculties were enlisted in the service of the Sovereign and Saviour of the world. Such, confessedly, was the effect produced on the mind of the most illustrious of the apostles by contemplating the glory of that dispensation which he contributed to introduce; and the display therein afforded of the divine goodness and mercy is abundantly sufficient to elevate our thoughts to a like admiration of the gracious attributes of the Almighty, and of the wisdom and excellency of his law.

LECTURES ON THE SEVEN CHURCHES OF ASIA.

ORIGINALLY DELIVERED IN THE ENGLISH CHAPEL AT ROME, DURING THE LENT OF 1836.

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No. II.

SMYRNA.

"And unto the angel of the church of Smyrna write I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 8, 9, 10.

THERE is something in the languid constitution of our moral nature which requires that it should be constantly prompted or excited by powerfully acting causes to a due sense of the value of religious blessings, and it is a melancholy truth that the gospel has generally flourished in its greatest power and purity when in the midst of the most frightful persecutions. It was the design of the Almighty that the religion which he taught mankind by his blessed Son should

be preserved in the earth, even to the end of the world; he has therefore chosen those means of keeping it in existence which he knew, in his wisdom, were best adapted to the creatures who had to deal with his truth. After a period of prosperity, and when the spirits of men began to sleep upon their privileges, he chose the means of persecution to awaken them, as well as at the same time to mark his displeasure at their ingratitude. When sufficiently tried and purified by the fire of persecution, he again gave the churches rest; and perhaps the severest punishment which ever fell upon them was when they were allowed to sleep in a carnal security during those many ages in which the simplicity of Christ's religion was lost in ignorance and superstition. The followers of Jesus, however, who alight upon the dark days of tribulation and anguish, cannot but excite the sympathy of the church in all succeeding time; and the authors of the persecution, although they be but instruments in the hand of God for accomplishing some wise purpose, are not less the objects of his divine displeasure. "It must needs be that offences come," said the Redeemer, "but woe unto that man by whom they come." We have now to contemplate a church which passed through the fiery trial of persecution—a church which exhibited by its constancy in afflictions, and its endurance in poverty and misery, the power of divine truth upon the human mind. The church of Smyrna is a bright example to all succeeding ages of those who, remaining faithful unto death, received the crown of everlasting life. Supported by the precious promises of him which was dead and is alive, the Christians of Smyrna were enabled, as the authentic records of history inform us, to stop the mouths of lions, to quench the violence of fire, out of weakness to be made strong, and to obtain the promises of an everlasting crown of glory.

The city of Smyrna was situated at the distance of twelve hours journey from Ephesus*; and, although we have no account of the origin of its church, there can be no doubt it was founded at the time St. Paul was dwelling in Ephesus, and when all Asia, as it is said, heard the word. Smyrna derived its origin from a colony of Ephesians, but after the new city was destroyed by the Lydians it remained through four centuries but as a miserable village. It began to flourish again under Lysimachus; and when Paul was preaching the gospel in Asia it had attained a considerable degree of splendour under the dominion of the Romans. It was chiefly situated upon the declivity of a mountain, which now bears on the summit a deserted fortress†. The river Meles, which encom-

* The road from Ephesus to Smyrna runs first towards the magnificent rocks of Gallus, and continues underneath them, leaving the river Cayster on the right; after three hours march it turns northward round the base of the mountain on which stands Geselbissar, or the castle of the goats. Proceeding in a northern direction, the traveller arrives near Metropolis, which Strabo places at the distance of 120 stadia from Ephesus; from Metropolis to Smyrna were reckoned 200 stadia; making the whole distance 320, or about 40 miles.

† The fortress was built by John Comnenus in the thirteenth century; within its enclosure are some subterraneous vaults, which were perhaps used for cisterns; in the midst stands a mosque, converted from a Christian church which was originally dedicated to St. Polycarp. This may intimate that the place where he suffered martyrdom was not far from the spot. The

passed a great part of the old city, is now reduced to a scanty stream by reason of the earthquakes and other physical causes which have often afflicted this fair region. The present city, so famous for its commerce, is altogether of modern date; but I shall say more of the vicissitudes through which this apocalyptic church has passed, when we take a general view of the decline of Christianity in Lesser Asia. Twenty years before St. John addressed his epistle to the Smyrneans the destruction of Jerusalem took place, and the consequent dispersion of those Jews who survived that awful calamity. The constant communications, between the coasts of Syria and Palestine with those of Asia Minor, enabled the unfortunate exiles to go and settle in those places where they might pursue their objects of commerce, for which they have ever since that period been remarkable; and there can be no doubt that great numbers, on the occasion I now allude to, went away and settled at Smyrna. It is intimated in the epistle of the Smyrneans to the churches, relating the martyrdom of Polycarp, that the population of the Jews was considerable; which may perhaps be accounted for by this emigration. We can hardly suppose that the Lord permitted this dispensation of his providence to remain without effect; but that when those Jews of Palestine, arriving on a foreign coast, had a better opportunity of learning the doctrines of Christianity, and that at a time when their afflictions must have softened their hearts, there were I doubt not many who embraced the gospel. Indeed we may learn, from St. John's words, that the profession of Christianity, on some account or other, had become rather advantageous than otherwise to the poorer classes of the community. The readiness with which the more wealthy Christians in those primitive ages divided their goods with their poorer brethren, and the comforts of society which in a less spiritual sense they enjoyed, were certainly inducements, in the absence of persecution, to take upon them the name of Christians. In Smyrna there were those who pretended to be Jews (that is, Jews inwardly, as the Christians were sometimes called), and yet were not, but belonged to the synagogue of Satan. I conclude from this language that these were really Jews who pretended to be Christians—who pretended to a circumcision of the heart and in the Spirit—but who only made this profession for some object of gain, whilst they were really blasphemers of Jesus in their hearts. The Spirit of God, who searcheth all things, found out and proclaimed these false brethren by the mouth of the apostle John, even when in the solitary isle of Patmos. "I know," he writes, "the blasphemy of them which say they are Jews (i. e., real Christians inwardly), and are not, but are of the synagogue of Satan:" "they belong to a synagogue more wicked and rebellious than that from which, by profession, they have come out to profane the Christian name." We see here a remarkable instance of that power of discerning of spirits which was given to the apostles. It is evident from St. John's manner of speaking that the true Christians of Smyrna had not that knowledge of the

desecrated church, or mosque, is now, like the fortress, abandoned. There can be little doubt that these modern ruins occupy the site of the ancient Acropolis.

thoughts and intents of those false professors which enabled them to detect them. The angel of the church to whom St. John writes was the blessed Polycarp, a disciple of his; but even he could not say, like the apostle, through the special gift of the Spirit, "I know them which say they are Jews, and are not;" so true is it that many gifts of the Spirit were given to the apostles which ceased with them. There is every reason to fear that in every Christian church there are those who join themselves to it who are of the synagogue of Satan, and sooner or later they will be detected by those means which Christ has left in his church. The heart-searching word of God, the alarming dispensations of his providence, the disappointment of purpose which often causes men of this description to declare themselves open enemies; these are the things which still serve to detect the hypocrite and the covert enemies of the cross. It is no reproach to a Christian church to have such characters as these concealed within its pale. St. John does not rebuke the angel of the church of Smyrna on account of the blasphemers, as he rebuked that of Thyatira, which suffered that false prophetess to seduce God's servants; the reproach is when a church is slow to detect and reluctant to denounce the open sinner and the hypocrite. Society in general is in a bad condition when there is but little distinction made between a virtuous and an immoral character; but, if ever this spirit of culpable indifference invades a church, if ever sin is treated as light and venial by the ministers of God's word, the fate of that church is sealed; the candlestick will quickly be removed out of its place. It rather enhances than diminishes the value of the wheat that there are tares amongst it—and the final lot of both shall be decided at the time of harvest; but the end of our faith is, that the plants which our heavenly Father hath planted be not mingled with the enemy's weeds, so as to partake of their poisonous influence. Let but the church of God be faithful to itself, and in spite of those who come into it in the guise of Christians, but are of Satan's school, it shall stand a glorious church; and like those of Smyrna, if its members be faithful unto death, they shall receive a crown of life.

Having thus glanced at those characters at Smyrna who were not essentially members of the church, let us proceed to remark upon the state of the church itself; and we shall find in it many things worthy of admiration, and calculated to give us encouragement in the day of tribulation and anguish. The Christians of Smyrna for the most part, though rich in grace and all spiritual blessings, appear to have been in great poverty as it respects the things of this world: to this poverty were added trials of another description, which causes the apostle to refer to their tribulation. In all probability, like himself, they had begun to experience the evils of persecution, which as yet was partial, and often depended upon the temper of the Roman governor; St. John rather speaks of what they had still to endure than of the sufferings they might at that time (under Domitian) have undergone. Their poverty and their tribulation, however, did not draw them away from doing the works of him they loved: the Spirit bears witness to the threefold example of their works, their tribulation, and their

poverty. The religion of Jesus, when properly received and understood, is independent of all worldly considerations, and neither wealth nor poverty, prosperity or adversity, unfits a man for a faithful follower of Jesus; still, when we consider the power of temptation, and how temptations are multiplied by having the means of administering to our self-indulgence, we must admit that where riches abound the humble spirit of religion is in danger of being spoiled. On this account our Lord frequently warns the rich man of the difficulties he has to contend with on his way to the kingdom of heaven; and it appears to be the compensation which an all-wise Providence has made to the poor in this world, that they should have greater facilities for entering into his kingdom, and greater enjoyment of his grace and favour. The same economy appears to be observed with regard to the afflicted and the fortunate; and often is this exemplified to such an extent, that we find the sons and daughters of affliction, on account of the support they receive in their time of need, not anxious to change their lot, if they had the power, with those who come into no such misfortune. O, how the heart of many a luxurious professor of the Christian name would sicken at the thought of enduring poverty and tribulation! and yet those who are called upon to endure them find it all joy, if they be Christ's people, and are enabled to say, "It is good for me that I have been in trouble."

But we hasten from these reflections by the way to view the subsequent fate of the Christians of Smyrna. We have a people of God represented as poor, but yet rich; as afflicted, but not cast down; as full of zeal, but humbly pious: they were directed by a faithful overseer, whose end I propose to relate to you, and who was told beforehand that he and his flock had yet greater afflictions to endure than had yet happened to them. St. John first exhorts them to fear none of the things which they would have to suffer when he was no more upon earth. He predicts to them a frightful persecution, which was to last ten days; and tells them that by the agency of the devil some of them would be cast into prison, in order that their faithfulness to the cause of Christ might be put to the trial. We cannot wonder that the Spirit should promise them in an especial manner a crown of life: it was the great prize they had in view when they came to be tried; and perhaps this very promise in the words of St. John was ever before their eyes, and animated them to be faithful unto death. It will now be proper to see whether these things which St. John foretold to the Christians of Smyrna actually took place, and how they finally came out of the furnace of persecution. After the death of the apostle, which must have taken place at the very end of the first century, the church of Smyrna was left under the direction of the blessed Polycarp, being then in the vigour of life. About seven years after this we find a heavy persecution carried on against the Christians in Bithynia, and this no doubt extended to the neighbouring districts, wherever the followers of Christ were found. The number of martyrs was so great that the governor of the province (Pliny the younger) could not forbear writing to the emperor to know what was to

be done. The answer of Trajan abated in some measure the violence of the persecution, but still allowed Christians to be punished as such, if they were brought before a magistrate; "so that," adds Eusebius, "they, who had a mind to disturb us, did not want pretences for so doing; in some places the people, in other places the governors of provinces, laying snares for us:" so that, though there was no general persecution, there were persecutions in certain places and provinces; and there were many faithful men who underwent divers kinds of martyrdom. Amongst the eminent saints of that period we may mention Ignatius, the bishop of Antioch, who appears to have been sent to Rome, and put to death in the year 107. Ecclesiastical history has scarcely preserved a more interesting and affecting narrative than that of his journey. He landed after his voyage from Seleucia, we are told, for a time at Smyrna, and had there the gratification of meeting with Polycarp, who, as well as himself, had enjoyed a personal acquaintance with St. John. He took the opportunity of writing from Smyrna some epistles to the churches in the neighbourhood, and when he arrived at Troas he wrote back to the church of Smyrna; and he added a separate epistle for Polycarp, making it his last request that he would take care of the church of Antioch. These epistles written by Ignatius, seven in all, are preserved to us, and may be regarded, after the writings of the apostles, as the most interesting documents the church possesses. They should be carefully distinguished from the five minor epistles of Ignatius which are spurious. It forms no part of my subject to speak of St. Ignatius, except so far as he had to do with the church of Smyrna. In his epistle to that church he warns them against the errors of the Gnostics touching the incarnation of our Lord, and gives some proofs of Christ's resurrection from the dead; he speaks of certain unbelievers whom he had observed when at Smyrna, and warns the people against them; he particularly enjoins upon them unity, and a strict compliance with the directions of their bishop. It does not appear that the Smyrnæans were then suffering from any active persecution, nor that they had swerved from the faith and practice which St. John commends in them: their day of tribulation came later, and we must pass over a period of sixty years, to come to the ten days of trial mentioned by the Spirit to the church.

By virtue of the rescript of Trajan, sent in answer to Pliny, the Christians of Asia were constantly liable to be apprehended and led away to prison or to death and, however the virtues of an Antoninus Pius, or a Marcus Aurelius may be extolled, they could evidently regard the condition of the followers of the new religion with philosophic indifference or contempt. In the year 167, when Marcus Aurelius the philosopher as he is called, was master of the Roman world, a persecution raged in Smyrna, as well as in most of the cities of Asia Minor; and, whether this was in consequence of any new edict or not, it is sufficiently clear that the existing laws of the empire admitted of those cruelties being exercised against the Christians. An exhibition of games kept the city of Smyrna in a state of excitement for some days, and the Christians were made to fight with wild beasts for the amusement

of the populace: how many days those cruelties lasted is not said, but in all probability they were the ten days which are predicted in the epistle we are considering. We have a detailed account of this persecution in a letter which was written by the church of Smyrna, and of which copies were sent to the different churches of Asia: the principal object of this letter is to relate the faithfulness and sufferings of the aged Polycarp. Ever since the period that St. John addressed him as the angel of the church at Smyrna, he had continued to be the faithful overseer of that flock of Christ; and now in his extreme old age he was called upon to seal the great truths he had so long preached with his blood. The affection which the people had for their pastor induced him, when the day of trial came, to withdraw from the storm, and conceal himself near the city; but the place of his concealment was soon discovered, and he was hurried away to the stadium, where the multitude was calling aloud for his blood. Whilst Quintus, a Phrygian, was intimidated at the sight of the wild beasts and the instruments of torture, Polycarp maintained his usual composure of mind when he heard the voices calling aloud, "Let Polycarp be sought for; away with the impious!" As he came near the pro-consul, Statius Quadratus asked him if he was Polycarp. Upon his confessing that he was, he endeavoured to persuade him to deny Christ, urging him, and saying, "Swear by the fortune of Cæsar, and I will dismiss thee; reproach Christ." Polycarp, bearing no doubt in mind the words of the epistle—"Be thou faithful unto death, and I will give thee a crown of life"—answered, "Four score and six years have I served him, and he has never done me any injury; how can I blaspheme my king and my Saviour?" The governor then threatened him with the wild beasts, and, finding that unavailing, he threatened him with fire unless he repented. Polycarp said, "You threaten me with fire, which burns for an hour and then is extinguished, but you are ignorant of the fire of the future judgment and everlasting punishment, reserved for the wicked; but why do you delay? Appoint which you please." The pro-consul then caused a herald to proclaim in the midst of the stadium, "Polycarp has confessed himself to be a Christian;" the proclamation having been made, the whole multitude of the Gentiles and Jews inhabiting Smyrna with furious rage cried out—"This is the teacher of Asia, the father of the Christians, the destroyer of our gods, who teacheth all men not to sacrifice nor to worship them." The shows of the amphitheatre being over, the wild beasts could not be let loose again that day, therefore they cried out with one voice that Polycarp should be burnt alive; they then immediately all joined in bringing wood and dried branches of trees from the shops and baths, and the Jews, it is said, were particularly forward in this work of cruelty.

And here I cannot but remark how constant, through a long succession of ages, has this spirit of hatred to the Christian remained amongst the oriental Jews. For, no longer since than the year 1821, when Gregory, the aged patriarch of Constantinople, was hanged at the door of his cathedral in his pontifical robes, the Jews fell upon the corpse

and with the rage of demons mutilated the dead body, and dragged it with shouts of hyæna-laughter into the canal. Nor, on the other hand, is there at Smyrna any more prevailing that spirit of a Polycarp which in imitation of his blessed Master, could pray for his murderers; but, whenever an opportunity offers of revenge, the Christians (so called) retort upon the Jews the hate they know they bear them. When plague invades the city of Smyrna, the Jews are the first victims of oppression, and they are driven out of their homes, with such of their worldly goods as they can convey away by stealth, to seek a shelter outside the city. A circumstance, of this kind happened during the days I remained at Smyrna, endeavouring to trace out the remains of the stadium in which Polycarp was faithful unto death*.

But to proceed with the letter of the church of Smyrna. All things being prepared and put in order for the pile, when they were about to nail him to the stake, he said—"Let me be as I am; he that enables me to bear the fire, will enable me also to remain unmoved within the pile, without your fastening me with nails." They therefore did not nail him, but only bound him. He then offered up a prayer to God, which he concluded, saying aloud, "Amen." Then the officers kindled the fire, but, Polycarp's body not being so soon consumed as expected, the people desired that the executioner should be called for, and run him through with a sword. The faithful were now desirous to have his body to be delivered to them; but some there were who moved Nicetas to go to the governor to prevent his giving the body to the believers, lest, as they said, they should leave him that was crucified to worship this man. "This," continues the epistle of the Smyrnæans, "they said at the suggestion of the Jews, who also diligently watched us, that we might not carry off the body; little considering that we can never forsake Christ, who has suffered for the salvation of all men. Him we worship as the Son of God—the martyrs we love as the disciples and imitators of the Lord." The centurion, therefore, perceiving the perverseness of the Jews, caused the body to be brought forth and burnt it. "We then gathered up his bones, and deposited them in a proper place." This is the account given by the church of Smyrna of the end of their venerable bishop—the very angel of the church to whom the epistle in the apocalypse was addressed, and on that account I have thought it expedient to mention the particular circumstances of his death. And can we doubt that he who was such a faithful witness, even unto death, has received the crown of life, which fadeth not away!

It does not appear that this inhuman act, which must have been well known to the emperor Marcus, caused him to take any measures for restraining the bad spirit of the people; nevertheless, we find, after "the teacher of all Asia," as they called Polycarp, was removed, the church had some respite; but it lasted not long. As

* Some vestiges of the stadium where Polycarp suffered, may yet be traced: the "Cavea" is discernible, but no seats are left remaining; the arena is still marked out in the features of the ground; the remains of some vaults on which the gradus were supported are the most satisfactory indications of the building. To tread the spot where the disciple of St. John suffered for the faith once delivered to the saints is enough to excite emotion in the breast of a Christian minister.

earthquake, which nearly destroyed the city about eight years after this event, interposed to check the rage of persecution, and exhibit the just judgment of heaven upon the multitude; but this not before Thraseas, bishop of Eumenia, and Papirius, the successor of Polycarp, had been added to the company of martyrs. In the year 250, we find another severe persecution raging in Asia Minor; and at Smyrna, though Eudæmon, the bishop, was terrified into a denial of his faith, several other persons had the courage to meet death, among whom particular mention is made of Pionius, a presbyter. Thus we find, even in the third century, the Christians of Smyrna continued faithful unto death.

I need not go beyond the period when persecution began to cease, and the errors of a false philosophy and superstition began to prevail. The epistle of St. John is sufficiently illustrated by the fact here brought before us, and the prophetic part of it, I think, fully understood and accomplished. The persecution came and tried those whom it pleased the Lord should be so tried, in order that his name might be glorified upon earth by the death of his saints: the promises were seized and realized, and the martyrs of Smyrna are now before the throne of the Almighty, with their crowns of life, which shall shine as the stars for ever. I dismiss from all consideration the speculations which many have made upon the hidden and mystical meaning of the apocalyptic epistles. I see no occasion either to consider the ten days of persecution in any other light than those days which so put the very existence of the church of Smyrna to the trial, nor yet to suppose that this is a representation of any particular church, or of any fixed epoch of the church of Christ in general; but this, I conceive, is the legitimate use of the epistle to Smyrna—it is written for our admonition and for our encouragement if ever we come into a similar condition, or into any one of the conditions in which the Christians of Smyrna were. Then shall we learn that, in the midst of poverty and vexation from without, it is possible to preserve a conscience void of offence, and maintain the good works which, in Christ, are acceptable unto God. We shall learn that there is a Providence who ordereth all things for the good of his people, and that, even when they are called upon to die for their faith, they will be enabled to triumph in the midst of their enemies. We shall learn that, as the natural eye grows dim, and the flesh is consumed by the slow hand of death, the eye of faith will become brightened, until it sees the glory which is to encircle the departed spirit in heaven. We shall learn that when all is sinking fast around us, and the world has no more to offer, we have a crown of immortality which is laid up for all that love the appearing of the Lord Jesus; and in this manner the apocalyptic epistle may be applied to any church or to any epoch. For where is the church in which some may not be found, who would be willing to change the tribulation they experience on earth for the joy which awaits them in heaven? And where is the church of Christ which can say now all is secure, 'There will be no more days of anguish; the days of persecution are past?' It may be, on the con-

trary, that some such days yet await either ourselves or our posterity: perhaps they may be said in some respects, to have already begun. We have only to look to a sister island to see the works, the tribulations, and the poverty of many of our brethren in the faith; and, whatever may be the cause of that tribulation which now in a dark hour presses upon* them, they are in a condition to look to the example of the church of Smyrna, and take encouragement from the exhortation of the beloved apostle—"Fear none of those things which thou shalt suffer." It is not possible for us to say, because we want the prophetic vision of St. John, what further trials await the church of Christ in our own land; not that we would be understood to speak of her temporalities, which ought to be held in comparatively light esteem, but of the faith which she has for three centuries hitherto kept unpolluted—of the means of grace which she has so constantly furnished to a wealthy and prosperous nation and its colonies: it is for these more precious blessings that we are anxious, and that the holy things of the altar may be safe amidst the political strife which threatens to agitate our country. We cannot indeed suppose that, in the present day of light and knowledge, any such scenes can be acted over again as once disgraced our country and legislature, or that an angel of a church, like Polycarp, could be committed to the flames for confessing himself to be a Christian; but we are to recollect that this awful scene took place under the government of an emperor who has been eulogised by the gravest historians, and whose avowed principle was to do justice to all men. And, when we look for the cause which permitted such an act of inhumanity, as to put an aged servant of Christ to death for his religion, we find it only in a cold indifference; it was not thought worthy of the consideration of the legislature to put a stop to the murder of a few despised fanatics. The same philosophic indifference may let many crimes go unnoticed—an indifference perhaps supported by the overwhelming number of the enemies of Christ, but yet as fatal to the security of faithful men as if a raging persecution openly followed them. Every age has its peculiarity, and perhaps that in which we live is characterised by the specious liberality of a Marcus Aurelius, who could allow a Polycarp and many of his adherents to perish by the hands of an infuriated multitude. But what is our course to be pursued in such a state of things, professing as we do to belong to Christ's holy catholic church? It is to fear none of those things which we may be called upon to endure, whether they come in the form of sacrifices to be made, or attacks to be borne: it is to give no occasion to the enemy to blaspheme the name of our Redeemer, but, like the Christians of Smyrna, to show our works, to be patient in tribulation, and, if need be, to contend with the ills of poverty. And what is it all? and what is the contest which endures but for a moment? Are there not greater things than these to be ever before our eyes? Let us look beyond the present condition, and see in the distance, by the

* These reflections were made when the clergy of Ireland were undergoing the greatest privations in 1835. The author of these lectures promoted a subscription among the English residents at Rome, and had the satisfaction of remitting to his grace the archbishop of Armagh, a considerable sum towards the relief of the suffering brethren in Ireland.

eye of faith, that crown of life which is promised to all those who, like Polycarp, are faithful unto death. Be it our care to commit to posterity the faith which was once delivered to the saints, and which we have received through the medium of those institutions hitherto the glory of our land; but, when that is done, let us leave the men of this world to contend about worldly things, whilst we look forward to an abiding "city that hath foundations, whose builder and maker is God."

THE VINEYARD OF THE LORD :

A Sermon,

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ISAIAH v. 4.

"What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

UNDER this beautiful simile does the prophet Isaiah represent the dealings of God towards his people Israel. By a sublime flight of imagination the prophet represents the Almighty as thus addressing his eternal and well-beloved Son: "Now will I sing to my beloved a song of my beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes" (Isa. lxxv. 1, 2).

By the term "vineyard," we are to understand the people of Israel; and by the care and attention bestowed upon the vineyard, are pointed out the manifold blessings which God had bestowed upon them; and which were designed to keep them in obedience, and to "sanctify them unto himself as a peculiar people, zealous of good works."

The numberless instances, recorded in the bible, of God's watchful providence and gracious goodness towards his people, bear a sufficient testimony to the truth of the representation as far as regards the care bestowed upon the vineyard; and the ungrateful and rebellious conduct of the Israelites, so often repeated, fully corresponds to the statement that, "when he looked for grapes," that is, for the proper and reasonable returns for his mercies, "the vineyard brought forth wild grapes."

So plain and obvious was the contrast between God's goodness and their ingratitude, that the prophet represents the Israelites as being appointed judges even in their own cause: "And now, O inhabitants of Jeru-

salem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Wherefore? If you can assign any shadow of reason for such conduct, if you can by any pretext palliate such ingratitude, I leave the decision of it to yourselves. But no: the prophet knew that their guilt was too plain, that their own consciences would strike them dumb; and therefore he introduces no reply, but goes on to represent the vengeance which God would take for their misdeeds, the punishment he would inflict upon them for their baseness and ingratitude. "And now go to: I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it." This was prophetic of the desolation which God permitted to be brought upon them by the Babylonians, and the captivity in which they were long to be held, as a punishment for their transgressions.

Having thus awakened their consciences, exhibited their depravity, and alarmed their fears by the denunciations of woe and vengeance, that they might not deceive themselves by any vain hope that the prophecy belonged not to them, he closes it by distinctly asserting that it did: "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression—for righteousness, but behold a cry."

The prophecy was strictly and speedily fulfilled: the denunciations of the Almighty were carried into execution; and the unhappy Israelites for a long period of years were doomed to the miseries of captivity and slavery.

After perusing this and many other similar accounts recorded in holy writ, we are frequently disposed to find fault with the conduct of the Israelites; to tax them not only with the basest ingratitude, but also with the most egregious and obstinate folly. We wonder how it could be possible for reasonable beings to act so absurdly; and we think it strange that, surrounded as the Israelites were with such evidences of God's especial providence, and having been so often made sensible of the effects of his wrath for their backslidings, they should still rush upon their ruin, and madly persist in rebellion

against him. But, were we to reflect awhile, we should perhaps discover, my brethren, that, however ungrateful, inexcusable, and foolish their conduct may appear to us, it is after all but too faithful a picture of what is daily exhibited in the conduct of the nominal Christian world.

It is my intention, in the present discourse, to endeavour to illustrate and enforce this application of the text—to show you what God has done for his Christian vineyard, and the too great cause that exists for applying to it the expostulation in the text; and thence to draw a few practical inferences as to the great folly and danger of trifling with God's patience and long suffering—of refusing his offers of mercy, and neglecting to bring forth fruits proportioned to the advantages we enjoy.

Let us consider then what the Almighty has done for his Christian vineyard: let us review, in detail, the blessings resulting from our redemption by a Saviour. Man was in a fallen condition—fallen from original innocence and purity—fallen from the love and favour of God—fallen from his state of happiness and immortality. Nay, more—he was in a lost state; not only having forfeited all his high privileges and qualifications, but having become obnoxious to divine wrath, liable to eternal death, amenable to the undeviating strictness of the divine law and the demands of eternal justice. Between the immortal glories of heaven and this sinful world, there yawned a mighty gulf; between the favour of God and his sinful creatures, there existed a barrier insurmountable to all the energies of human wisdom or power. Amongst the countless myriads of the descendants of Adam, there never existed one who, for his own merits, could presume to claim admission into the mansions of heaven; nay, there never existed one who could have dared to call in question the justice of the Almighty, were he doomed to eternal exclusion from God's presence.

The whole plan of our redemption is revealed to us on the supposition of the helplessness and ruin of the human soul. The Son of man, we are told, came "to save that which was lost." How strong the expression—how strikingly does it declare that, unless this gracious scheme had been planned and executed, the condition of mankind would have been miserable! But, thanks be to God, it was planned—it was executed. From our fallen and lost condition did the mercy of the Father and the compassion of the Saviour restore us.

When man, guilty man, "looked, but there was none to save," then did the arm of the Almighty bring him salvation; then did

the love of the Redeemer procure him peace. The sacrifice upon the cross was a satisfaction, a sufficient oblation and atonement to divine justice: the blood shed upon it sufficed to wash away the guilt of a sinful world, and to restore its alienated inhabitants to the love and favour of their Creator.

Man, being thus rescued from his lost condition, being thus delivered from the penalty of the letter of condemnation against him, and placed in an imputed state of righteousness and acceptance with God, required however something more to prevent him from relapsing under the power of sin, and falling away from holiness.

And here again we have occasion to bless the care of our Lord to his vineyard. The Holy Spirit of God is bestowed upon the Christian; and its blessed influences upon the soul are like the gracious dews of heaven upon a thirsty land, which refresh its barren state, and change its lost unfruitful condition.

Having been by divine grace enlightened to see and know what belongs unto his everlasting peace, having been aroused from his spiritual sleep, or rather death, his eyes are opened to perceive his guilt and his danger—to see the sinfulness of sin, to understand what is meant by divine justice, to know the value and extent of divine mercy. The things of eternity are discovered to him—are strikingly realized to his mind. He finds himself as it were in a new world, and stands astonished at his former apathy and blindness.

Along with this enlightening of the understanding there is associated likewise a change of heart; little would his knowledge profit him if his heart remained the same; nay, rather, it would only tend to increase his misery, by exhibiting the extent of his disease without discovering the remedy. But imperfection is not to be charged upon the least of God's works, much less upon the most stupendous dispensation of wisdom and mercy that he has ever set forth. By the purifying influence of the same Holy Spirit, man is regenerated. That carnal mind of his, which was at enmity with God, is changed; those unholy principles, those depraved feelings on which he acted, and by which he was influenced, are removed: those obstacles which stood in the way of his communion with infinite purity are broken down. He acknowledges the beauty of holiness: he feels the love of his Saviour: he is convinced of the mercy and faithfulness of his God. Henceforth, actuated by new principles, living to a new Master, devoted to another service, he no longer indulges in his former sinful habits; nay, rather, he abhors them: he views them with detestation, as the accursed

thing which would rob him of all his newly found peace and joy: and those members, which were formerly servants to uncleanness and iniquity, he now yields as servants unto righteousness, unto God.

To confirm those holy affections and resolutions, there are also set before him the most powerful sanctions. The strongest feelings of the human heart are assailed: the eternal, unfading, unspeakable glories of heaven are opened to man's view: the bliss, the delights which surpass imagination, are held forth to animate him in his path of holiness, to cheer and fortify him under the assaults of sin, to call his attention from the things of this world, and fix them upon those of a better; whilst, at the same time, the torments of hell—the strange and unspeakable punishments at which nature shudders and revolts—are denounced and set before him in all their appalling colours, to deter him from deserting his duty, to alarm him, and startle him away from listening to the devices or falling under the dominion of the evil one.

Further as we pursue the subject, the more do instances occur to call forth our thankfulness. Does the Christian want a rule of life? Let him open the pages of the everlasting gospel; let him listen to the precepts of his divine Master—precepts imbued with the purest morality that ever could have been devised.

Or does he want an example of duty? Let him again turn to the same Lord and Master: let him behold the Lamb of God without spot, "who did no sin, neither was guile found in his mouth;" "who suffered also for us, leaving us an example that we should follow his steps." In every part of his duty the blessed Jesus will afford the Christian a perfect, a spotless example for imitation.

Does the Christian, again, stand in need of an intercessor? Has he failed in his duty? Has he, notwithstanding all his holy resolutions and vows, fallen through the powers of temptation? Has the enemy of his soul assaulted and overcome him? Is he mourning his apostacy, and seeking to be healed of his infirmity? Here, again, there is provision for his wants. The same Jesus that died for him is now exalted to the right hand of the Majesty on high, and "ever liveth to make intercession for him."

Such are a few of the most prominent points which strike us in reviewing God's goodness to his Christian vineyard. And here, had we nothing further to offer, surely there would not be room for us reasonably to desire more, but rather thankfully to acknowledge and adore that infinite mercy which has provided so amply for the diseases and wants of mankind.

But, as if this were not sufficient, the Almighty has graciously provided for every demand, short of that irresistible demonstration to the senses which would in a great measure destroy our responsibility as moral agents, and render faith no test of our obedience. The strongest evidences for the truth of Christianity that any rational man could desire have been and are afforded in abundance. It suits not the limits of this discourse to enter into them in detail; and therefore we will only give a cursory glance at them.

Let us look then, in the first place, to the pages of prophecy. There we shall find a series of predictions and promises of a Messiah, commencing from the fall of our first parents, and continuing for a period of nearly four thousand years, gradually increasing in perspicuity and clearness the nearer the great event which they treated of approached; and all of them wonderfully and exactly, nay, even minutely, fulfilled in the person of our Redeemer.

Let us look next to the records of the gospel. There we shall find accounts of the most astonishing events, of the most miraculous demonstrations of the truth and divinity of its author. There we shall see him healing the sick, giving sight to the blind, speech to the dumb, and life to the dead. There we shall see him feeding the multitudes, commanding the demons, controlling the elements, bidding the angry sea be still, and the roaring winds be hushed. There we shall hear of the annunciations from heaven, and the visitations from angelic choirs. There we shall read of universal nature as it were proclaiming aloud her testimony to its truth in the awful events that took place at his crucifixion. There we shall read of his resurrection and glorious ascension—of the descent of the Holy Spirit, and the continuance of miraculous powers to his followers, by which they were enabled to preach the doctrines of their divine Master with powerful and convincing demonstration to the world; so as to establish his kingdom, and overthrow that mighty dominion which the prince of the powers of darkness had for so long a period been usurping over mankind.

And verily, as if to complete the parallel in the history from whence the text is taken—where we read of the sore punishment which, in the days of Isaiah, the Israelites underwent for their obstinacy and folly—so now would we direct your attention to the peculiar circumstances of that self-same Jewish people, who have now been for nearly two thousand years an anomaly in the political world; a nation dispersed and scattered abroad over the face of the whole earth—distinct and

separate from all others, yet without a king, without a city, without a home; like Cain, carrying about with them the impress of God Almighty's reprobation; and remaining standing monuments of the effects of his displeasure, and living testimonies of the truth of that gospel which in their day of grace they rejected and despised.

And now, my brethren, after reviewing what has been said, and reflecting upon all that God has done for a sinful world, when we consider the benefits, blessings, provisions, and evidences of Christianity, have we not indeed abundant reason to acknowledge the truth of the assertion implied in the text, "What could have been done more to my vineyard, that I have not done in it?" and to adopt the language of the psalmist, "O the depth of the riches both of the knowledge and wisdom of God. Thy mercy, O Lord, is in the heavens, and thy faithfulness unto the clouds. O give thanks unto the Lord, for he is good, and his mercy endureth for ever."

God having done all this for his Christian vineyard, what then are the fruits? Do they correspond to the care and goodness he has manifested? Alas! no. As in the days of the Israelites, so in the days of Christianity, too great cause is there for the expostulation—"Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

Let any one cast his eyes upon the nominal Christian world; let him consider the conduct of many—of by far the greater number of professing Christians, and he will need no further demonstration of the truth of this remark. Let him even confine his view to his own nation; let him look at this highly favoured country—this land of gospel light—this ark of the covenant as it were, wherein the Almighty was graciously pleased to manifest the light of his countenance, while the surrounding nations appeared enveloped in the darkness of irreligion and infidelity, from the withdrawals of his resisted grace; this land, from whence are now diffused, as from a blessed fountain, through the world, the streams of knowledge, the supplies of living waters to refresh the souls and enlighten the darkness of those in gloomy and thirsty lands. Surely, if any one spot of the Christian vineyard might be expected to produce fruits of superior quality and in richest abundance, it would be this country. But what is the real fact? I might leave it to your own observation to determine. It is true that in looking around there appears to be amongst many of us a prevailing zeal for the honour of God, a laudable desire for the spread of his gospel. We trust that, on

the whole, sound Christian principles, accompanied by their proper fruits of sober Christian practice and conduct, are on the increase amongst us; and yet we fear there may be, after all, much self-deceiving herein, and occasionally something of hollow pretence. We fear that, though the banner of Christ is waved high in the land, there are many lukewarm, many heartless followers around it, as well as open deserters from it.

Are not blasphemy and infidelity making rapid strides among us? Is not immorality shamefully practised? and does it not show its shameless and unblushing front openly and sadly in the land? Nay, are you not at this very time witnessing the effects of irreligious men, who are publicly erecting themselves against the Lord and his Anointed One—who are seeking the overthrow of God's house, and endeavouring to destroy the character of our state, as being a Christian state, and therefore a Christian nation? As a nation, my brethren, we have much to answer for—abused mercies, neglected privileges, rejected evidences. May the Almighty enter not into judgment with us: may we never be judged out of our own mouths, in the censures we are ready to pass on the guilty Jews!

Meanwhile it is the duty of every sincere Christian boldly to stand forth and show himself on the Lord's side; to use his best endeavours, in his own rank and sphere, to discountenance and put to shame the daring unbeliever and open notorious sinner; as also, by an exhibition of Christian faith and virtue, to stem the current that would sweep away in its course every thing that is sacred, valuable, and dear to us, and introduce a chaos of immorality and vice. Fearful are the consequences when the rod of vengeance is stretched over a guilty land, when the abused patience of God is exhausted, and the nation is delivered up to the instruments of his wrath. That this has been, we have abundance of examples, both in the pages of holy writ and the history of ancient and modern times. But God forbid that, as a nation, we should ever have the sad experience of it ourselves.

But, my brethren, the subject presents another point of view, equally interesting to us. As individuals, we have each of us our little spot of vineyard assigned to us, for the improvement of which we shall stand individually responsible at the day of judgment. All the blessings and benefits, which the Almighty has bestowed upon his vineyard in general, are felt by each of us in particular; and by each of us will they have to be accounted for. And, though fearful are the effects of a national visitation, infinitely more dreadful will be the consequences of our

neglecting to improve our individual means of grace. National punishments are but temporal, and inflicted in this world; but individual ones will be inflicted in another world, and will be eternal.

Eternal happiness or everlasting misery must be each one's portion hereafter—dreadful alternative! And yet, fearful as it is, how often is the danger disregarded! What numbers are there that pass heedlessly along the stream of time, without thinking of eternity; what numbers that violate the laws and blaspheme the name of their Maker; what numbers that, in the pride of their hearts, set up themselves in deliberate opposition against him, disbelieve his providences, scoff at his authority, and deride the places and counsels of his infinite wisdom.

If to any of you, my brethren, any part of this description be applicable, let me entreat you to pause, to stop awhile in your giddy course, to lay aside for a moment the pride so unbecoming a weak, sinful, mortal creature, to consider your state of circumstances, to let the idea of eternity and its consequences dwell in your minds.

Look at the world and its fleeting vanities. Look at your fellow-creatures, daily and hourly dropping around you, and summoned from the busy scene of earth to the awful tribunal of heaven; and look at the precarious tenure by which your own frail life is held. Look again at what God has done for you. Look at the gracious provisions for your restoration, redemption, sanctification, and peace upon earth. Look at the glorious rewards promised in heaven. Look at the convincing evidences with which he has surrounded his gospel, sufficient to satisfy the most scrupulous enquirer, to convince the most determined unbeliever, if he would but open his eyes to behold the light of heaven. Look next at the consequences of sin persisted in, of wilful unbelief and obstinate rejection or careless abuse of the means of grace. Look at the effects of God's vengeance, as exemplified in his punishment of national sins even in this world; and take it as the pledge of that unutterable woe, that indescribable pain and torment and misery and anguish, which infinite truth has denounced against, and infinite power will execute upon, every soul that dieth in iniquity.

Flee, whilst you may, to the city of refuge. Repent of your sins. Trust thankfully and obediently in Christ Jesus your Saviour, that so he may be your Saviour indeed, and you may find through him acceptance at the hands of a merciful God, ere the time of your probation be closed, and the door of mercy be shut for ever.

Finally, my brethren, let us all humbly beseech our Almighty Father to grant us the daily supplies of his preventing and assisting grace to enlighten our minds, dispose our hearts, and strengthen our endeavours to bring forth the fruits of Christian faith here, that so we may attain the blessed promises of the gospel, and enjoy the eternal rewards of Christian obedience through Christ Jesus in the realms of glory hereafter.

RELIGION IN OTHER LANDS.

No. II.

RUSSIA—2.

Religious Ceremonies—Schismatics—Clergy.

THE religion of Russia is the Græco-Russian, which is regarded as that of the state: its doctrines vary but little from those maintained in the time of Photius; differing in many points from the see of Rome, and in none more than in never aiming at temporal sovereignty either by open persecution or wily craftiness: it is still much loaded with superstition, and has departed far from the simplicity of the gospel.

The Greek church denies the procession of the Holy Ghost from the Father and the Son, assuming that it is from the Father alone. The controversy on this subject arose in the fourth century, when the Latins affirmed that the Divine Spirit proceeded from the Father and the Son; the Greeks, on the contrary, affirming from the Father only*. This church excludes images from its places of worship, but admits pictures, to which an almost idolatrous veneration is paid. It allows the invocations of the Virgin Mary and of the saints; of the latter of whom it admits many hundreds on its calendar. The catechism, however, used in the various public schools, instructs the learner not to pay idolatrous veneration either to images or to the relics of saints.

In the sacrament of baptism immersion is used, and the rite of confirmation and the sacrament of the Lord's supper are administered speedily after; in seven days the ceremony of ablution is performed. In the sacrament of the supper, the cup as well as the bread is presented to the laity. The doctrine of transubstantiation is repudiated, as well as that of purgatory; for, as says one of the catechisms—"If the soul satisfies for sins in such a place, then, by parity of reasoning, penance might be performed there, which is contrary to sound doctrine."

Bells are held in peculiar veneration in Russia. The great bell of Moscow is an object of general admiration. "At the foot of the tower" (of the Kremlin of Moscow) says captain Alexander, "we found a most interesting relic—'The Great Bell.' On a level with the ground was a platform of boards; and a boy on the watch, on seeing us look at it, and wonder what it could cover, immediately ran and brought his father, who, opening a trapdoor in the platform, disclosed a ladder, which he requested us to descend: we did so, and found ourselves in a dim light, and alongside of the mighty mass of metal. The cavity in which it stood was circular, and the bottom covered with eighteen inches of water, which did not, however, conceal a large fracture on one side. The Czar Kolokol, or king of bells, is twenty-one feet in height, seventy-six feet in circumference, and four hundred and forty thousand pounds in weight.

The Russians pay the greatest reverence to their churches and also to their church-yards—an example

* Mosheim.

which is well worthy the imitation of those who profess a purer faith, no dog being allowed ever to pass through them. Divine service consists chiefly in the performance of mass, singing, and reading portions from the fathers: the "Gospodi pommelorri, or "Lord have mercy upon us," accompanies the ceremonies, and is most imposing." In attending service at the Cazan church we found it crowded with Russians of all ranks, from the prince to the peasant, and all standing indiscriminately before the altar. The females, as usual, outnumbered the males. The chanting was most beautiful (the Russians have excellent voices, and are passionately fond of singing); during that procedure the devotees went to a stand and purchased small wax tapers, which they handed to priests standing in the crowd to light them, and place before any favourite icons. On every side there was a continual bowing, crossing, and repetition, in a whisper, of *Gospodeen pameel*—"the Lord have mercy upon us!" Behind one of the pillars an *ivotchick*, or coachman, was observed falling on his knees on the pavement every minute, and touching it with his forehead, crossing himself at the same time with great care: he probably had committed some great sin, or was praying for a sick relative. A priest, gorgeously attired in gold and silver brocade, and his hair floating loosely over his shoulders, then recited prayers in front of the altar, in a deep and sonorous tone, and the bowing and crossing was performed simultaneously by all the congregation at different intervals. Finally, another priest, wearing a high black cap and gown, mounted a small rostrum attached to one of the pillars; he delivered a homily in a slow and distinct voice, without referring to notes, and was listened to with great attention. As the church is splendidly decorated and painted, the banners hanging heavy in mid-air overhead, and the summer dresses of the people picturesque, the effect of the *tout-ensemble* was very imposing." The mass is performed in the Slavonian language, and is understood by those present; and in this respect materially differs from that of Rome, which, in nine cases out of ten at least, must be a dead letter to the deluded worshippers; a decided proof, were none other wanting, of its utter unsuitableness as an instrument to convert the soul even were it stripped of its idolatry—though candour leads to the acknowledgment that many mass books are accompanied with a translation—all very well for those who can read; but how many myriads of deluded papists cannot, and join in the idolatrous worship, little aware that it is idolatrous, and leave their souls in their priests' keeping!

Preaching is little practised in Russia, lest any thing should be advanced likely to undermine the true faith; as little as possible being left to the discretion or attainments of the officiating priest. Perhaps in our own church cases may have occurred where the reading of an authorised homily might have been usefully substituted for the discourse delivered. The itching ear might not have been so well tickled, but the soul would have been more substantially fed. The homilies are too much neglected. Vast improvements, as they are esteemed by some, are taking place in our mode of worship; I should like to see among these the book of homilies placed in every church; in fact, it would be no innovation. But perhaps I am a little out of order, and wandering from the subject of the paper.

* From "Travels to the seat of War in the East, through Russia and the Crimea, in 1829, by capt. James Edward Alexander." 3 vols.

† When will the snug sleep-inviting family-pew system be at an end in our English churches? Of course it cannot be while the ministers of new churches depend in part or in whole for their maintenance on the sum derived from pew rents; a system extremely detrimental to the proper independence of the clergy, which reduces them to the level of dissenting ministers, and to the manifold annoyances of the voluntary mode of providing for the due celebration of divine worship.

The fasts in the Greek church are four in number—that of Lent, of St. Peter and St. Paul, of the Virgin, and of St. Philip; they are most strictly observed. The Czar Peter objected to them as likely to prove prejudicial to the health of the people, and his objections were made with good reason—for they are fasts indeed, and not, as too often in the Romish communion, mere changes of one rich diet for another. The restriction prohibited from eating the flesh or produce of animals, even to partaking of milk, butter, or eggs.

The feast of Easter is celebrated with the greatest pomp by the Russians. "In the primitive times," says Wheatley, "the Christians of all churches on this day used the morning salutation, 'Christ is risen;' to which those who were saluted answered, 'Christ is risen indeed;' or else thus, 'Christ is risen, and hath appeared unto Simon:' this custom is still retained by the Greek church*."

Bishop Heber, when a young man, in 1806, travelled in Russia, and his account of an Easter festival and the ceremonies of the holy week at Tcherakask, cannot fail to be most interesting; no material change having taken place from that period. "During our stay in Tcherakask," he says, "we had an opportunity of seeing the ceremonies of Easter, and of observing the great devotion with which the Cossacks celebrate Good Friday, Easter eve, and Easter Sunday. On Good Friday the people assembled in a vast crowd, in one of the principal churches, all with lighted tapers in their hands. After the usual service, a species of bier, covered with a rich embroidered pall, having the small figure of a dead Christ represented on it, was carried in procession from behind the altar, and set down in the church; during which time some appropriate chapters in the Slavonic tongue were read. To all these offices the people attended with exemplary seriousness and great apparent devotion. The procession then moved to the great church, singing hymns, and followed by all the principal persons in the town with tapers. As the bier passed, the people bowed and crossed themselves. In the balcony of one of the best houses were assembled a whole family, who distinguished themselves by their devotion; one of the daughters threw herself down, and touched the floor with her head, kissing it frequently, in token of humility. When the procession arrived at the cathedral, another service took place, when all the priests and the principal persons in the congregation advanced, one by one, and kissed the feet of the embroidered picture of Christ on the bier. The service ended with a sermon: the preacher was a very rustic-looking man, but he preached with energy and with some apparent effect. The day following was also a rigid fast, and passed in nearly the same offices. At night all the churches were illuminated, and all were crowded, particularly the cathedral. The congregations were dressed in their best clothes, and held lighted tapers in their hands; the effect produced was very solemn and magnificent. The priests and choir alternately continued singing plaintive solemn hymns: we observed that the same hymns occurred repeatedly. The priests stood in ranks on each side the steps of the altar, all in their most magnificent habits; and the choir was placed in a very high gallery at the west end. The congregation were attentive, and shewed wonderful patience; many, I think, remained there the whole night without any rest or change of attitude, except from standing to prostration. The priests made several processions round the church, carrying the great cross, the bible, &c.; and occasionally incensed the people, and re-

* It may be right to state that some of these facts were adverted to in the Church of England Magazine, vol. iii. No. 75, Oct. 28, 1837, in an extract from Elliott's letters from the north of Europe. But for the information of those who may not have the volume in possession, or may not have an opportunity of consulting Mr. Elliott's work, they are again adverted to, as most materially illustrating the state of the Russian church.

ceived their offerings in a silver plate. I did not observe that any large sums were given; and we understood that their principal harvest at this season was made by going from house to house, when the people gave very bountifully. At the moment of day-break a cannon was fired, at which signal all the bells in the town rang, and the choir burst into a loud hymn—'Christos voekress'—Christ is risen; to which the chorus of priests below answered—'Yes, he is indeed risen.' They then embraced each other, and kissed a cross, which they presented first to the attaman, and then to all such of the congregation as were fortunate enough to get near it. After this, the service began for Easter day; the sacrament was administered, and a sermon preached. The old attaman—who had come into the town on purpose, and had remained in church with his officers the whole of the night—stood in the aisle like all the rest, but distinguished by his red ribband and the badge of his authority—a long ebony staff, with a round silver head, something like a melon. After the sermon, the priests distributed small cakes of consecrated bread; and the people presented eggs to each other, accompanied by the address—'Christ is risen,' which was always answered by an embrace, and the answer—'Yes, he is indeed.' This is the only salutation allowed during the weeks immediately succeeding Easter; and all are in this respect on an equality: the empress herself durst not refuse the kiss of a slave, when accompanied with a hard egg and this exclamation. The eggs are generally prepared some days before, and are curiously painted and gilt. To foreigners the Russians in the southern parts of the empire say always 'Χριστός ανιστην' (Christ is risen), as the Greeks are the foreigners of whom they see most. The rest of the day was spent in amusement and feasting. We all went to the attaman's house, where we found an immense Easter cake, a cold ham, and several other good things, with plenty of brandy and Donskoy wine on a large table: this was about nine in the morning. The church choristers attended, and sang the Easter hymn; till this was finished, and grace had been said by the bishop, nobody touched the victuals. Afterwards they fell to with a famous appetite, as might be expected in men who had not tasted meat for forty days."

The practice or custom of preparing eggs at Easter is by no means confined to the Russian church. It is prevalent at the present day throughout the north of England, though utterly unknown in the south; as are the *carlings*, or parched peas fried in butter, which form a conspicuous dish on the fifth Sunday in Lent, called *Carling Sunday*.

"The viands appropriate to Easter in the old time," it is observed, "were first, and above all, eggs, then bacon, tansy pudding, and bread and cheese. The origin of the connexion of eggs with Easter is lost in the mists of remote antiquity. They are as rife this day in Russia as in England. There it is customary to go about with a quantity, and to give one to each friend one meets, saying, 'Jesus Christ is risen;' to which the other replies, 'Yes, he is risen,' or 'It is so of a truth.' The pope formerly blessed eggs to be distributed throughout the Christian world for use on Easter-day. In Germany, instead of the egg itself, the people offer a print of it, with some lines inscribed. Formerly, the king of England had hundreds prepared to give to his household: in a roll of the expences of Edward I., there occurs, in the accounts of Easter Sunday, in the eighteenth year of his reign, 'Four hundred and a half of eggs, eighteen pence.' The custom is supposed to have been originally Jewish. At this day, the Easter eggs used in England are boiled hard in water containing a dye, so that they come out coloured. In some instances this colouring is variegated or figured, by tracing over the egg with a candle-end. The boys take these

eggs, and make a kind of game, either by throwing them to a distance on the green sward, he who throws ofteneast without breaking his egg being the victor; or hitting them against each other in their respective hands, in which case the owner of the hardiest or last surviving egg gains the day. Even in Scotland, where holidays and holiday observances are almost unknown, paste (that is pasch) eggs are regularly prepared by the boys, and thrown in the manner here described, but generally on the Saturday before Easter Sunday. When the eggs are broken, the children make a feast of the contents; keenness of digestion making up, it is to be supposed, for the hardness to which they have been boiled *."

Difference of opinion on the articles of faith, from the date of Christianity in Russia, produced various religious sects, all of which are denominated by the orthodox church by the general name of *roskolniks*—heretics, or sectarians—although differing among themselves in their origia and belief. Their number is very considerable.

The *roskolniks*, or heretics—partaking, as we should conceive, very largely of the leaven of the pharisees, or, as they style themselves, *staroveris* (professors of the ancient faith), or oftener *pravoslavnie* (orthodox)—maintain that the ancient books, which existed previous to their alteration by Nikon in 1659, whom they surname "antichrist," ought alone to be read in the churches. The Russian priesthood, they assert, are irregularly consecrated, and their original purity is only preserved among those who are unsullied by the heresy of Nikon. The sign of the cross, which by the orthodox Russians is made with the three first fingers of the hand, should, according to them, be made only with the fore and middle fingers. The procession round the pulpit and the baptismal fonts should be made from left to right. The alleluiah should be only simply repeated in the liturgy; and instead of saying it a third time, as is customary, the words "Praise be to thee, O God," should be substituted. Again, in the prayer of Jesus Christ, instead of the words, "O God, have mercy upon us," they say, "Son of God, have mercy upon us." The name of Jesus is written by them *Ious*. In the consecration of the eucharist, the number of loaves they maintain should be five instead of seven. The ancient pictures, or those painted by a man of the true faith, are alone admitted into their temples. Their cross has also eight points instead of four. The beard is also held sacred; and the true believer will never leave off the Russian caftan. He religiously abstains from the use of tobacco—herein, at least, he deserves our praise—and will not pollute himself by associating with the ungodly, as all are reputed to be who belong not to his sect. Is it not really most melancholy to reflect how the human mind can be trammelled; and to think that the everlasting freedom and fulness of the gospel of the Lord Jesus should thus be frittered away?

The *roskolniks* are divided into a variety of sects, some of which are viewed by the government with a very jealous eye.

The sect of the *pomorians* were founded by Daniel Vi Kouline. They have no priests or churches, and baptize with fire.

The sect and *driestehina* abhor money. They live in continual fear of antichrist, rebaptize their neophytes, and observe the most ridiculous ceremonies.

The *phillippons* court martyrdom, forbid marriage, and encourage suicide.

The *doukhoborists* (wrestlers of the soul) reject the use of pictures. They compare the Trinity to a cube—length, breadth, and thickness. They have neither

* See an article on "English Popular Festivals," in Chambers's Edinburgh Journal for March last. It may be remarked, however, that the paste or pasque egg is less prepared in Scotland than it used to be.

priests nor places of worship. They use no prayer but the "Lord's," and receive only the four gospels.

The bagomites (lovers of God) indulge in the most unbounded sensuality.

The origenists observe the most revolting rites.

The molokans (feeders on milk) are a mild and strait sect.

The Cabinet.

HYPOCRISY.—Art imitates nature, and, the nearer it comes to nature in its effects, it is the more excellent. Grace is the new nature of a Christian, and hypocrisy that art which counterfeits it; and, the more exquisite it is in imitation, it is the more plausible to men, but the more abominable to God. It may frame a spiritual man in image so to the life, that not only others but even the hypocrite himself may admire it, and, favouring his own artifice, may be deceived so far as to say and to think it lives, and fall in love with it; but he is no less abhorred by the Searcher of hearts than pleasing to himself. Surely, this mischief of hypocrisy can never enough be inveighed against. When religion is in request, it is the chief malady of the church, and numbers die of it; though, because it is a subtle and inward evil, it be little perceived. It is to be feared there are many sick of it, who look well and comely in God's outward worship, and they may pass well in good weather, in times of peace; but days of adversity are days of trial. The prosperous estate of the church makes hypocrites, and her distress discovers them. But, if they escape such trial, there is one inevitable day coming, wherein all secret things shall be made manifest. Men shall be turned inside out; and, amongst all sinners that shall then be brought before that judgment-seat, the deformedest sight shall be an unmasked hypocrite, and the heaviest sentence shall be his portion.—*Archbishop Leighton, Preface to Second Sermon on Christ the Light and Lustre of the Church.*

UNITY OF FAITH.—The oracles of God contain abundance of matter in them, and whatsoever is found in them is a fit object for faith to apprehend; but that all Christians should uniformly agree in the profession of all those truths that are revealed there, is a thing that rather may be wished than ever hoped for. Yet the variety of men's judgments, in those many points that belong to theological faith, doth not dissolve the unity which they hold together in the fundamental principles of the catholic (i. e., universal) faith. The unity of the faith commended here (Ephes. iv. 13), is a catholic unity, and such as every true Christian attaineth unto. "Till we all come in the unity of the faith, saith the apostle." As there is a common salvation, so is there a common faith, which is alike precious in the highest apostle and the meanest believer. For we may not think that heaven was prepared for deep clerks only; and therefore, beside that larger measure of knowledge whereof all are not capable, there must be a rule of faith common to small and great; which, as it must consist but of few propositions (for simple men cannot bear away many), so is it also requisite that those articles should be of so much weight and moment, that they may be sufficient to make a man wise unto salvation; that, however in other points learned men may go beyond common Christians, and exceed one another likewise by many degrees, yet, in respect of these radical truths, which is the necessary and common food of all the children of the church, there is not an unity only, but such a kind of equality also, brought in among all sorts of Christians, as was heretofore among the congregation of the Israelites in the collection of their manna, where "he that gathered much, had nothing over; and he that gathered little, had no lack" (Exod. xvi. 18).—*Abp. Usher.*

Poetry.

LAYS OF PALESTINE.

NO. XIV.

By T. G. NICHOLAS.

(For the Church of England Magazine.)

"How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan."—2 SAMUEL I. 26.

HOME of the mighty! thou art desolate

And shorn of those glad beams which flung
around thee

The transient radiance of thy high estate,

Ere yet the dimness of despair had found thee.

And thine own cherish'd ones lie scatter'd round
thee,

As broken scions by their parent-stem;

And those bright spirits whose soft lustre crown'd
thee

Are rayless now, like Saul's own diadem—

As no anointed brow had worn its glittering gem.

Shield of the mighty! thou art cast away

On sad Gilboa's mountain; and the dew

Rusts on that shiver'd blade, whose flashing ray

O'er steel-clad forms a with'ring panic threw,

And oft in fight its many thousands slew;

And nerveless is the arm, and dim the eye

Which o'er the field like glance of lightning flew,

And stain'd the trampled plume, whose crimson
dye

Was Israel's standard 'mid the battle's raging cry.

And ye dark mountains, whose unbending rock

Is purpled with their life-drops, if it be

That still, unsever'd by the tempest's shock,

Ye tower on high, in rugged majesty,

Yet shall each living thing your deserts flee;

Your wastes, unmoisten'd by the genial shower,

Shall yield no vestige of fertility;

Nor balmy dew-drops charm some gentle flower

To wreath, amid the wild, an unfrequented bower.

My brother Jonathan! and could I shed

O'er thy unpitied corse no heart-wrung tear;

And when from earth thy gentle spirit fled,

Was none, to soothe thy parting anguish, near?

But must I wait from others' lips to hear

Of Israel's host before the victor driv'n?—

Once strong in God, and unappall'd by fear,

Now scatter'd 'neath the vengeful wrath of
heav'n,

While I must mourn o'er ties and fond affection
riv'n.

I view each scene where we have met and parted—

Where thou wert wont to soothe, or I to grieve;

When in mine eye the tear of sorrow started,

And thy sweet words of peace I would receive.

I look upon the silent star of eve,

Shining in dewy loneliness above;

And fancy loves the blissful thought to weave,

That, tho' beyond those dim spheres thou dost
move,

Thou sheddest some kind glance on him thy soul did
love.

And all the cherish'd words which thou hast spoken
 I seem to hear again ; they are to me
 Like a wild harp's sweet tones in distance broken,
 Which murmur notes of living harmony.
 But not again thy own lov'd form I see,
 Our mutual sympathies and joys to share ;
 Yet earth is lonely as it used to be,
 And hills and groves their wonted beauty wear ;
 Our haunts are still the same—thou only art not there.
 Thy love was dearer to me than the bloom
 Of the young heart's affection, when its ray
 Is yet undimm'd by desolation's gloom :
 But thou, ere yet the promise of thy day
 Had reach'd its prime, art gone—yet who shall say
 That the fond link which bound our hearts in one
 Is snapp'd for ever ? Hope doth point the way
 To brighter regions and to love unknown,
 Save only in the light of God's eternal throne.

Wadh. Coll., Oxford.

SONNET,

ON THE DISTANT PROSPECT OF CANTERBURY
 CATHEDRAL.

BY W. PRESCOTT SPARKS, Esq.

(For the Church of England Magazine.)

NOT chance-directed, nor by freak of pride,
 But with well-ordered purpose, do we see
 Majestic temples towering by the side
 Of towns and populous cities ; made to be,
 By strength of neighbourhood, and sympathy
 Of the same common earth and sky, allied
 To humbler habitations, which are free
 Thus in the shadow of God's throne to abide.
 Even his, who tabernacled once with man
 In lowliest poverty ; and now, upraised
 Above all power, in many an awful fane,
 With solemn pomp and ministry is praised ;
 Yet mingleth still his blessing with the strife,
 And calms the turmoil of our actual life.

Miscellaneous.

THE JEWS.—The present physical, moral, social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued from the commencement of the Christian era down to the present hour in some such national state in which we find the Chinese, walled off from the rest of the human family, and by their selfishness on a national scale, and their repulsion of alien elements, resisting every assault from without in the shape of hostile invasion, and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see so much miracle interwoven with their existence. But this is not their state : far from it. They are neither a united and independent nation, nor a parasitic province. They are peeled, and scattered into fragments ; but, like broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence ; time and climate and customs equally fail to unravel it. None of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe ; have lived under the reign of every

dynasty ; they have shared the protection of just laws, the oppression of cruel ones, and witnessed the rise and progress of both ; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drank of the Tiber, the Thames, the Jordan, the Mississippi. In every country, and in every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed them ; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the faggot : papal superstition and moslem barbarism have smote them with unsparing ferocity ; penal rescripts and deep prejudice have visited on them most unrighteous chastisement ; and, notwithstanding all, they survive. Like their own bush on Mount Horeb, Israel has continued in the flames, but unconsumed. They are the aristocracy of scripture, rest of coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in history only ; their shadows alone haunt the world and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heirloom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream without blending with it, or receiving its colour or its flavour, and traversed the surface of the globe, amid the lapse of many centuries, peculiar, distinct, alone. The Jewish race, at this day, is perhaps the most striking seal of the truth of the sacred oracles. There is no possibility of accounting for their perpetual isolations, their depressed but distinct being, on any grounds save those revealed in the records of truth.—*Fraser's Magazine.*

GASEOUS EXHALATIONS FROM DEAD BODIES.—We learn, from Haller, that a church was infected by the exhalations of a single body twelve years, and that this corpse occasioned a very dangerous disease in a whole convent. Raulin relates that the opening of a corpse occasioned a dreadful epidemic in the plain of Armagnac. Sensitive and nervous persons frequently became ill, and fainted after having been attacked with cadaverous exhalations when walking along a cemetery. Workmen were digging vaults in the church of St. Eustache, in Paris, which compelled them to displace some bodies, and to place those which came afterwards in a vault which had been long closed. Some children who went to catechism in the place were taken ill there ; several adults also were similarly affected. Dr. Ferret, regent of the faculty of Paris, was directed to report upon it. He found the respiration of the patients difficult, the action of the brain disordered, the heart beating irregularly, and, in some, convulsive movements of the arms and legs. A place, upon which a convent for nuns of St. Genevieve, at Paris, had been situated, was afterwards built upon and converted into shops. All those who lived in them first, especially very young persons, exhibited nearly the same symptoms as those above mentioned ; which were attributed, with justice, to the exhalations of dead bodies in this ground.—*Mr. Walker on Graveyards.*

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AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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**THE LIVELY INFLUENCE OF THE GOSPEL
APPARENT IN THE ELEVATION OF THE
THOUGHTS.**

BY THE REV. J. E. JOHNSON, B.C.L.,

Harpenden, Herts.

No. II.

HAVING already noticed the effect of the lively influence of the gospel in elevating our thoughts of spiritual objects and of the law and attributes of God, I will proceed to the consideration of another effect therefrom arising, namely, the confirmation which it gives to our natural conceptions of the immortality of the soul.

This seems to be the grand and leading truth whereof the gospel is the divine oracle and witness. It enters essentially into all its doctrines, and is the foundation on which all its warnings and promises are built. The uncertainty and obscurity which must ever rest upon the nature and future existence of the soul, if the light of nature only be consulted, the gospel is expressly intended to remove; and, because it affords the strongest evidence in proof of the soul being undying and immortal, it is said to have brought "life and immortality to light." And well may we count it impossible that stronger proof could be afforded than by the doctrines to that effect which our Saviour delivered, and by the attestation which he gave to them in the restoring of himself to life. He by that means made sure the belief and expectation of our destination to an immortal life, and disclosed to us the hopes and the fears which such a belief and expectation involve; and there is no part of divine revelation which tends more immediately to elevate our thoughts and sentiments than this belief of the soul's immortality.

VOL. XII.—NO. CCCL.

"We are not the beings of a day only, or of a short and transitory existence, but are, with respect to our souls, immortal: why, therefore, should we live for earthly joys only, or how can we reasonably centre all our care in perishable objects?"

The belief of this grand truth is opposed to every sordid disposition which would fix the desires of the soul on worldly gains and honours, and inspires emotions of a more noble and ingenuous nature. It sets before us objects of such a high and everlasting interest, that the concerns and pursuits of the present life are thrown into the shade; and its strifes and contentions seem no better than vexatious and unprofitable trifles. If our convictions be strong of the immortality of the soul, we shall postpone the delights of sense to the rewards of faith, and the pleasures of a moment to the attainment of the joys which are for ever flowing at the right hand of God; we shall live as seeing him who is invisible, and shall work out our salvation by a constant and steady progress in the way of life. There is something so sublime and inspiring in the belief of the soul's immortality, that few persons can fail to have their thoughts sensibly elevated by the consideration of it, or can ponder its reality, and not feel that it is far more excellent to aspire to eternal felicities than to allow their understandings to be engrossed and absorbed in shortlived and grovelling pursuits.

But we must bear in mind also that it is of importance to be influenced as well as elevated by this belief; that the elevation of the mind arising from it may be transitory and uncertain in its effects, whilst, in the steady influence which it exercises over the conduct

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of life, its chief importance and advantage consists. They must have attained to a very heavenly temper of mind, and to feelings raised above the common frailties of men, who could say to their brethren in the faith—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is:" and it is evident that such animating hopes and sentiments could arise from no other cause than the confident persuasion of their own undoubted interest in the promises of immortality, and in the covenanted blessings of the gospel of Jesus Christ. From thence arose the strong persuasions and exalted hopes of immortality which the early Christians entertained. Like others, they must have had their doubts and difficulties about the doctrine and promises of eternal life, whilst they had only the shadows of the law to instruct them, and the darkness of their own reason to be their guide; but such was no longer their situation when all the light was poured upon their minds which flowed from the discourses and miracles of the Redeemer, and when, in the person and divine power of Jesus, they had full proof that they were not following cunningly-devised fables, but the sure testimony of him whom God had sent. Because they had seen the most convincing displays of his power and divinity, and were eye-witnesses of his majesty on numberless occasions, they implicitly believed his word, and doubted not the record that God had given to them eternal life through their belief in and knowledge of his Son. Acting under the influence of this assurance, they went ardently forward in their labours of love: they forgot things of inferior moment for those of greater and more commanding importance; and, with feelings raised above the common accidents of life, fought the good fight of faith, and nobly persevered in well doing.

How illustrious is the example thus afforded us by the first and most early Christians of the power and influence of a well-assured hope of immortality! And be it ours to reflect that unto us is the gospel preached as well as unto them, and that unto us are given similar proofs and promises of eternal life to those which they relied on. It should be therefore with elevated thoughts, and with zeal and ardour in all holy duties, that we receive the doctrine of life and immortality, and study its high importance, and apply to ourselves the promises connected with it that stand revealed in the pages of the gospel. It is a doctrine full of the most powerful motives to a life of holiness and virtue: it furnishes the strongest reasons for the cultivation of the fruits of piety and Christian faith, and is

alone suited and sufficient to quicken and exalt the soul, to raise it above the vanities of the world, and to concentrate its affections on things above. It is this doctrine which redeems us from a dark futurity, and makes the light of God's countenance to be our joy; unfolding to us all things that pertain unto life and godliness through the knowledge of him who hath called us to glory and virtue, and impressing an unspeakable importance on all the obligations and duties of the present life. It is this doctrine which alone evinces the real worth and dignity of the soul; shewing how superior it is to the tenement of clay which it inhabits, how infinitely more godlike in its powers and faculties, competent for the enjoyment of greater pleasures, and able also to sustain intenser pains. Compared with the cultivation and improvement of the soul in godliness and virtue, all other things are of inferior moment: in pursuing them to the neglect of our spiritual safety, we spend our money for that which is not bread, and our labour for that which satisfieth not, and lose the substance of true happiness in mistaken endeavours to possess its shadow. It is therefore of the greatest importance to have our perceptions of spiritual things quickened and increased, until we fully appreciate the worth of the soul, and give to its interests the care and attention which they rightfully demand, until we are mindful of eternal things as well as temporal, and become candidates for the joys and riches of immortality.

To lay open our minds to the influence of divine truth and to the pure doctrines of the gospel, is of all means the most effectual to quicken our perceptions of those subjects, and to fix our attention on their magnitude and reality. The clearness with which it reveals them is sufficient to inspire us with an ardent desire to secure the blessings of eternity, and with a dread of falling short of them. With reference to the unseen things of futurity, its holy doctrines are as a light shining in a dark place, chasing away the clouds of uncertainty that would otherwise obscure our prospects, and unfolding to our view the mansions of everlasting habitation.

To render these our portion and our inheritance, one thing is needful: not that we should be quick to discern the causes of natural events, or have our perceptions sharpened in worldly matters, but that we should be quick to perceive the importance of divine truth, and diligent in the work of our salvation; seeking perpetually that help without which our own strength in perfect weakness; forgetting the things that are behind, and reaching forth unto those that are before; assiduously pressing toward the mark for the prize of the high calling of God in Christ Jesus.

POPERY IN IRELAND*.

BY THE EARL OF RODEN.

No. I.

[Press of matter has prevented our before inserting this document from the pen of a true friend to Ireland, who is well qualified to give his opinion of the evil-working of the Romish heresy in that country.]

I FEEL persuaded that many of my Roman catholic fellow-subjects, wearied with the ever-recurring agitations with which we have hitherto been afflicted, are anxious for a state of repose wherein alone the resources of our country can be developed, and her prosperity and peace promoted. They have hailed, no doubt, as I have, the accession of men to place and power, who are likely to exercise the authority with which they are entrusted with justice and decision, to repress lawless violence, to discountenance turbulent agitation, and thus make way for the introduction of such salutary measures as will tend to advance our commerce and our agriculture. No one will be more grieved than I shall if these expectations are disappointed. There is no concession, short of compromise of principle, that I am not ready to make, even to the prejudices of my Roman catholic fellow-subjects, if thereby harmony and peace could be established amongst us. I am decidedly opposed to the measures proposed by lord Alvanley for restoring tranquillity to Ireland; not because I am averse to the principle of concession, but because I am clearly convinced that his proposition would but increase tenfold the diseases which they are intended to cure. Lord Alvanley, like many others who have attempted to prescribe for the evils of Ireland, is not sufficiently acquainted with either her past history or her present circumstances. This of itself is calculated to raise objections in my mind to his proposed measures.

He has almost caught a glimpse of the true state of the case; and, had he steadily and impartially pursued the inquiry, and proceeded from men to principles, he might have been able to discover, not only the apparent and the proximate, but the real and remote cause of such evils as are peculiar to Ireland. I am not called upon at present, nor is it necessary for my purpose, to enlarge upon this; and, following his lordship's example, I shall not more particularly allude to it, "being cautious of giving offence." There is no doubt but that the peace and tranquillity of the country are in a great measure in the hands of the Roman catholic priests; but lord Alvanley is far from assigning the true reason why their power has been enlisted rather on the side of discord than of harmony.

The irresponsible power of the priest cannot be too strongly deprecated. I agree with lord Alvanley in thinking that "it paralyses the action of the laws which were intended for the benefit of all, and is incompatible with the well-being of the country to which he belongs." It is placed beyond the reach of civil law, and beyond the control of civil authority. What law or what authority can reach or control the secret tribunal of the confessional? All the control that the state can legitimately and safely employ will be to prevent its exercise under such circumstances as will lead to its being seriously detrimental to her interests. More than this the state cannot, more than this she could not attempt. For the outward conduct of the priest, so far as that bears upon the peace or laws of the land, he is as responsible as any other subject, and as amenable to justice; as to his religious principles, God forbid that ever, in our country, any measure should be introduced, any restrictions imposed which might, in the least degree, tyrannically restrain the free exercise of thought or conscience.

Lord Alvanley states (page 5 of his pamphlet); that he "cannot believe that the scenes which have lately taken place in Ireland have been sanctioned by the higher classes of the Irish clergy, or (if they had authority) that they would have abstained from interfering to prevent the great scandal that has been occasioned by them to the Roman catholic ministry." He is much mistaken if he thinks that the Romish priest is not in complete subjection to his bishop, who has the strongest coactive authority to enforce obedience, not only in the exercise of his spiritual functions, but in his daily conversation. His authority, instead of being too little, is only too great, and such as is inconsistent with the enjoyment of the liberties of a British subject. No state relation into which we could be brought with the court of Rome could give greater force to this authority than is already given; and, instead of such a relation making the exercise of it safer for our liberties or our peace, it will only tend the more to endanger both. The most stringent laws of the papacy, for the guidance and the government of the priesthood, are in full force at this present moment in Ireland; and, if they have not been put in execution to regulate the acts of the priesthood, it must have been more from want of inclination than want of power and authority. That the bishops have not been the passive spectators of the turbulent scenes that have been of late years enacted by the priesthood is too evident to require any lengthened proof: with them the tithe agitation originated, and by their means it was prosecuted and sustained—(Vide Dr. Doyle's Letters). In every society that has been formed for keeping up incessant agitation—whether under the name of precursors, or repealers, or others—we find some of the bishops have been eminent contributors, and, under them, many of the priests active agents in procuring funds for their objects, and encouraging through the country that political agitation which has been so great a bane to its happiness and prosperity.

The rise and progress of our civil liberties are so intimately interwoven with the ecclesiastical affairs of the country, that it is more desirable that our legislators, and such as are in places of trust and authority, should devote more of their attention and study to the history of the church. I am aware of the ignorance that exists in the minds of many on this subject, and which I think lord Alvanley's pamphlet is calculated to confirm; I shall therefore follow his lordship in his sketch of ecclesiastical matters. It is too generally believed that, from the introduction of Christianity up to the time of the reformation, the religion of Ireland was that of Rome; that ecclesiastical property of every kind belonged to the clergy of Rome; and that at that time it was violently wrested from them and transferred to the clergy of another church. There cannot be greater errors than these. They might be harmless were they not made the foundation of supposed grievances, and employed as a topic of inflammatory addresses, stimulating the populace to a sense of imaginary wrongs.

When the Roman catholic missionaries first visited Ireland, they found that the Christian religion in its purity had been professed and practised for centuries*. The Irish Christians were under no obligation, they owed no allegiance to Rome; they extended the right hand of fellowship to the missionaries, but they neither recognised nor submitted to the authority or jurisdiction of the bishop of Rome†. We find them in the seventh century withstanding, in conjunction with the British bishops, the emissaries from Rome, and defending the tenets and rites they had always professed‡. The grounds of this opposition, and the tenets they defended, both prove their religion to have been brought to them, not by means of the western, but

* From "Observations on Lord Alvanley's Pamphlet on the State of Ireland, and proposed measures for restoring tranquillity to that country."

* Vide Commission to Palladius.

† Vide Baronius, anno 566.

‡ Bede's Eccl. Hist. b. 3, c. 25.

by the eastern church. Up to the twelfth century they elected and consecrated their own bishops, and these exercised their jurisdiction in their respective dioceses without any reference whatever being had to Rome*. The same century, that introduced into Ireland the royal authority of England, established the jurisdiction of the pope†. Before this, tithes were paid to the clergy, and ecclesiastics were richly endowed with lands. The church of Rome soon seized upon these possessions, and, during nearly three centuries of popish intrusion, her efforts were directed to transfer church property from the hands of the secular into those of the regular clergy, until the former was reduced to the lowest state of degradation. The history of this period is an important one, inasmuch as it affords an instructive commentary upon the general policy of the church of Rome, and manifests the natural tendency of her principles, wherever they are allowed to bear rule. The monasteries which sprang from the west, and those which sprang from the east, were strikingly different; the members of the latter were eminently superior to those of the former. Under the influence of Rome, the land—which was previously the seat of the learned, whereunto men resorted from many other kingdoms of Europe, and from whence issued men to instruct and enlighten others—became a barren waste, swarming with idle monks and friars, whilst it groaned to be released from such an unworthy and oppressive burden.

By ancient title, by civil and canonical law, the church of Ireland had a right to assert her independence, and to regain her possessions of which she had been deprived; nay, further, she had a right, and was bound by her allegiance to God, to shake off the imposed doctrines, rites, and ceremonies of the church of Rome. This was what was effected at the reformation.

With Henry the eighth, or his conduct, we have nothing to do; although, under Providence, hewing out a way for the reformation, yet, as a witness for the truth against error, he was not a protestant. His reformation was little more than political, reaching to the vindication of the ancient rights and laws of the nation, in reference to the externals of the church. He renounced popery, yet lived and died a bigotted adherent to the doctrines of Romanism. The same fire that was kindled for the Roman catholic served to burn the protestant. Standing thus between two antagonist forces, he has been violently rejected by both.

The reformation, properly speaking, began in Ireland, with Elizabeth. Now what do we find? Not the property transferred, as stated, from one set of ecclesiastics to another, but the same persons that were then in possession, except two of the bishops, remaining in possession; consenting to and effecting, in conjunction with the state, a reform in religion, and subscribing and conforming to the doctrines, rites, and ceremonies of the church, as it is to this day established. Two only of the bishops, namely, of Kildare and Meath, were deprived of their sees; and this for an act of rebellion against the queen, in refusing to acknowledge her as the supreme governor of the clergy as well as the laity‡. During a great part of Elizabeth's reign, the bishops complied with the alteration in the service, and, so far from the adherents of the church of Rome thinking conformity a grievance, they resorted to the service of the parish churches, convinced of its "edifying and instructive nature." It would thus appear that the established church is the church of Ireland, both *de jure* and *de facto*, and that the Roman catholics are justly considered in the same light as other dissenters, with this

exception, that with the former our differences are on the most essential points of doctrine, whilst with many of the latter we are united on the great principles of truth, and only differ as to forms and church government.

It would have been too much to expect that the church of Rome should calmly contemplate her jurisdiction and authority disregarded and rejected; so we find her putting in practice her usual plans for bringing back "the refractory Irish." The following facts I take from the "History of the Church of Ireland, by the bishop of Down and Connor," chap. v., sec. ii., page 285.

In 1567 the titular archbishop of Cashel wounded the true archbishop with a dagger, because he refused to surrender his province to him, and fled to Spain. In 1568 the titular bishops of Cashel and Emly were sent by the rebels as delegates to the pope and king of Spain, to implore aid against Elizabeth in favour of their religion. In 1590 the titular primate of Armagh joined with a proclaimed traitor in acts of rebellion. In 1599 the titular archbishop of Dublin came to another traitor and rebel, brought papal indulgences for all that would take arms against the English, a phoenix plume to O'Neal, and twenty-two thousand pieces of gold for distribution from the king of Spain. In the meantime pope Pius V. fulminated the bull of excommunication against the queen, and, as is remarked by a Roman catholic historian, "deservedly deprived her of her kingdom." It consequently followed that the authority of the queen and the jurisdiction and the religion of the church were both attacked, and the overthrow of both pursued with the most bigotted avidity. It is not to be wondered at that such conduct in this and the following reigns called forth from the British government many penal enactments, which have now been happily repealed, and which I sincerely trust may for ever remain blotted out from the statute-book.

That the Roman catholic relief bill has disappointed the expectations of many of its promoters, and fully realised the fears and predictions of its opponents, is now a matter of experience; in the eyes of lord Alvanley, the two great grievances which press heavily upon Roman catholics, and which have (as I read in p. 14 of his pamphlet) prevented that measure from producing the intended and desired effect, are the imposition and practice of the ecclesiastical courts, and the obligations on Roman catholics to pay tithes and church-rates to the protestant church. The grievance arising from the ecclesiastical courts, lord Alvanley himself admits, in page 16, has been removed, so that I am relieved from the necessity of dwelling upon it. The grievance of tithe, and lord Alvanley's remedy, demand a more lengthened investigation.

From what I have previously written, it is obvious that the established church is the direct and legitimate successor of the ancient church of Ireland. As well might the successors of the independents, who intruded themselves into the livings of the church of England during the period of the commonwealth, claim them now as theirs, as that the Romish church, because she had violently seized on the property of the Irish church for three centuries, should now lay claim to it, when the latter has been enabled by the state to vindicate her rights. "*Nullum tempus contra ecclesiam*," is a maxim of the law founded in wisdom, and a century's possession does not, any more than a year's, make invalid an ancient law or title.

As a mere pecuniary burden, especially as the law at present exists, tithe cannot press at all upon the Roman catholic farmers: it is really, as it always has been, a portion of that which otherwise would be available to the landlord. The landlords are the *bona fide* tithe-payers, and, if tithe were done away in reality as well as in name, they would alone be the gainers. The

* Letter of Anselm, archbishop of Canterbury, in Usher's Segl., p. 92. See also Letters of Columbanus (O'Connor).

† Dr. Lynch's Letter to Gerald Barry, page 186. Jocelyn's Life of St. Patrick.

‡ Vide "History of the Church of Ireland;" by the bishop of Down and Connor, chap. 5, sec. 92.

† Vide Leland, vol. ii., page 371.

total amount of tithe payable to the clergy of the Irish Church amounts, in round numbers, to about 300,000*l.*; of this the landlords in fee, that are Roman catholics, pay only about 14,000*l.*, so little grounds have they for asserting that the established church is supported in whole, or even chiefly, by the Roman catholics. Indeed, under the existing state of the law, the tithe is already scarcely noticed by the majority of tenants. In a short time, if left to themselves, the name of it will be almost forgotten, and, unless some strange revolution takes place, there cannot be any successful agitation in regard of it. Some such measure as that which lord Alvanley recommends is the most likely means of producing such an unfortunate result.

"The first step that must be taken," says lord Alvanley, in page 25, to "obviate the evils arising from the exercise of the temporal and spiritual power of the priests," and to "lead to a peaceful and honourable arrangement of the differences which have so long agitated and divided the two countries," is "a measure for the payment of the Irish Roman catholic priests." By this measure his lordship seems to think that the grievance of tithe will be removed, in consequence of the Roman catholics being relieved from the burden of paying their own priests, and these also will be deprived of that power which, as "creditors over debtors, they wield with such pernicious effect." I am convinced that the proposed measure will effect none of the purposes lord Alvanley has in view.

The payment of tithe is, according to Roman catholic principles, a religious duty enjoined upon Roman catholics by the council of Trent, and by the popular catechisms in which the people are instructed, with this addition, that the payment be made to the "lawful pastors"—[Vide Christian Doctrine]. The grievance of tithe is not the pecuniary amount, nor that in addition they have to pay their own pastors; but the fact that they are obliged to pay tithes at all to the ministers of an heretical sect. Whatever equivalent may be given to the Romish priesthood, still, so long as the tithe itself is withheld from them, the church of Rome will be dissatisfied with its appropriation.

Lord Alvanley can be little aware of the state of Ireland when he speaks of a "debtor and creditor" account between the priest and his flock. There may be, and I doubt not there are occasionally, amiable men in the priesthood, lenient and considerate towards the poorer members of their flock, whose destitution may touch their feelings; but, in general, whatever else may remain unpaid, the annual dues and the occasional fees must be paid on the spot. A creditor, who has the power of casting his debtor into prison, may use it as a means to force him to his terms; but a Roman catholic priest has not this power, nor does he require to use the authority which the relation as creditor might give him over his flock. His is a spiritual power, which requires no legal enforcement.

Supposing that the priests receive a stipend in lieu of their customary dues, will the people be in the least relieved? I am firmly convinced they will not. No provision can be made for dispensations, and indulgences, and reserved cases. Cannot these be indefinitely multiplied, and with them corresponding pecuniary burdens? In Roman catholic countries, where the Romish church is established, this is the case, and the exactions consequent thereon enormous and oppressive.

Monasticism is the perfection of the system of Romanism. It is the heart towards which the whole circulation tends, and from which it flows again to give life and energy to its extremities. The monastic orders have been justly called the "standing army of the pope;" they are regarded with peculiar favour by him, and have received from him peculiar encouragement. Ready access to the highest offices in the church is given to such of the monks as distinguish themselves by talent and zeal. The pope gladly es-

tablishes monasteries, and increases them wherever and whenever he has power so to do. Since the year 1814, under his patronage, they have rapidly increased in Ireland. The monks have been always regarded by the Roman catholic population with the most superstitious reverence, and the administration of the offices of the church in their hands esteemed peculiarly sacred and beneficial. Already a considerable traffic is carried on by the brethren in holy candles and beads and relics and gospels, and the only restraint to a greater extent of this traffic arises from the jealousies and fears of the secular priests, lest their own emoluments might thereby be in anywise diminished. Remove this check by paying the secular priest; the brothers will increase their traffic, and the choristers will extend the sphere of their services, and the burden of dues and fees will be ten, nay, a hundred-fold increased. This must necessarily follow from lord Alvanley's "first step."

Perhaps the monks are to be paid too. Then search out the fairest, most fertile, most extensive tracts of land in this country, banish the owners, confiscate their property, and lay the title-deeds as an offering upon the monastic altars, and perhaps for a time the church of Rome may say, "enough." This may appear extravagant; it is nothing more than what we might justly expect. Walter Ennis, the organ for the time of the Romish hierarchy in Ireland, thus speaks in his "Survey of the Articles of the late Rejected Peace of 1846," page 91:—"In our declaration, printed in 1841, we declared it to be a means to reduce Ireland to peace and quietness, that the bishoprics, deaneries, and other spiritual promotions of the kingdom, and all friaries and nunneries, should be restored to the Roman catholic owners, and that the impropriation of tithes may be restored, and the sites, ambits, and precincts of religious houses of monks may be restored to them; but, as to the residue of their temporal possessions, it is not desired to be taken from the present proprietors, but to be left with them until God shall incline their own hearts." The same spirit and the same principles that dictated the above, I believe, animate at the present time the majority of the Roman catholic hierarchy in Ireland. It may be said restrictions might be placed upon the increase and functions of the monks, or the establishment of monasteries might be altogether prohibited. Attempt either of these, and then farewell to the dream of tranquillising Ireland by paying the secular priests.

I have taken my stand upon low grounds, and have not alluded to the great principle involved in this question. I have only dealt with its justice and practicability, and I am confident that many even of the reflecting members of the Roman catholic persuasion will acknowledge that the measures proposed by lord Alvanley, whilst they remove no grievance, would entail others which would be first and most severely felt by themselves.

If the obligation to pay tithes to the Irish church be the great grievance under which the Roman catholics are weighed down (which I deny), and if this be the only obstacle which stands in the way of restoring peace and tranquillity to Ireland, as lord Alvanley infers, a much cheaper and more effectual means of accomplishing its removal can be devised than the payment of the priests, recommended by his lordship. There are in Ireland, I believe, about 4,000 priests, who, on a moderate calculation, for confessions, marriages, burials, extreme unction, masses, month's minds, churchings of women, priests' coin, &c., receive about 600,000*l.*, thus affording to each a salary of about 150*l.* per annum. In this sum salaries of bishops are not included. Take it, however, at 600,000*l.*, and, large as it is, who is there that would not be willing to sacrifice it, provided there were no surrender of principle involved therein, if by doing so peace and harmony would be secured to Ireland?

much less sum, however, will be required, if the grievance of tithes be all that is necessary to be removed. I have said that the amount of tithes payable to the clergy of the established church, is about 300,000*l.*, half the sum necessary to be paid to the Roman catholic priests, supposing they would be satisfied with it. Let lands be purchased by the government at every opportunity, producing a yearly amount equal to that of the tithes; and, according as the land is purchased, let the proceeds be applied to the use of the clergy in lieu of their tithes; the expense will then come gradually off the state, without suddenly depreciating the value of money or increasing that of land; tithes will be extinguished in a few years in name and reality, and the presumed grievance, arising from obligation to pay them, will be completely and for ever removed. The reason for vesting the money in land must be obvious: it will give the property a character of security and permanence which it otherwise could not have, and will cause the income of the clergy to fluctuate according to the changes of the times.

MY SCOTTISH TOUR.

NO. XVII.

In my last paper on this interesting but depressing subject, I brought forward some illustrations of the spiritual state of the lower orders in Scotland, confining my remarks however chiefly to the metropolis. Since that paper was sent to press an important document has recently come under my notice, in "Chambers's Edinburgh Journal" for April 9th, for this year, under the designation—"The miserable classes;" which the editors of that widely extended work state was contained in a letter addressed to them by Mr. Greig, travelling secretary to the Society for the Protection of Young Females. Mr. Greig, it appears, has been lately visiting Glasgow, and has made it his business to investigate, in a variety of cases, the condition of the poorer classes in that daily increasing city, which has, during the present century, made astonishing advances in its extent and population; and no one who reads Mr. Greig's statement—the perfect accuracy of which I cannot for one moment doubt—can fail to be impressed with the sad demoralisation and wretchedness of the poor of the community.

The lower classes in Glasgow are placed under circumstances somewhat dissimilar to those in Edinburgh, from the extent of the manufactories. Investigations, most properly and humanely made some ten years ago, when cholera was working its destructive ravages, brought to light an immense mass of spiritual as well as temporal misery, the existence of which was little suspected. My own experience on this point with the parish with which I was then connected, opened my eyes to facts of which I was utterly ignorant. "The first miserable feature of the social condition of Glasgow that particularly drew my attention," says Mr. Greig, "was the constant prowling about of boys and girls, from six or eight to fifteen or sixteen years of age, in small groups of from six to ten persons; who are to be met with in all parts of the city, morning, noon, and night, without any ostensible occupation, not even begging, but dragging on a most miserable existence, living in the streets by day, and when completely wearied at night, resting upon the common stairs* or in areas." Now I must confess I was

myself astonished to find such a wretched set of paupers—for by what other name can I designate them?—as those whom I encountered in my own visit to Glasgow. Their numbers were most appalling, and their craving importunities most distressing. I believe that these in a great measure arose from the cravings of absolute want. A friend, on whose veracity I can fully rely, told me that a justiciary (an assize) trial in Glasgow was the most affecting thing which he ever beheld; the court-house was beset with a crowd of young squalid persons, male and female, such as never probably had been witnessed at the Old Bailey. The then presiding judge, the lord justice clerk (now the lord president of the court of session), left the court at the hour of twelve or one in the morning, accompanied by a lawless rabble, ready to insult those in authority who were on foot. "The sight," he said, "was at once disgusting and heart-rending."

* Referring to the persons alluded to, Mr. Greig goes on to say—"I conversed with some of these destitute younglings, and found that most of them were fatherless, some without both parents; that very few, if any, had been employed in factories, so that want of trade could not account for their being in that situation: in fact they appear, from all that I can learn, either from themselves or from the police, to be a constantly accumulating portion of the population of Glasgow, who live by begging when they can, and stealing when they do not beg, and who have no other prospect before them but a life of crime, or an early death from destitution."

It would far exceed the limits of this paper to give a lengthened extract from Mr. Greig's remarks as to what he was compelled to witness in the Night Asylum. His accounts of the transactions of a morning at the police-office, cast into the shade those of a morning at Bow-street or Guildhall. "To give myself still more proof of the startling facts," says he, "which had already unsettled my enthusiastic notions of the unequalled moral condition of the Scottish people, I attended at seven o'clock one morning at the police buildings, and there counted one hundred and three unfortunates who had been picked up the previous night by the police from the streets and common stairs, having no other home or abiding place; more than three-fourths of these were girls." Through regions of filth, of disease, of unblushing vice, of squalid misery, Mr. Greig wended his melancholy way: he found

of which being left open affords to the houseless wanderer a shelter from the blast. A stranger in Scotland will be somewhat astonished to find, on visiting a family whose mansion carries with it the appearance of grandeur, that only the ground floor and that beneath it is in the occupation of the family. The stories above, in fact, are occupied by different families, who have access to them by a common stair. Referring to the old common stairs of Edinburgh I have just met with the following remarks:—"Those unacquainted with the social and domestic statistics of ancient Edinburgh, would, when looking at the buildings which are still crowded together in many parts of the Old Town, be apt to conclude that their inhabitants could have enjoyed but little of either health or comfort in such dark and dingy dwellings. One, however, who knew a little better, and who looked more closely, would see much to induce him to form a very different opinion. He would find that those old houses were constructed in every particular with a strict regard to comfort; he would find in many portions of these specimens of art not excelled in the present age; he would stumble often, in some of the darkest and closest alleys, on door lintels surmounted with ducal crests and crests finely carved in stone, indicating that the buildings which they adorned had once been the residence of nobility; he would observe, after ascending the flight of shalved and broken steps, remnants of fine old mahogany balustrades and hand-rails; he would find in apartments, now perhaps the abodes of extreme poverty, richly carved mantel-pieces, and beautifully ornamented hand-modelled plaster ceilings; and, when he began to contrast the character of the present inmates of these houses with that of their ancient occupants, and to reflect on the changes which must have attended their transition from the one to the other extreme, he would have no difficulty in believing that these ruinous dens, now the squalid abodes of want and wretchedness, might, under the magic influences of wealth, have been at once elegant, and, in the language of the Oberlinckes, 'couthie dwellings.'"

* The expression a "common stair" can convey with it no definite notion to many a reader of this work; but it must be observed that in Scotland many tenements or buildings are let out in flats or floors, which contain the various requisites of a house, in some cases six or eight stories high, or even more. To the entrance of these there is necessarily one common stair, the door

all barren where all probably he expected to find luxuriant. Every one knows the astonishment of the country lad who found black mud in London when he artlessly thought all the streets were paved with gold. Mr. Greig was not improbably little less disappointed. A specimen of the squalid wretchedness of some of the lower orders may be conceived from the following statement:—"We first visited a small court, leading from the New Vennel, and there are several rooms not exceeding ten feet by eight; I counted as many as seven persons of both sexes, in many instances without either protection or covering from the cold ground, except the miserable rags upon their backs. In some places the inmates were lying upon stones, and a piece of sacking or other covering appeared a luxury. The herding together of both sexes must act with fearfully demoralising effect, and was evidenced in a number of cases. * * * The effluvia from these places was most oppressive; and it was not a little increased by the means which seem to be employed throughout all these miserable districts for carrying away their slops, &c. &c., from their rooms, namely, an open trough at each window, down which is poured all sorts of filth. As little pains are taken either to pour down the whole of the filth, or to cleanse the trough after it has been used, there gradually accumulates at each window a heap of the most disgusting nuisances; and, while this exists within doors, the want of drainage without, and the constant recurrence of open receptacles into which all the troughs empty themselves, with the utter impossibility for a current of fresh air to pass through these crowded lairs, make the atmosphere almost without a figure thick with pestilence."

"In the dark places in Havannah-street, I found cases of equal destitution and want, rendered the more striking from their being in the immediate vicinity of the college, the residents in which cannot open a window without inhaling the dreadful atmosphere arising from these last harbourages of misery. In one room in this neighbourhood, we found a poor girl lying upon the floor, who told us she had been there for thirteen months with a sore leg, which almost prevented her from moving; and she had thus been subsisting upon the charity of the other occupants of the same dwelling, who, though scarcely less miserable than herself, could not see a fellow-creature die before their eyes, without sharing their poor pittance with her. We asked this wretched creature whether she had been visited in that time by any minister? She answered, 'No.' 'By any elder?' 'No.' 'By the town's surgeon?' 'Alas! he had come to visit another inmate of that dwelling, but, having no orders to visit her, left her to suffer from her festering sores.'"

Now I have no wish to investigate the point in what parish Havannah-street is located, though I can shrewdly guess it; nor have I any wish to record the name of the parochial minister, or to discover those of the elders, and mark the name of the medical man, whose conduct requires no comment; but I do think it shews that they were all most grossly inattentive to their duty. But they are worn out with ecclesiastical divisions; perpetual broils in sessions and presbyteries and synods leave no time for parochial visitation. An active, energetic curate would have found out this case, if a lazy rector had cared little about it; but then a curate's name would sound grating on a presbyterian ear. It would call to mind that fearful race who sought, in covenanting days, to establish the kingdom of Satan; and a rector would be thought of as necessarily a proud and bloated and selfish individual, who cared for nothing parochial barring the tithes. The deficiency of the means of providing for religious instruction in large towns, such as Glasgow, will be considered hereafter; but such gross neglect ought not to be concealed even if it was a solitary

instance, which there is too great reason to fear is not the case. And, after all, what were the voluntaries about? Probably attacking the establishment, while the establishment was rent with its own schisms: meanwhile the poor and the wretched were neglected. The duties of a Scottish elder are of a religious character, quite different from that of a churchwarden or overseer in England: perhaps I have made the remark before. "An elder," says Dr. Burns, from whose work on the Scottish poor I have already quoted, "must consider himself as the guardian of the poor—as an established office-bearer in the church of Christ. He is required, by the very terms of his appointment, to watch over the interests of the poor, to attend to their character and circumstances, and to use such means as Providence furnishes for alleviating and supplying their necessities. It is peculiarly agreeable to the genius of Christianity to attend to the poor of the spiritual flock of the Redeemer. To them the gospel is preached; for them its ample treasures are disclosed; and among them the graces of the Christian character have not unfrequently been seen to flourish in all their vigour and in all their loveliness. The indigent members of the flock of Christ, then, are objects of peculiar interest to their appointed superintendents. Whatever may be the form or external character of the society with which he is connected, the person invested with the office of deacon in the church is constituted the guardian and protector of the indigent and dependant. . . . Viewed in this relation, the man who holds such an office ought to cherish in his heart the principles of Christian benevolence and social sympathy. Under their control, he will undertake and discharge his duties with cheerfulness; and, whether he receives the gratitude of the poor or not, he has the satisfaction to think that he has discharged his duty."

As to the inevitable results of the divisions already referred to, and the wretched influence it must have on the spiritual and temporal welfare of the poor, no reasonable man can be ignorant. The following most judicious remarks on the subject are from a pamphlet* very recently published, which I most readily quote as entirely illustrating the truth of what I advanced. They have this moment reached me—after the former part of this paper was ready for the press.

"The direct result of the contentions now proceeding in the church of Scotland is to split that church into parties, opposed to each other with a violence for which the popular form of her constitution affords a ready outlet, and amid whose turbulent outbursts the sentiment of Christian charity has well nigh perished. The clergy of Scotland, in place of taking sweet counsel together for the welfare of the Christian heritage, stand towards each other in the position of angry enemies, showering down mutual revilings and reciprocal aspersions. In place of quiet and faithful labourers in their appointed work, many of them have made themselves little better than public gladiators, devoting their time and energies to the exhibitions of a popular arena. The madness of party spirit has gone the length of nearly equally blinding to consequences both sets of combatants; for, ultimately, the minority have displayed a recklessness too like that of the majority, and have pursued what, to an impartial observer, appears a course singularly similar, acting on a principle of insubordination to the church, just as hazardous to all constituted authority as that of insubordination to the state; and, whilst accusing their adversaries of submitting their cause to the judgment of the supreme tribunal, and forthwith disobeying that judgment, strangely failing to perceive that they did exactly the

* "A Tract for the Times, adapted to the position of both Churches." By William Penney, esq., advocate. Edinburgh: Laing and Forbes.

same when, joining in the vote of the ecclesiastical court, they broke the implied contract which every such vote involves, and raised a resistance to that sentence, to which the very act of giving a voice on the question promised beforehand obedience. Beneath the heat of these contentions, every general scheme of Christian philanthropy languishes. The ministrations of the pulpit fail to produce their right effect on minds which are either revolted by the supposed errors of the preacher, or hurried away by a dangerous sympathy into feelings very different from the calm benevolence of the gospel. The spiritual character proper to every Christian minister, is dimmed and deteriorated, amid noisy debates and unbrotherly hostilities, and rival schemes of, too often, mere carnal policy. The very power of imparting Christian consolation is lost, or lessened, by the whirl of an engrossing agitation, interfering with the attentions and marring the delicacy of Christian sympathy, and turning the beautiful office of comforter into a heartless task, hastily slurred over, and ineffectively performed.

"It is not, however, the direct effect produced on the character of the clergy which is alone prejudicial: there is a reflex influence on the character of the laity, deeply to be deplored. None can carefully consider the signs of the times without perceiving, in Scotland, a melancholy illustration of the check given to religion, the impetus given to infidelity, by the errors or follies of religious men. False as is the process of reasoning, it is a too natural inference of the corrupted heart, which attributes to religion itself the errors of religious professors, and ascribes to hypocrisy what is but human infirmity. Numbers are now openly sceptical as to the reality of piety, seeing it in combination with such adverse elements. The scoffers, to whom the ministers of religion afford such scope, turn, by a ready association, their jeers on the religion these possess. Many are deserting religious ordinances, from distaste created by the conduct of those presiding over them; and, as ever happens, are filling up the blank with idle or licentious pursuits. These and such-like symptoms of a decay of religion in the public mind, as yet perhaps not very prominent, but the seeds of growing evils, are visible to every calm observer of the face of society. The respect for religion, and the reverence for the ministers of religion, which latterly had become such pleasing features of the age, are wearing away into their opposites; and, unless divine grace prevent it, there is great risk of that too well known reaction, under which a season of religious profession and general morality is succeeded by a season of general infidelity, and wide-spread, open profligacy."

THE LOVE OF GOD IN GIVING HIS SON TO DEATH:

A Sermon,

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ROMANS viii. 32.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

THE mode of reasoning employed by the apostle in our text is one which he has used on other occasions, and it is a form of argument especially adapted to carry conviction to the mind. In the fifth chapter of this same

epistle we find him arguing thus: "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." The peculiar force of this mode of reasoning must be evident to all. The apostle argues from something greater to something which is less, or from a thing less likely to occur to that which is more likely. An instance of the latter form of argument we have in the text just quoted from the fifth chapter of the Romans. The apostle justly infers that, inasmuch as at the time when we were reconciled to God by the death of his Son, we were all in a state of enmity against him, with much more reason may we expect that those in whom this enmity has been done away, and a reconciliation brought about, will now be saved from wrath through him: and so, in the passage of scripture which we have chosen for our text, he reasons most convincingly, that, if God has given up to us his Son, the greater gift—nay, the greatest which he could give to man—may we not expect from him all other gifts, every thing else being less than what he has done already? This is the form in which the argument is cast; but let us endeavour to cheer and elevate our unbelieving hearts, by meditating a little on the rich store of blessings expressed and conveyed to us in these few words.

The apostle mentions, first of all, the gift which God has bestowed upon mankind—"He spared not his own Son"—and from thence infers that we have a sure warrant for expecting that with him he will freely give us all things.

I. The free gift of God to the world is thus described by our blessed Lord himself, in the third chapter of the gospel of St. John—"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And again in the first epistle of St. John—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

These passages seem to speak of the love of God in sending his Son to die for us as something singular and unprecedented—a love before unheard of in the annals of disinterested compassion. "Herein is love," says the apostle John, as though in the comparison nothing else deserved the name of love. But in what respects is this love so singularly great and admirable? Several particulars might be mentioned, but all must fail to express it fully. It is seen partly when we consider the character of those for whom God sent his Son to die: they are described in scripture as the ungodly, the rebellious, persons utterly undeserving of such

mercy. There was nothing in man—except indeed his misery—to move God to take pity upon him. But indeed in man, corrupt and fallen, there was much which, instead of mercy, called aloud for vengeance. For just conceive, my brethren, what a black catalogue of sins the eye of God must have beheld covering, as a thick cloud of darkness, the whole face of this fallen world at the time he sent his Son to die for us; the sins of many generations—crimes and impieties of the blackest dye—all open to his pure view, and all calling for everlasting punishment! It was for such a world, so unworthy, that “God spared not his own Son.”

And then consider the gift: it was, as we have just said, his Son—his own Son, his well-beloved Son. If the unworthiness of the object renders the gift astonishing, surely the nature of that gift ought still more to raise our astonishment and admiration. That God should have displayed any act of mercy towards such a world, seems to call for our wonder and our praise, but that he should have allowed his pity to take the course it did, seems to demand the deepest acknowledgments of wondering gratitude. We can imagine the great and glorious God looking round upon the works of his hand, surveying all creation, and selecting from thence some object to bestow upon us in his tender love; but that that object should have been his Son—that he should have come so near home as to take the Son of his bosom, and bestow him upon a world which had as yet displayed not a single movement of love towards himself—surely here is goodness and compassion, than which we can scarcely conceive any greater. And yet the love of God was greater than this. The circumstances which attended this gift exceedingly enhance its value. It was not a bare gift; it was not merely that “God spared not his own Son, but gave him up for us all,” but that he gave him up *for suffering and for death* on our account. In the first act there is exhibited astonishing mercy; that Christ should have become man—what condescension! that the Father should give the Son by whom he had made the worlds, to become as one of the creatures which his own hands had made; who can reflect on such a thing as this, and not marvel? But that the Son of God should have been permitted to receive at the hands of his creatures insult, contempt, and ill-usage of every kind, and that at last his sacred body should have been nailed to a cross placed between two malefactors, what shall we say to this mark of divine goodness towards us? We can only say with the apostle—“Herein is love.” But, brethren, it was not merely the death of the cross which

Christ endured—agonizing as that death must be—but there was a load of sorrow upon his pure and innocent soul which no mortal eye could see; and this, doubtless, was far the bitterest portion of his sufferings. We can only guess at the anguish he endured by those expressions of calm, yet bitter suffering which escaped from his lips. “My soul,” he said to his disciples, “is exceeding sorrowful, even unto death.” “My God, my God, why hast thou forsaken me?” he cried upon the cross. On entering the garden, we are told by the evangelists, “he began to be sore amazed, and very heavy;” and within a little while, such was the agony of his mind, that there burst from his body a sweat in great drops of blood. But wherefore this agony—why this bitter suffering? My brethren, the angel which came down from heaven to support him could not give you a full and adequate answer to the question. He would know it was love which prompted these sufferings, and the sinfulness of man which rendered them necessary; but how great this love, how exceeding sinful the sin of man, he would not be able to tell you. Only God the Father and God the Holy Ghost could fathom the depth of man’s iniquity, and the bitterness of those unknown sufferings which the Son of God endured on his account.

And now consider, my beloved brethren, that it was in the full view of these sufferings that would come upon him, that God “spared not his own Son, but gave him up for us all.” It was not a hasty, inconsiderate act, this act of love to man—there was counsel in heaven. St. Peter expressly tells us, that “he was delivered by the determinate counsel and foreknowledge of God.” The Father gave the Son, and the Son willingly offered himself to die: “Lo, I come to do thy will, O God.” How astonishing then the love of God the Father, not to speak of the love of the Son—for that, though equally admirable, is not referred to in the present text—how astonishing the love of God, that he should knowingly and considerately have yielded up his Son to all these bitter sufferings on our account! Surely we may reverse the language of God to Abraham, and say, “Now we know that thou lovest man, seeing thou hast not withheld from him thy Son, thine only Son.” For let us bring those purer feelings which God has implanted in our nature to assist us in the consideration of the subject. We know that Abraham offering up his son Isaac is set before us as an eminent type of the divine compassion in the gift of Christ to the world. And what is it which most affects us in reading that beautiful history? It is perhaps the feelings of the father’s heart when he took the knife and

stretched forth his hand to slay his son. We cannot help picturing to ourselves the struggle which must have been going on in the parent's bosom between duty to God and affection for his offspring; and, though we know that the infinite God has not passions like ourselves, yet, inasmuch as whatever goodness there is in man we believe must reside in God himself, though in far higher perfection, so the love which animates a parent's bosom towards his offspring, we cannot doubt, has its counterpart in God, separated from all weakness, and exalted to infinite perfection. And this scripture fully warrants us in asserting; for, in that last solemn prayer for his disciples, Christ thus addresses his Father: "Thou lovedst me before the foundation of the world." At his baptism there came a voice from heaven, saying—"This is my beloved Son, in whom I am well pleased." And St. John, in describing the gift of God to the world, seems to labour to enhance its greatness, from the very circumstance of the Father's feelings towards his Son, who hesitated not to give up "his only begotten," "his well-beloved" Son to die for us all. And therefore, brethren, once more we must ask you, in estimating the love of God to our fallen world, to place yourselves in the position of a father, and conceive a father's feelings in giving up his only son into the hands of wicked men to be "crucified and slain"—in giving him up, not constrained by force, but freely, voluntarily. And, when you have stretched your fancy to its utmost limit, we tell you that you have taken in but a very faint idea indeed of the height and depth, the length and breadth of that love to sinful man which moved the Father to yield up his Son a sin-offering for us all.

II. And now we were to speak, in the second division of our subject, of the sure warrant which we have for believing that all other and lesser benefits will accompany this greater one—even the gift of God's dear Son for our ruined world. But we feel almost reluctant to touch a lower theme: it seems almost like desecration to suffer our thoughts to come down from the Giver to his gifts—from the Son of God, who is the ocean of blessedness, to the various acts of his bounty, which are the streams and rivers of his love; but yet perhaps for a few moments our thoughts may be profitably directed to this part of the subject. Christ, we have said, is the ocean of blessedness: he is the fountain of life, of spiritual life, and life eternal. Observe, however, a distinction in our text; it is an important one, and to overlook it may be dangerous, or even fatal. It is said the Father "spared not his Son, but delivered him up for us all"—for us all, without dis-

tinguon of character, or state, or nation. He was a sin-offering for us all. There are none whose sins are too great to be forgiven them through Christ's blood: there are none whose sins are so few or so trifling as not to need the washing of that blood. He was delivered for us all. But not as was the free gift, so is the benefit: here comes in the distinction of which we spoke: in order for the gift to be profitable to us, it must be actually received. Christ was delivered for us all, when he died upon the cross; but he is only then actually received by any amongst us when, through faith in his name, we receive him into our hearts. Faith appropriates the gift; and the gift must be appropriated, or made our own, else it will in no way avail us. Thus we read in the second clause of the text—"How shall he not with him also freely give us all things?" "With him"—the Son of God must first be received, and then there is a promise that all other gifts will accompany this chief gift. And now having marked this distinction, which indeed is a very important one, we will not check the current of your gratitude by seeming to limit the goodness of God, but, entreating you all to place yourselves within the terms of the blessing, we will proceed to say a few words on the encouraging assurance in the text—"He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things?"

The apostle's argument, you observe, is this—already has God bestowed upon us such a gift that we can imagine none greater; he has not withheld from us his own Son. Every other gift therefore, even the greatest that heart can desire or thought imagine, must be inferior to this; consequently God's past mercies are a sure warrant for expecting that in future he will not withhold from us any one thing that is really good. If it had been some lesser benefit which God had bestowed upon us, we might then hesitate whether to expect a greater; but now, having given us the greatest of all, the love which that evinced fills us with confidence that the same love will readily bestow upon us all lower blessings. But the apostle's argument perhaps may be viewed in a somewhat different light; it may mean to say that God, in the very act of giving us his blessed Son, bestows upon us the right to all other blessings. You will see more clearly how this is by calling to mind a passage in the first chapter of the Hebrews: it there says, in the second verse, speaking of the Son, "whom he," that is, the Father, "hath appointed heir of all things."

Christ then is, by the Father's appointment, "heir of all things"—the very expression used in our text. Now connect with this a

passage in the eighth chapter of the Romans : it there says that believers are "the children of God, and if children, then heirs—heirs of God, and joint-heirs with Christ." Believers then are joint-heirs with Christ; and, as he inherits "all things," so they do also. And now for an explanation of the meaning of the expression "all things," we will refer you to another passage: it is in the first epistle to the Corinthians, the third chapter, and the 21st, 22nd, and 23rd verses—"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." O, brethren, what a rich store of blessings is here described! and all these blessings ours, if we are Christ's. We have positively here the whole riches of God's creation laid at our feet: he has given us the Creator, and with him he has given us all the creatures of his hand. We can desire nothing more: we can imagine nothing more. "But how does this agree with actual experience," the believer may ask. "I see not yet all things put into my hands." The question is easily answered. Remember, we said the believer is an *heir* of all things, a joint-heir with Christ. Now an heir, though he has a sure title to a possession, may not be in the present actual enjoyment of it; during his minority he is placed under tutors and governors; it is necessary that for a few years he should be kept under some restraint, and so gradually trained and fitted for the possessions which are his at the present moment by right of inheritance.

And so it is with the believer: all things are his, but his heavenly Father does not see fit at once to put all things into his hands. He is in training for eternity; for the present he must be content to drink a mingled cup of joy and suffering: his future happiness and his firm establishment in righteousness require this. But still his heavenly Father vouchsafes him, even now, some foretastes of his future inheritance, as earnest of the coming glory—just as Caleb and Joshua brought bunches of grapes for the people to taste, as earnest of the fruitfulness of the land of Canaan. And in "the new heavens and the new earth"—that rich inheritance of which all earthly glories are but a shadow—the redeemed children of God, as joint-heirs with Christ, will in deed and in truth inherit "all things."

Unspeakable then, brethren, is the goodness of our God, who so pitied us in our low estate, when utterly undeserving of his mercy, that he spared not his own Son, but delivered him up for us all; and, as though this were not a sufficient display of his goodness, he has multiplied his benefits upon us, and with

Christ he has freely given us all things; so that we cannot look around in thought to the farthest verge of creation, or in imagination dart forward to the utmost limits of the future, but every object of happiness which our eyes behold is ours by right of inheritance, and will soon be ours in joyful possession, if we are Christ's, since Christ is God's.

RELIGION IN OTHER LANDS.

No. III.

RUSSIA—3.

The Clergy, &c., &c.

PETER the great declared himself the head of the Russian church, A.D. 1702. He published a supplementary act, which he added to the canon law, or *nomocanon*, and delegated, in 1721, his authority to a council of bishops which he established at Moscow, and to which he gave the name of "The most holy directing synod." This college, composed of metropolitans, archbishops, bishops, archi-priests, archimandrites, a solicitor, and a secretary, was subsequently transferred to St. Petersburg, but still retained a *chancellerie* at Moscow. It is a high court of appeal in all ecclesiastical matters; but its acts are, nevertheless, invalid, unless confirmed by the emperor. The clergy placed under its jurisdiction are both secular and regular, and form a graduated hierarchy. In the first rank are, at this moment, the four metropolitans of Kief or Kiow and Hatlich, of Novogorod and St. Petersburg, and of Moscow and Kaloma, and the Katholikos of Grousinia, metropolitan of Kartalinia and Kachety, to which may be added two other metropolitans of the eastern Greek church. The number of metropolitans is not, however, limited. The dignity is not necessarily attached to certain sees: the archbishops of Kasan and of Tobolsk, in Siberia, have been sometimes invested with it; and the emperor grants it as a recompense to those prelates whom he wishes to distinguish. The other members of the higher clergy, bearing the title of *arkhierei*, are either archbishops or bishops, and are placed in the same rank with the metropolitans; to whom, however, they yield precedence. But these distinctions are purely honorary; no *arkhierei* is subordinate to another. The dioceses of Kief, Novogorod, and Moscow, are generally administered by an archbishop. Russia is at present ecclesiastically divided into 38 episcopal sees.

The Greek, like the Romish clergy, are divided into secular and regular. The secular clergy are generally men of low origin, possessing very little influence, and are generally to be found in the lowest grades of society. The secular priest, previous to ordination, must be married; but, if his wife dies, he may not marry again, and can no longer act as a priest. They wear broad-brimmed hats and loose robes of any colour. Their hair falls down the back, and their beards are unshaven. They are placed under the jurisdiction of the bishops, and are composed of *protohieries* or archi-priests, of *hieries* (priests or popes), and of deacons.

The regular clergy, who are sometimes called the black clergy (*tchornoie doukhovenstvo*), comprehend the archimandrites, the *igoumenes* or priors, the *igoumenia* or abbesses, the monks (*monahki*), the nuns (*monahkhini*), and, lastly, the anchorites (*poustynniki*). It is from the ranks of the regular clergy that the bishops are taken; and all those priests who have lost their wives, and still desire to belong to the

ecclesiastical order, enter into it, and become hieromonkhi or monk-priests, and are distinguished by a high canonical cap, long veil, and black gown covered with black crape. The bishops and abbots are distinguished by white crape flowing over their shoulders. When officiating at the altar, they wear robes of the richest velvet or damask, embroidered with precious stones, gold, and silver. Their mitre resembles a highly raised crown, and is generally of gold or silver.

Strictly forbidden to indulge in animal food, or to participate in the simplest pleasures of the laity—doomed to celibacy, and debarred by the stern regulations of their monastic order, from the innocent enjoyments of social intercourse—the higher clergy of Russia lead a life of unvarying austerity, which, though it may possibly in some instances be favourable to sanctity of life, incapacitates them, nevertheless, from personally promoting those schemes of benevolence which are the glory of our own land and the delight of our own clergy. Their studies being restricted to subjects exclusively connected with their profession, and more immediately with their own individual church, they are naturally enthusiastically partial to its ceremonies; yet, far from being bigoted, they do not presume to limit the hopes of salvation within the pale of their own communion. Here, indeed, is a striking distinction between the feelings of the Greek and of the Romish clergy. It were vain to deny that the popish belief is, that without the limits of the popish communion there is no safety. Individual priests and laymen may and do, indeed, shrink from the horrible dogma; but the church as a whole does not shrink from it—nay, it maintains it; and, even among those who oppose the Romanist faith, there are not a few who make a wide distinction between the covenanted and uncovenanted mercies of God.

The clergy of the Greek church are remarkable for their self-denial, their humility, and simplicity. They are dead to the softening influences of domestic life, but assiduous in the duties of the altar. Rarely ambitious of literary renown, and never mingling in the turmoil of politics, they glide through a noiseless life, and sink to the repose of a quiet grave within the cloister walls, and are forgotten; unless perhaps they find, in after ages, a line in the calendar, or a niche in the iconostas: beyond this their wildest fancy never ranges. The lower orders of monks are generally very illiterate, indolent, and repulsively dirty; but otherwise they are a harmless, inoffensive race of men, who, though capable of effecting little to advance the interests of mankind, yet have it not in their power to do much harm, either by influence or by example, their sphere being limited by the walls of their monastery; to the society within which they are, in point of fact, restricted by their equivocal position, which places them just one step in rank above the ignorant peasant, and yet too much below the more educated classes in mind, manners, and knowledge of the world, to mingle with them on terms at all approaching to equality.

At the period when habits of brutalizing intoxication were so prevalent throughout the empire, from the court to the peasant's hovel, as scarcely to be regarded as a vice, the monks were by no means exempt from the degrading custom. At the present time, the standard of morals is happily much higher in the monasteries; the addiction to this vice existing only among the very lowest of their members, and presenting an insuperable bar to preferment. None are admitted into the order of monks till after the age of thirty; nor can a novice take the veil as nun till she is fifty.

The monasteries and nunneries are classed in three divisions, of which the constitution and discipline differ but slightly, though they vary in rank—the stanropigia, governed exclusively by the synod; the

cænobia, where the brethren live in common; and the laura, in which each provides for himself. The latter is the highest class, and of this there are only three establishments—those of Troitz, near Moscow; of St. Alexander Nevsky, in St. Petersburg; and of Kieff. The latter of great antiquity, dating its origin from the eleventh century*.

Captain Alexander gives the following description of the Semenoff monastery and the Dievitch nunnery, both of which he visited, which gives a fair account of the generality of such institutions.

"The Semenoff monastery," says he, "we visited in the afternoon; and, as every one in Russia sleeps after dinner, it was with great difficulty we could rouse the monks from their siesta to show us the church and chapels. As is customary, the monastery was inclosed with lofty machicolated walls. The area was several acres in extent; in the centre of which stood the church with its green painted domes. The walls of the fane were painted in fresco, representing our Saviour and his disciples, the virgin and saints. On one side of the inclosure were the cells inhabited by fifty brethren, dressed in black caps and robes, with a rosary at their waist. On another side of the square was a lofty tower, commanding a fine view of Moscow and its picturesque environs. Under the tower was the kitchen; also the winter refectory and buttery, and the rooms once inhabited by Peter's brother. In the refectory were large paintings of the punishments to which martyrs were subjected—as breaking on the wheel, being scalded with boiling oil, and having the flesh torn with pincers; all which surely could not tend to whet the appetite. The lofty altar-screen in the church was a mass of gilding, with pictures in the compartments; and, in the outer gallery which surrounded the church, the walls were ornamented with the temptations of St. Anthony, &c. &c. The burial-ground contained some very tasteful monuments—as a broken pillar, a female devotee kneeling before a cross, executed in white marble; urns, too, there were in great numbers, and marble and granite sarcophagi. The treasures of the monastery were kept in a crypt on the right of the altar: they consisted of gold and silver vessels, and cups, on which were the rare onyx, and beautiful cameos and intaglios; sacerdotal robes, bedizened with lace and brocade, and studded with pearls, rubies, and emeralds; gold Greek crosses were also shown to us, covered with precious stones; also splendidly illuminated copies of the scriptures in Slavonic, and several books which had been left at the French invasion and partly destroyed. After our conductor had shown us the garden, where turf seats were shaded by weeping willows, he took us to his own cell. He occupied three small apartments; one was his kitchen, another his sitting-room, and the inner one his bed-chamber, furnished with a leather couch and a quilt. On the opposite wall were numerous paintings and engravings of saints with lamps before them. He presented us with a cup of cold water, and we gave in return a few roubles for the poor, and then took our departure. This religious establishment may serve as a specimen of the best in Russia: there are hundreds of others equally rich, but their arrangement is similar to that above described.

"The Dievitch nunnery is at some distance from Moscow, and inclosed, like the monastery, with high walls. The floor of the church is of cast iron; the altar-screen very rich, and on one side of it is a carved and enamelled representation of our Saviour in the tomb, which is carried round the church in procession on holidays. The nuns were generally old and wrinkled women; but we observed two or three stout young girls amongst them. Their head-dress was a conical black velvet cap, and a black robe enveloped

* See "Saturday Magazine."

the body. With a little persuasion they allowed us to go behind the screen to see the altar, over which a silver dove was suspended. In the church of this nunnery we remarked a greater attention to cleanliness than in that of the monastery; and the sisters were constantly employed in brushing and polishing the decorations. In the hospital of the nunnery there were several sick; and, on our inquiring for the doctor, and asking what remedies were usually employed, they pointed to the image in a corner of the apartment, and said—"That is our doctor: if it is God's will, the sick will recover." "If not, what's to be done?" "Steho dielitt?" On being asked—"If a person breaks a leg, what's to be done?" the reply was—"If it is God's pleasure, it will become straight again!" Much to our surprise, we succeeded in prevailing on the nuns to allow us to see their apartments. They contained plain furniture, old-fashioned English clocks, bird-cages in the windows, and flowers on small tables. As before, we left with them a donation for the poor, and took leave."

"Among the lower orders, whose minds and ideas have not been enlarged by education, there is a great predominance of superstition. I was witness to a ludicrous instance of this shortly after I was established on the banks of the Neva: the wooden cottage which we occupied, with its upper story and balcony, and a neat garden in front, belonged to a Russian moozick, or peasant. The iconick, or small painting of the virgin and child, with its coating of silver, continued to occupy its place in the right hand corner of the principal apartment. There happened to be a saint's day, and the moozick and his wife came to ask permission to say their prayers before the penates. I watched their proceedings. They first trimmed and lighted the lamp, which hung by three silver chains from the ceiling, then cleaned the glass in front of the sacred painting, and, bowing before it, they asked pardon for the lamp not having been lighted for some time. 'Strangers,' they said, 'occupy the house; we cannot, therefore, present ourselves daily before you, as we wish to do; but we hope you won't be offended with us, for our neglect is not intentional. Now it is our great festival of St. Peter and St. Paul; we therefore entreat that you will look favourably on us, and be kind to us.' Thus they went on at great length, talking to the madonna in the most artless manner. I was at first inclined to laugh; but this gave way to a better feeling, as religion ought to be respected in any shape. But the Russian peasants do not always treat their iconas (images) with so much respect. In the Cazan church, the painting of the virgin was ornamented with diamond earrings; a moozick approached to kiss her, and bit off and walked away with one of these precious pendants. The virgin was then enclosed in a glass case, and only the feet allowed to be saluted. At Moscow, not long ago, the clerk in charge of one of the churches, stole the entire painting of the virgin, with her magnificent gold and silver casing; and, after stripping her, threw her into the river; but remorse for the sacrilege caused him afterwards to confess, and he met with condign punishment. Travellers commonly represent the clergy in Russia as ignorant. I had not much intercourse with them, and am unable to give an opinion on the subject. Though, as I said before, the Russians are very religiously inclined, and the highest as well as the lowest ranks are regular in their attendance on divine worship, yet, strange to say, they neither pay much respect to the ministers of their religion *extra cathedram*, nor do they invite them to associate with them in their family circle; they even consider it very unlucky to meet a priest on the highway, though they kiss his hand and ask his blessing in church."

"Picture worship," says Mr. Jesse, "is one of the

striking features in the Greek church. An elderly lady of my acquaintance, whose life had been more than gay, had a handsome cabinet in her boudoir full of these shrines and saints. Before or after a journey, and on fête days, her household-gods were regularly taken out one by one, and prayed and bowed to with the same fervour and devotion as any mujik would exhibit in the cathedral of the assumption at the Kremlin. The nobility conform most strictly to every ordinance and ceremony of their church. Amongst these is the attendance of a confessor, whose zeal and sincerity are frequently on a par with those of his penitent. 'When a priest comes to my house to shrive me, which he does once a-year,' said one of those gentlemen to me, 'we understand each other; *il sait bien que j'ai des faiblesses; mais c'est un homme raisonnable*; and with a twenty-five rouble note we part the very best friends.' During my stay at Odessa, one of the governors of the Lycée was attacked by tetanus in its most frightful form. No one thought it possible that he could survive; but, after every medical man in the town had given him over, he recovered under the decided and judicious treatment of Dr. Tovey, an Englishman, who administered opium and ether in very large quantities. Several of the Russian nobility, however, gave the credit of the cure to the young prince G., who hung a consecrated medal, possessed of miraculous power, round his neck, and read over him the following litany, which I have with some difficulty translated: 'O Mary, who conceived without sin, and destined from all eternity to become the beloved daughter of the celestial Father, the mother of his adorable Son, the wife of the Holy Ghost, and the redemption of human nature, what ecstasy I experience in exalting you as the most beautiful, most noble, most sublime, most pure, and most holy of all creatures! O Mary, what pleasure and delight I feel in throwing myself at your feet, praying to you, calling you my mother, confiding to you my troubles, and pouring into your heart all the secrets of mine! I am drawn towards you by the powerful charm of that confidence, that filial tenderness, that a beloved child feels for its mother, who, depending on a favourable reception, has recourse, without hesitation, to her who is always ready to listen, to advise, to assist, and to forgive. 'Tis thus, my good mother, that I take refuge in your maternal heart, and press mine to yours.'"

This paper may be well concluded by the following account of the ceremonies observed at a Russian funeral:—As soon as a person has expired, the eyes and mouth are closed by the nearest relation, after which coins are sometimes placed over the eyes. The body is afterwards washed and dressed. The funeral attire differs according to rank, sex, and age. Jenkinson said, "When a man or woman dieth, they stretch him out and put a new pair of shoes on his feet, because he hath a great journey to go: then do they wind him up in a sheet as we do." This is not now correct. The lower orders bury the dead in their ordinary clothes; those superior obtain a shroud, but the higher classes equip the corpse in a suit of black clothes. Around the head a riband is placed, with angelic figures. If the corpse be that of a girl, a garland of flowers is placed on the head; a matron is furnished with a rich hood. Children are habited in pink robes; a bouquet of flowers is placed in one of their hands, and the coffin is at first strewed and afterwards filled with flowers. The hands are always crossed on the breast. Bishop Heber regrets that in his Russian travels he never had an opportunity of witnessing the burial of a person of high rank: of course the word regret is to be taken in its legitimate sense.

The dead are interred in coffins of different sorts of wood; and in large towns, coffins of all sizes are for sale in the shops of grocers. Covered with cloth, the colour of the covering is in some sort distinctive: pink

* See "Alexander's Travel to the Seat of War in the East."

is used when the deceased is a child or young person, crimson for women, and brown for widows; but black is never used.

When the body has been laid in the coffin, a sort of lying-in-state ensues, managed with as much display as the circumstances of the deceased's family will allow. The following account of this is taken, with some abridgment, from Mr. Rae Wilson, whose travels and judicious observations have so frequently been brought before the readers of this magazine.

The coffin, which was exceedingly splendid and very broad at top, like a sarcophagus, rested on claw feet. It was covered with crimson cloth ornamented with silver, and a large ornamented cross was at the head. Underneath was a quantity of ice in a vessel; as it was summer, this was apparently with the view of lowering the temperature. The corpse was in black, with a riband around the head. A small picture of Christ was on the breast. Three long and thick tapers, entwined with black crape, in silver or plated candlesticks, were placed at the end and on each side of the head, while a fourth stood at the foot of the coffin. Pedestals were also placed around the coffin, with red velvet cushions fringed with gold, on which were deposited the several orders with which the deceased had been honoured. A priest at the right side of the coffin was reading; and a small picture in a frame was placed on a temporary altar. The attendant priest is relieved at intervals, so that, throughout the three nights and days previous to interment, the attendance is unintermitted. On a table near the coffin was laid a plate of rice, with raisins in the centre in the form of a cross, encircled with pieces of white sugar. This is the dish of which the persons in attendance at the place of interment partake.

On the day of burial the body is attended to the church by priests with crosses and lighted tapers, who chant hymns. Other persons in the procession also carry tapers. The details vary with the circumstances of the deceased. Black clothes, for mourning, are only worn among the upper classes. If the deceased was affluent, the corpse is sometimes attended by singing-boys, one of whom bears a gilt case, containing an image of the virgin. The attendants at the funeral always walk, the body being borne on men's shoulders, or a car drawn by horses. The horses are covered with black cloth, and the postillions and drivers on the box are bareheaded. The coffin without the lid is only covered with a pall.

At the church a service is read. Part of the service consists of chanting, which sometimes is very impressive, though it consists chiefly of a constant repetition of the words "*Ghospodî pomilui!*" The priest reads over the corpse a form of absolution, that the deceased may be absolved from all his offences, on the assumption that he repented of them before death. A copy of this prayer is then deposited in the coffin. This document has been described as a passport entitling the bearer to be admitted into paradise. The archbishop Platon took an opportunity at the funeral of prince Galitzin, of thus explaining the matter to Dr. Clarke:—"This is what all you foreigners call the passport; and you relate in your books of travels, that we believe no soul can go to heaven without it. Now I wish you to understand what it really is, and to explain to your countrymen upon my authority, that it is nothing more than a declaration or certificate concerning the death of the deceased." Then laughing, he added, "I suppose you commit all this to paper; and some future day perhaps I shall see an engraving of this ceremony, with an old archbishop giving a dead man his passport to St. Peter." Dr. Lyall confirms this statement, and gives a copy of the document, with an English translation.

After this, the priests, the friends of the deceased, and his domestics, if any, walk round the coffin, and

kiss the corpse. The lid is then fastened down, and the body removed to the place of interment. The concluding ceremonies are sometimes reserved until the corpse is at the grave.

At the beginning of each year a feast for the dead is held. The relatives visit the graves of their deceased friends, on which they lay victuals, and then hear mass; in payment for which the priest is entitled to the victuals. The graves in the village churchyard are distinguished by rough unhewn stones set on end, one at the head and another at the foot of the grave*.

PASTORAL VISITS†.

MR. JONES was the pastor of a church in a small country village. One pleasant morning he set off, as was his custom, to visit the families of his charge. He first entered the house of a humble family, the mother of which was a member of his church; but the father was an irreligious man, and but seldom seen at public worship. He had conversed a few minutes with this pious mother, when her husband entered, and with the well-meaning air of a very blunt man addressed him thus:—

"Good morning, sir; happy to see you. I had the pleasure of hearing you preach yesterday afternoon, sir."

"Yes, I observed that you were at church, and was well pleased to see it."

"Well, Mr. Jones, I'm a plain man, and you must excuse me if I am somewhat plain in my way of talking. If you always preached as you did yesterday, I should go to meeting oftener. You preached without notes yesterday, and that is what I call preaching. Where a man goes up into his pulpit and reads off his sermon, why, I may just as well stay at home and read a sermon out of a book."

"I think myself," said Mr. Jones, "that preaching extempore is on many accounts preferable to reading written sermons; but still extemporaneous preaching will not suit all. I should be perfectly willing to preach without notes all the time, if I thought it would be equally profitable to all my people."

"Well," said the man, laughing, "if you will let me know when you are going to preach without notes, I will always come and hear you. But it is against my religion to go and hear men read instead of preaching."

After a little farther conversation, Mr. Jones bade them good morning, and continued his walk.

The next door he knocked at was that of a lawyer, whose manners and conduct were such as to show very distinctly that he had a most profound respect for himself.

"Good morning, Mr. Jones," said this respectful gentleman, in slow and courteous accents; "I am happy to see you this morning, and to have an opportunity of telling you how much we were gratified with your forenoon sermon yesterday" (placing a special emphasis on the word forenoon). "This is the kind of preaching which elevates the people; it improves their minds, it cultivates their taste. A discourse well digested and carefully written is substantial food for the mind. I think, if clergymen have not time to write out two sermons a week, they had better exchange a little more frequently, so that they will not be under the necessity of preaching extempore."

Mr. Jones was a man of acute sensibilities. He felt such remarks, but under the tuition of his blessed Master he had learned self-control. He was sufficiently acquainted with human nature to know the

* See Penny Magazine, 1836.

† From an American periodical. It shows very graphically the state of things across the Atlantic—a state to which our voluntaries would reduce us.—Ed.

folly of arguing with such a mind, and therefore quietly waved the subject, and after a little further conversation he bade the family good morning, and escaped further pain.

"How do you do, Mr. Jones?" exclaimed a man who was ploughing by the road-side. Mr. Jones raised his eyes from the ground, and kindly responded to the salutation. The farmer was a member of the church, active and useful, but want of humility was his infirmity. Mr. Jones inquired of him if there were any thing interesting of a religious nature among his neighbours:—

"Why yes, sir," said the farmer, "yes, sir, I think things look more encouraging. My neighbours are more ready to talk upon the subject than they have been for a long time. It appears to me that forcible appeals to the heart is all that we want now. I know there are some persons who like doctrinal sermons, and I suppose they are important in their place; but the trouble with our people is, that they know their duty, but they won't do it. It isn't enlightening that they want, it isn't instruction, but melting appeals to the heart, to make them feel. This is my view of the matter, Mr. Jones."

"There is certainly some good sense in what you say; but a man cannot feel unless he believe. We must convince a man of his danger before he can feel it."

"True, sir, true; but, if I may be so bold, it appears to me that you preach doctrinal sermons a little too much, Mr. Jones. I have been reading some of Whitfield's sermons lately, and I am taken with them mightily; all heart, sir, all heart. And only see how successful he was. It is really astonishing."

Mr. Jones continued the conversation a little longer, and then went on his way. As he was passing the door of his aged deacon, he thought he would step in a moment. The deacon was eighty years of age, a man of old fashions, and deeply versed in theological lore. The good old man gave his pastor a cordial greeting, for he loved him, but he thought the times sadly degenerate. He took from his shelf a volume of sermons, preached some fifty years ago, and placing it in the hand of Mr. Jones, said—

"There is an interesting volume which I have been reading lately. It is a real treat to me to get hold of good old-fashioned doctrinal sermons. The fact is, Mr. Jones, you modern preachers are altogether out of the way. The doctrines are the very marrow of the gospel. And it is doctrinal preaching that we want to enlighten the public mind. Now I have lived eighty years, Mr. Jones, and have seen the effect of all kinds of preaching, and you may depend upon it, that the great thing needed is to have men well 'indoctrinated.' I do think it would be a great improvement if you would preach doctrinal sermons rather more. Shall I not lend you this volume, sir? perhaps you would like to look it over."

Mr. Jones smiled at the delicate hint which his good deacon supposed he was giving, and, taking the book, endeavoured to lead the conversation to subjects of practical godliness; and, after uniting with his venerable deacon in prayer, continued his parochial visits.

In the middle of this village there was a milliner's shop, where Mr. Jones occasionally called. As Mr. Jones entered the door, he heard the voice of a female exclaim—

"Well, don't you think it is very improper for a minister's wife to dress as Mrs. Jones does? Last sabbath she had two large bows on her bonnet."

"Why, Mary," said another, "I was working last week at Mrs. Bentley's, and she said that she thought it was too bad for Mrs. Jones to dress so meanly. She was finding fault with that very bonnet, and said that Mrs. Jones acted as though she thought there was sin in every pretty colour."

"Well," replied Mary, "I cannot help what Mrs. Bentley thinks, but I think that a minister's wife ought to avoid every ornament whatever; and if I have a good opportunity I shall make bold to tell Mrs. Jones my mind on the subject."

Mr. Jones was an unwilling listener to this conversation, and endeavoured by walking about the shop to make a noise and attract their attention. But those who were talking were in the back shop, and were too much interested in the discussion to hear him. He therefore quietly left the shop and went on his way.

He walked home to his study, discouraged rather than animated by his morning walk. Hardly had he entered when a parishioner called who had been for some weeks absent from town.

"I have come," said he, "to tell you the news from Harlow. Oh, they have a most precious minister there! He is the most faithful, active man I ever saw. He is all the time visiting from house to house. It appears to me that such activity and zeal as he possesses must be successful any where. People cannot be unconcerned when the importance of religion is urged so incessantly upon them in their houses."

As Mr. Jones did not consider it necessary to enter upon a defence of his views of duty, his good parishioner supposed that he had been rather too obscure in his hints, and was growing more personal in his allusions when he was interrupted by the entrance of another visitor.

Mr. Henry, who last entered, was a gentleman of sincere piety, and of a refined mind. He was fond of close reasoning, and shrank from every thing which was not perfectly in good taste. After the usual salutations, he said—

"I had the pleasure, Mr. Jones, of hearing Dr. Simpkins preach last sabbath. He certainly is a most eloquent man. He is a most indefatigable student. You always find him in his study. I understand that he generally studies twelve hours a-day. And now he has risen to be one of the most eminent men in the country. How wretchedly those ministers mistake who fritter away their time in running about from house to house! There is the minister of Harlow, for instance; they say he is a very friendly man, and talks very pleasantly in the family, but it is no matter what text he takes, he always preaches the same sermon. The men who live in the study, and who devote their energies to the pulpit, are the men who do the most good."

Now Mr. Jones, though he loved his study, thought it his duty to devote a portion of his time to parochial visiting; and, as the two visitors eagerly engaged in dispute, he pleasantly suggested to them the propriety of embracing some other time and place for their discussion.

As they withdrew, Mr. Jones resolved, as he had done a thousand times before, that he would do that which appeared to him to be right in the sight of God, and most for the spiritual good of his people, and leave others to think and say what they pleased.

Poetry.

THE HOUR OF DEATH.

(For the Church of England Magazine.)

I OFTEN think upon the hour
When friends around my bed
Shall watch my pulse's falling power,
And prop my drooping head;
And whisper, "Life is ebbing fast,
It cannot—no!—it will not last!"

And what will, in that hour of grief,
 My fainting soul sustain ?
 Will riches bring me sure relief ?
 Will honours ease my pain ?
 Will laurels brush away the dews
 Which then my cold damp brow suffice ?

Ah ! no. The wealth the world supplies,
 Its titles and its fame,
 Will not in that dark hour suffice
 The latest foe to tame.
 A Saviour's love, for ever new,
 For ever strong, alone will do.

His grace the troubled brain will calm,
 Support the sinking heart,
 And drop upon the soul a balm
 Unknown to human art ;
 And, when both sight and hearing cease,
 Suggest the thoughts and words of peace.

Thus, thus sustain'd, the vale of death
 I'll tread secure from harm ;
 And, while I struggling pant for breath,
 Still lean upon his arm ;
 Till life's last gleam shall light my eye,
 And my tongue falter, Victory !

DR. HUIE.

Miscellaneous.

POPIST SUPERSTITION.—With respect to absolution as practised by the Roman church, I shall not enter far into the intricate discussion of its significance, or the extent to which it is carried, beyond asking, "Who can forgive sins, but God only?" The ministers of the Christian church may pronounce in what cases and in what respect the Almighty has promised, in his revealed word, to forgive sins; and may declare that, in compliance with that holy word, such sins are pardoned to the truly contrite and penitent sinner: that is, they may, in such instances, act ministerially and pronounce conditionally, but not judicially, from any power inherent in themselves, or connected with their office. The Almighty alone does forgive sins upon unfeigned repentance. He alone knows every secret of the heart of man, and cannot be deceived; he knows, therefore, whether the penitence of the sinner be assumed or not. In our church, as we cannot read the heart of man, we tell the sinner that, if his contrition be deep and unfeigned, and his promise of amendment sincere, God, in such case, has promised his forgiveness; and he may rest assured that, under these circumstances, his pardon is sealed in heaven, through the merits of his Saviour. On the other hand, the Romish church, aiming at the possession of the attribute of divinity, in knowing the secrets of the heart, tells its members that they must each make a general and particular confession of their sins to the priest, and that, if the knowledge of any be withheld from him, their souls will be devoted to torment and perdition. Under these terrors, they think to persuade their adherents to reveal every evil imagination of their hearts; and, as they are thus enabled "to know what is in man," they think they can judicially, in the place of God, pronounce pardon, under certain penalties; which penalties, or penances, may be mitigated by the purchase of an indulgence, granted by the pope out of his treasury of works of supererogation of the saints. Confession of sins is a most imperative injunction of

holy writ, but such confession may be made by each individual in his own closet—may be made by him in secret to his God; and into this blessed and spiritual intercourse no mortal has a right to intrude. If his mind be perplexed or grieved, and he be unable from prayer, public worship, or reading God's word, to draw consolation to his wounded or oppressed conscience, he is then enjoined by scripture to "tell it to the church;" that is, to his minister in private, that he may receive the consolation that such spiritual person may impart. If in time of sickness, and that sickness be unto death, after receiving the aid which the church through her minister may impart; having also, through the instrumentality of his hands, received the grace of God which, if faithfully taken, accompanies the participation of the eucharist, he earnestly solicits the priest to absolve him; then, and not till then, the priest, as the minister of God, may pronounce and declare God's pardon; the efficacy of which, however, is entirely dependant upon the sincerity of his faith and repentance. The obligation to general confession is not enjoined by the word of God, but is insisted upon by the Romish church in order to lead to subsequent absolution, which, from being made sacramental, is taken to invest her priests with a judicial power of relieving the penitent from sin and its punishment. This belief puts, in the place of God, the priest, as pardoning the transgressor; making such absolution an instrument of extensive power in his hands. That the priests hold at their unrestrained command the exercise of this judicial absolution, puts the consciences of the people into their keeping; and it is used as a chain to bind them to their will, when they are so disposed—as, indeed, too often they are; and it becomes a mighty engine, combining civil and political with ecclesiastical and spiritual power. That this assumed judicial power of absolution is grossly exercised, is a matter of common observation and disgust. Amongst innumerable instances of it, I will mention only that the chapel and shrine of the virgin at Loretto, in the very centre of the popedom, has been for years, and continues to be, the resort of multitudes of pilgrims, who go thither to rob the Almighty of his worship, and pay it to a fictitious goddess. Dr. Moore, in his "View of Society and Manners in Italy," tells us how the magician's wand is used here by the Romish priests. "In the great church, which contains the holy chapel, are confessionals, where the penitents from every country of Europe may be confessed in their own language, priests being always in waiting for that purpose; each of them has a long white rod in his hand, with which he touches the heads of those to whom he thinks it necessary to give absolution. They place themselves on their knees, in groups, around the confessional chair; and when the holy father has touched their heads with the expiatory rod, they retire, freed from the burden of their sins, and with renewed courage to begin a fresh account." And yet, against all these, and other well known practices of a similar nature, the pope and his college of cardinals issue no prohibition; by which it is apparent that their church approves the delusion, or at least considers the pious fraud too profitable to be relinquished.—*Archdeacon Wilkins' Address to Parishioners of St. Mary's, Notts.*

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ROCHESTER CATHEDRAL.

CRYPT

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN

OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ROCHESTER CATHEDRAL.

THE see of Rochester is, except Canterbury, at once the most ancient and the smallest in England. It was established in 600 by Ethelbert, king of Kent, together with a priory of secular canons, in honour of St. Andrew, to whose powerful intercession were ascribed many signal instances of divine favour and various miracles. It appears that the impulse to "build a church to God" was given to the king by Augustine, who was the first archbishop of Canterbury. When the cathedral was founded in the year 604, Augustine appointed to the office of bishop Justus, a learned and worthy man, who had been sent from Rome to aid in converting the Saxons to Christianity. Ninety-three bishops, many of them eminent for piety and ability, have successively held the see of Rochester from the above period. Many and extensive gifts were bestowed upon this church in after-times; yet, by the troubles which followed in the Danish wars, it was stripped of almost all of them; and at the time of the conquest it was in such a state of poverty, that divine worship was entirely neglected in it, and there remained in it only five secular priests, who had not sufficient for their maintenance. Many of the possessions belonging to the see of Rochester had come into the hands of the Conqueror at his accession to the crown, most of which he gave to his half-brother Odo; and the see itself, neglected by its primate, seemed fast verging to dissolution. Soon after this, Gundulph, a monk of the royal abbey of Bec, near Rouen, in Normandy, was elected bishop; to

whom Lanfranc, the then archbishop, immediately restored all those lands he had recovered from Odo. This recovery was effected in a solemn assembly held at Penenden-heath. Gundulph removed the secular canons from the priory of St. Andrew, and appointed in their stead Benedictine monks, to whom he conveyed the greater part of the estates belonging to his see. Out of those manors, however, which he had assigned to the monks, he reserved to himself and successors a right to certain articles of provision which were to be rendered annually on St. Andrew's day, under the name of a *xenium* (from *τίμιον*, a present given in token of hospitality). The following translation, in an abstract form, of the original record concerning this provision, may be interesting. It has been copied into the *Registrum Roffense*, of which more will be said presently. "I, Gundulph, do appoint that every year, at the celebration of the feast of St. Andrew the apostle, there be reserved to me and my successors, out of those estates which I have assigned for the maintenance of the monks, such a *xenium* as is here specified—that is to say, from Woldham and from Frindsbury, and from Denton, and from Southfleet, and from Stoke, sixteen hogs cured for bacon, thirty geese, three hundred fowls, a thousand lampreys, a thousand eggs four salmon, and sixty bundles of furze; but half the fish and eggs to be the monks' portion; and from Lamhea (Lambeth) a thousand lampreys for the use of the monks; also from Hadenham, twenty shillings-worth of fish, to be carried to their cellar. But, if it should happen, contrary to my wishes, that I, or any of my successors, shall be absent from the feast,

VOL. XII.—NO. CCCLI.

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(London: Joseph Rogers, 24, Norfolk-street, Strand.)

then, in God's name and my own, I order that the whole xenium be carried to the hall of St. Andrew; and there, at the discretion of the prior and brethren of the church, be distributed to the strangers and poor, in honour of the festival." The monks afterwards disputed, with much resoluteness, the right of the bishops to the xenium; but their differences were adjusted by the bishops consenting to receive a composition in money instead of the above-named provisions. From the conquest to the reign of Henry VIII. almost every king granted some liberties and privileges, both to the bishop of Rochester and to the prior of the convent; each confirmed, likewise, those granted by his predecessors.

Bishop Gundulph had the happiness of nearly completing his own church, in which he was more fortunate than many of the Norman prelates; and the event is recorded in the following words in the *Textus Roffensis*, hereafter described—"The church of Andrew, almost demolished by age, entirely new, as it is seen at this day, built." [Gundulph.] From the remains of this building, still apparent in the nave and west front, we may readily imagine that it must have been both splendid and large. Finished, however, completely, it was not until some years after his death, which occurred in March, 1107-8; nor was the whole structure solemnly dedicated until ascension-day, 1130, when, as the Saxon chronicle informs us, it was performed in the presence of the king (Henry I.) by Corboyl, archbishop of Canterbury, assisted by eleven English and two Norman bishops. This Gundulph is said to have been confessor to Matilda, Henry's queen; and, if fame does not exalt him for his learning, yet he seems to have been an architect of no ordinary character. In the time of the Conqueror he was employed to construct the White-tower in the Tower of London; and, in the reigns of his two immediate successors, he built the greatest part of the cathedral and castle at Rochester, and founded a nunnery for Benedictines at West Malling in Kent. He was interred in his robes as bishop before the altar of the crucifix, which was always raised at the intersection of the cross which divided the nave from the choir*. His festival was celebrated by the monks with great splendour.

The cathedral of Rochester is on the south side of the High-street, the castle lying to the west; the walls of the precincts run parallel with the castle ditch. The form of it is that of a double cross; and it consists of a nave and aisles, two transepts, and a choir with a

tower rising from the intersection of the nave and west transept. This building contains specimens of the architecture of at least four distinct periods. The nave and west front, with a few exceptions, were the work of Gundulph: the large bell-tower which stands between the transept on the north side still bears his name. Subsequently to the fire in 1179, the north side of the west transept was rebuilt by the monks, Richard de Eastgate and Thomas de Mepeham; and the south side by the monk Richard de Waledene, about the beginning of the following century. The choir and upper transept were built in the reign of king John and Henry III., by the sacrist William de Hoo, with the produce of the oblations made at the shrine of St. William. The length of the nave, from the west door to the steps of the choir, is one hundred and fifty feet; at the entrance of the choir is the lower or great cross aisle, otherwise called the western transept, the length of which is one hundred and twenty-two feet; from the steps of the choir to the east end of the church is one hundred and fifty-six feet: at the upper end of the choir is another cross aisle (or the eastern transept), of the length of ninety feet. At the west end of the south aisle, under a large arch, is the entrance to the chapel of St. Mary, in which, until within these few years, early prayers were used to be read: this structure is of much more recent date than the other part of the cathedral, and would probably be referred correctly to the reign of Henry VII. The bishop's consistory court is held in this chapel. The roof of the nave, from the west end to the first cross aisle, is flat at the top, as it is likewise under the great steeple; but all the other parts, viz., the four cross aisles, the choir, and those on each side of it, except the lower south aisle, which was never finished, are handsomely vaulted with stone groinings.

In 1827, the dean and chapter resolved to commence extensive repairs, and carried this resolution into effect by funds supplied wholly from their own body; employing as their architect Mr. Cottingham, the results of whose labours are to be seen in the judicious restoration of the several architectural peculiarities of the cathedral.

The west entrance of this church, one of the most perfect specimens of early Anglo-Norman architecture, is strikingly rich in its decorations. The principal doorway opens in the centre under a beautifully recessed semicircular arch, consisting of a variety of mouldings, supported by three entire columns, and a semi-column on each side. The capitals are composed of wreathed foliage, from which proceed the heads of birds

* See Hasted's History of Kent; Beauties of England and Wales.

and other animals. In the upper part of the doorway the faces of the twelve apostles are sculptured; and in a space above is a representation of the Saviour seated, with a book open in one hand, and the other raised as in the act of benediction; and on each side is an angel inclining towards him, together with the symbols of the evangelists. Figures of this kind, it would seem, were anciently placed on the porch or entrance of the church as a security against the influence of evil spirits. This front had formerly (as it would appear from certain representations taken in the beginning of the past century) four octagonal towers, which rose above the roof to the height of two stories of small arches, and terminated in pyramids, only one of which, that nearest the centre, is now standing. All the other parts of the outside of the cathedral must be considered as extremely plain, if not altogether destitute of ornament, after beholding the richly ornamented west front.

From the west door is a descent of several steps to the nave (in consequence of the accumulation of the earth at the base of the western front), the first five columns of which on each side, and half of the sixth, are in the massive Norman style, supporting semicircular arches, decorated with zig-zag mouldings, and having plain fluted capitals. Above the arches sustained on these columns is a second story of arches, corresponding both in size and ornament. Beneath these arches is the triforium or gallery, which communicates with the circular stair-cases in the angles of the west front. A very fine open timber roof represents angels bearing shields of arms; besides those of the bishopric, the priory, and the city of Rochester, are the arms of the priory of Christchurch, and of the archbishopric of Canterbury. The great tower, rising from the intersection of the nave with the west transept, is sustained by four obtusely pointed arches resting on solid masonry: a low octagonal spire, which had been rebuilt in 1749, has since been removed. The west transept is built in the pointed style; but, from having been erected at different periods, the architecture is not uniform. On the east side of this transept is a small door, which opens into a strong close room, with only one small window, well secured—an apartment intended for the safe custody of the valuables which belonged to the altars in this part of the cathedral.

The choir, which is ascended from the nave by a flight of ten steps, leading through a plain arch in an unornamented stone screen, is six hundred years old, being first used at the consecration of Henry de Sandford, in 1227. It is ornamented, as well as other parts of the church, with small pillars of Petworth marble,

with plain capitals and fillets round the middle, by which they are united to the contiguous piers. From the entrance of the choir to its eastern extremity, the style of the building has an uniform character; it is neat, lofty, and solid, though not heavy. The northern part is denominated the chapel of St. William, a saint whose repute brought such considerable profit to this priory as to raise it from a state of poverty to affluence and riches. A large stone chest, much defaced, is all that remains of his shrine. The choir was newly paved and pewed about the year 1743, when stalls for the dean and chapter, a throne for the bishop (the latter being rebuilt by bishop Wilcox), and an altar-piece, were added; all of them neat, but not entitled to any higher commendation, and certainly ill suited to the general character of the edifice, which, if not very fine, is very venerable. In the centre of the altar-piece is a painting by West, of the angel appearing to the shepherds. The altar, as in other churches in the Romish days, was placed at a distance from the east wall; and its exact situation may yet be ascertained from the triple stone seat under the third window in the south wall. On the front of this seat are the arms of the see of Rochester, of Christchurch, Canterbury, and, as supposed, of the priory of Rochester: beneath these shields were formerly the representations of three bishops, with mitres and croziers, and this devout sentiment in ancient characters:—

O. Altitudo divinaq Sapiencie et Sciencie
Dei quam incomprehensibilia Sunt
Judicia ejus et investigales vie ejus.

At the south-east corner of the opposite cross-aisle is an arched doorway, richly carved and ornamented with a variety of figures, which formerly led to the chapter-house of the priory. This door-way has been injudiciously walled up to the size of a common square-headed architrave door, inserted in the centre. The sculpture is very rich, and is continued from the receding base of the doorway on each side over the whole front: it consists of the finest specimen of canopied niches, with effigies, to be seen in England. Detached recesses rise above each other, and contain figures, of which the lowest are supposed to represent king Henry I. and his queen Matilda; while, above, on each side, are bishops Gundulph, Ernulf, and others. Over the effigies of these bishops are represented cherubim and seraphim glorifying Christ, whose figure is sculptured standing beneath a canopy on the apex of the arch.

The chapter-house (which contains the library) is entered by this door-way, and is a long room running parallel with the south side of the choir. The books are contained in presses,

occupying the north side of the chapter-room; and I may mention an excellent regulation adopted for keeping up and increasing this library—that every new dean and prebendary shall, on admission, contribute a certain sum towards the increase of the library; a good exchange for the entertainment which it was formerly customary to make on that occasion. In this library is that well-known and curious MS. called the *Textus Roffensis*, compiled chiefly by bishop Ernulfus in the twelfth century, which was published by Thomas Hearne, from a copy in the Surrenden library. During the troubles in the seventeenth century, this MS. was conveyed into private hands, nor could the dean and chapter, after the restoration, for two years discover where it was; and at last they were obliged to solicit the court of Chancery for a decree to recover it. Since which they have been once more in great danger of being deprived of it; for Dr. Harris, having borrowed it for the use of his intended history of this county, sent it up to London by water, and the vessel being by the badness of the weather capsize, this MS. lay for some hours under water before it was discovered, which has somewhat damaged it. There is also another ancient MS. here, entitled *Costumale Roffense*, thought by some to be more ancient than the other. Great part of this MS. has been published by Mr. Thorpe, in a volume under that title*. The latter work contains many curious particulars relative to the ancient tenures, services, rents, &c. of the manors within this diocese, which belonged to the priory; together with the valuation of the *Peter pence* payable to the popes from the cathedral churches in England.

The length of the cathedral from east to west is three hundred and six feet; and the breadth along the greater of the transepts (the west) is one hundred and twenty-two feet, and along the smaller ninety feet. The nave and side-aisles together are seventy-five feet in breadth; the nave only, between the columns, being thirty-three feet broad, and the choir the same. The width of the west front is ninety-four feet; the height of the great tower, one hundred and fifty-six feet.

The crypt, which is under the buildings of the choir eastward of the great transept, is a fine specimen of the early English style: the roof is plainly groined, and in that

part of it which extends under the north aisle, the architecture is scarcely distinguishable from the Norman style. It is not meant that it was of the Norman age; because “a careful comparison between it and the superstructure (says an authority in matters of antiquarian taste*) will convince any intelligent observer that both were the work of the same architect.” The same writer adds, that “the doors which open into the crypt from without are under pointed arches, as are the windows through which it was lighted: the latter are divided by mullions, with ramified heads; and, before they were stopped up, were capacious enough to transmit sufficient light for the service and ceremonies of nine altars that formerly stood here. Some small remains of painting may still be discovered in that part of the crypt below St. William’s chapel. In a circle is a representation of a vessel sailing, with large fish in the water in front; and, on one side, the upper part of a monk, with his hands uplifted as in prayer; under this, an eagle displayed.”

There are many monuments in this church, both ancient and curious; but they are much mutilated, and most of the inscriptions obliterated. A plain stone chest in the south-east corner of the choir has been by some supposed to contain the bones of bishop Gundulph, who died in 1107, at the age of eighty-six. To the west of this, under the adjoining window, is another such chest, with the portrait of a bishop in his robes; supposed to be Thomas de Ingleshorpe, the forty-fourth bishop of this see. In a recess opposite to this is a third stone chest, thought to contain the remains of bishop Laurence de St. Martin; and in the adjoining recess to the west, is a monument of a shrine-like character, supposed to have been erected by the monks in honour of the bishop Gilbert de Glanville. It is sculptured with heads of ecclesiastics in quartrefoil panels. To the west of this, on an altar-tomb, beneath a canopy, is a statue in red-veined marble of Walter de Merton, the celebrated founder of Merton college, Oxford, and bishop of this see, who died in 1277. The present monument, though its existence is a testimony of the respect shown by the warden (Sir Henry Savile) and fellows of Merton college, to the memory of their founder, in rebuilding a demolished monument, is, in no sense, equal to that which once existed. A costly tomb, highly adorned with enamelling in the style of the thirteenth century, was originally erected over his remains; his effigy, in episcopal robes, being engraved on a brass plate,

* The following are the titles of both these books:—“An Historical Account of that venerable monument of antiquity, the *Textus Roffensis*; including memoirs of the learned Saxonists, Mr. William Elstob and his sister, &c. By Samuel Pegge, M.A.” “*Costumale Roffense*, from the original manuscript in the archives of the dean and chapter of Rochester; to which are added memorials of that cathedral church, &c. By John Thorpe, Esq., M.A., F.S.A.”

* E. W. Brayley, esq., the writer of the “Kent” volume of the “*Beauties of England and Wales*.”

and fixed in the upper horizontal stone. Round the verge of the tomb were Latin verses in praise of his good work in founding Merton college. But, this interesting memorial shared the fate of many similar works of art at the Reformation. It was destroyed; and the present monument, exhibiting a recumbent figure of the bishop with his arms, and a purse (the latter his badge as lord chancellor), was set up in the place of the original one.

This notice ought not to be concluded without naming the Royal Free Grammar School, which forms a part of the cathedral establishment; and was instituted for the education of twenty boys, to be called "king's scholars," with an upper and under master, to be paid by the church. There are four exhibitions to the universities, each of the yearly value of £5. This school has also, with that of Maidstone, four exhibitions of fifteen pounds each, with rooms in University college, Oxford; this latter privilege having been conferred, as a bequest by will, by the rev. Robert Gunsley, rector of Titsey in Surrey, in the year 1618. This school, according to the words of the charter (which is in Latin), was established, "That piety and useful learning may for ever grow and flourish, and may bring forth fruit in their day to the glory of God, and the benefit and ornament of the state*."

* "Ut pietas et bonæ literæ perpetuo in nostrâ ecclesiâ suppallescant, crescant, et floreat; et suo tempore in gloriam Dei et reipublicæ commodum et ornamentum, fructificent."

[We hope to have another opportunity of describing the late repairs of Rochester cathedral, to which we cannot at present more than allude.—ED.]

THE TAINT OF BLOOD*.

"It is the taint of blood," suggested Miss Pyemont.

"That term should be used sparingly," said that lady's uncle, who happened to be present; an old military man, who had seen life under various aspects, and was always more ready to listen than to condemn: "we cannot measure our expressions too carefully; and the *taint of blood*—"

"Is one," interrupted the lady, "of which I know the meaning, and am prepared to defend it. You,

sir, have witnessed the withering traces it leaves behind it."

The old man sighed, and attempted no reply.

"A relative of mine," continued the lady, "his name is immaterial"—this was said somewhat significantly—"served in India in the 12th foot. The colonel of the regiment, Sir Henry Harvey Aston, an admirable disciplinarian, had the misfortune to become embroiled with his own nephew, a major in the same corps; went out with him, and fell. If ever man was beloved in a regiment, liked by his brother officers, and confided in by the troops, major Allen was that man. There was a frankness and cordiality of manner, a mirth and gaiety of temperament and address, that rendered him as a companion universally popular. Immediately after the duel, he was put under arrest, sent down to Madras, subjected to court-martial, and acquitted. He was released from arrest, and ordered to return to his duty. He did so, an altered man. His spirits were gone—the cheerfulness which no difficulties could ruffle, and the pleasantry which no annoyances could check, had wholly disappeared. *The taint of blood was upon him*; and he vainly struggled to emerge from the gloom with which, for him, life was henceforth clouded. Active hostilities were expected. The regiment lay before Seringapatam, and there he died—of no wound, no disease, unless you include among the catalogue of human maladies quenchless regrets and ever-godding remorse."

"He died a broken-hearted man," said the old soldier in a subdued tone.

"Much the same sort of feeling," resumed the lady, "seems to have overshadowed another successful duellist: I allude to the well-known captain Best, the antagonist of lord Camelford. The duel was forced upon him, an abandoned woman promoted it, and lord Camelford, before he went to the ground, told his second that he himself was in the wrong; that Best was a man of honour; but that he could not bring himself to retract words which he had once used. He fell, at once the aggressor and sufferer. But captain Best was never his own man afterwards. He died at the early age of eight-and-forty, at a boarding-house, called "the Blanquett," near Worcester. Sorrow and remorse had done on him the work of years. In his closing hours, he is said to have told those who were in his confidence that the duel and its results had embittered every moment of his life; that the whole scene was as fresh in his memory as if it had happened yesterday; and that there were times when lord Camelford seemed to stand before him, and gaze on him with an earnestness and tenacity that rendered life a burden. In consequence of some embarrassments—whence contracted I know not, for he inherited West India property to a considerable amount—he was for some time within the rules of the King's Bench. In his domestic arrangements too he was unfortunate. His marriage proved disastrous, and was dissolved by act of parliament. But he once and again declared that every sorrow would have sat lightly upon him, could he but have succeeded in wiping the stain of homicide from his brow."

The lady ceased, but the veteran mused on—

* From "The Bishop's Daughter," by the author of "The Life-book of a Labourer." Dalton, 1842. This book contains some interesting passages; but they are *disjecta membra*, not well worked up into a whole. Real names and events and fictitious ones are brought into somewhat perplexing contact. The bishop, after 14 years incumbency of Dovedale—the author lets us see he means Worcester—and with but one daughter, ought not to have died so much in debt. Neither, perhaps, ought the daughter, for the sake of the example, while really generous, to have seemed miserly. The work is decidedly inferior to its predecessor.—ED.

"Did he," thought the latter, "use his leisure and retirement well, and repent him truly of the past? The Blanquettes, with its lonely walks and shady groves, did they witness heartfelt contrition and earnest cries for pardon? Did these avail? The great day alone can decide. When will man see that the Supreme has placed high and startling value on human life; that he has guarded it by the most solemn denunciations from all violent waste and outrage; and that thrilling will be the account hereafter to be rendered by the homicide to him who has declared—'At the hand of every man's brother will I require the life of man?'"

Poetry.

THE DEATH-KNELL.

HARK! now tolls the passing bell!
O, there's music in the knell:
All the other sounds we hear
Flatter and delude the ear.
But these solemn tones impart
Sweetest comfort to the heart;
For they tell of heavenly rest
To the sorrow-tortured breast.
List again! the passing bell
Tolls some pilgrim's last farewell!

O, it is a sound which seems
Like the music of our dreams,
When in slumber's trance we rove
'Mong the tombs of those we love.
'Tis a message from the dead,
When the voice of earth is fled,
Saying, gently, "Hither haste,
Life is but a dreary waste;
Misery has no boon to crave
In the quiet of the grave."

Hark again! the solemn knell
Is speaking from the passing bell!

'Tis a voice that bids depart
Care and anguish from the heart—
Calms the bosom's maddening strife,
And stills the troubled sea of life,
Like the Saviour on the wave.
Blessed music from the grave!
May thy sweet tones ever give
Comfort unto those who live,
And bid them say, "Ah, passing bell!
In crowded town, or sylvan dell,
There's comfort in the funeral knell!"

Miscellaneous.

ST. ALBAN'S ABBEY.—The high and distinguished privileges enjoyed by the spiritual lords of this abbey gave them precedence of every other in the kingdom. "The king," says Weaver, "could make no secular officer over them but by their own consent; they were alone quit from paying that apostolical custome and rent which was called Rom-scot, or Peter-pence; whereas neyther kinge, archbishop, bishop, abbot, prior, nor any one in the kingdom, was freed from the payment thereof. The abbot also, or monk ap-

• From "Poems, by Thomas Powell," 1642.

pointed archdeacon under him, had pontifical jurisdiction over all the priests and laymen, of all the possessions belonging to this church, so as he yielded subjection to no archbishop, bishop, or legate, save onely to the pope of Rome. This abbot had the fourth place among the abbots which sate as barons in the parliament house." "Howsoever, pope Adrian the fourth, whose surname was Breakspere, born hereby at Abbots-Langley, granted this indulgence to the abbots of this monasterie, namely, that, as Saint Alban was distinctly known to be the first martyr of the English nation, so the abbot of this monasterie should at all times among other abbots of England, in degree of dignity, be reported first and principal. The abbot and convent of this house were acquitted of all toll throughout England. They made justices *ad audiendum et terminandum* within themselves, and no other justice could call them for any matter out of their libertie. They made bayliffes and coroners; they had the execution and returne of all writs, the goodes of all outlaws, with gaole and gaole deliverie within themselves." These particulars have been carefully embodied in a poem on the subject. In the prosperous days of the abbey, several apartments were built exclusively for the use of strangers. These adjoined the cloisters; and, beyond them, in a separate range of buildings, were the king's and the queen's apartments. But notwithstanding this preparation for visitors, and these indirect invitations, it would seem, on the authority of Matthew Paris, that some of the earlier "monarchs came too often, or at least with too cumbrous suites."—*Beattie's Castles and Abbeys of England*.

COPYRIGHT OF SERMONS.—A practice has recently arisen of taking down in short-hand the sermons of first-rate preachers, and of forthwith printing and publishing them for the pecuniary benefit of the person by whom the short-hand writer is employed. We are asked whether the preacher can check such a practice by any proceedings in the courts of law or equity; in other words, whether such an act as we have mentioned amounts to an act of piracy? The two main principles upon which copyright depends are these—1st, that it is originally a species of property; 2nd, that it does not pass to other hands by the act of publication. There can be no doubt that a sermon, like a poem, a treatise, a history, or any other manuscript, is the fruit of a man's own labour; that, up to the time of delivery, it is his own property, and that until that time it is subject to his exclusive disposal. Thus there can be no doubt that the first of the two principles of copyright is applicable to a sermon. The difficulty of the question, such as it is, will be found to arise upon the second of these principles. The delivery of a sermon from a pulpit amounts to a publication. The hearer listens for his own instruction, pleasure, and improvement. For the same objects he may reduce the whole into writing; but it does not therefore follow that he may print and publish it for his pecuniary benefit. We see nothing in the relation of the preacher to his congregation which can sanction such a step. His duty is to teach and to instruct, to point out religious duty, to persuade his congregation to be zealous in discharge of it; but not to make them a present of an essay which they may publish with a profit.—*Law Magazine*.

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REGISTER

OF

Ecclesiastical Intelligence.

JANUARY, 1842.

Ordinations.

ORDINATIONS APPOINTED.

Bp. of RIFON, at Ripon, Jan. 9.
Bp. of NORWICH, at Norwich, Jan. 16.
Bp. of SARUM, at Sarum, Feb. 20.

ORDAINED

By Bp. of ROCHESTER, at Bromley, Nov. 14.

PRIESTS.

Of Oxford.—C. W. Holbeach, B.A., Ball.; H. J. Marshall, B.A., Pemb.; W. Pearson, M.A., Exeter; C. A. Row, B.A., Pemb.; W. L. Wigan, B.A., Ch. Ch.
Of Cambridge.—F. A. Barnes, B.A., Christ's; J. Hutchinson, B.A., St. John's.

DEACONS.

Of Oxford.—J. Mason, B.A., (lett. dim. bp. of Worc.); T. Wodehouse, B.A., Ball.
Of Cambridge.—C. S. Caffin, B.A., Caius; S. Doria, B.A., St. John's.
By Bp. of ELY, at Ely, Nov. 28.

PRIESTS.

Of Oxford.—W. R. Hole, B.A., Exet. (lett. dim. bp. of Exeter).

Of Cambridge.—J. Bell, M.A., Clare; T. R. Birks, M.A., Trin.; P. C. A. Clifford, B.A., Trin.; T. Clarkson, M.A., St. John's; M. Cowie, B.A., St. John's; G. Currey, M.A., St. John's; A. J. B. Hammer, B.A., St. John's; W. S. Parish, M.A., St. Pet.; J. Woolley, B.A., St. John's; W. Young, B.A., King's.

DEACONS.

Of Cambridge.—J. A. Coombe, B.A., St. John's; W. H. Guillelard, M.A., Pemb.; H. L. Guillebund, B.A., Trin.; G. Halls, B.A., Queens'; F. Jackson, B.A., St. John's; W. Keane, B.A., Emman.; N. M. Manley, M.A., St. John's; T. C. Peake, B.A., Sid., Suss.

Ltd.—W. Harries (lett. dim. bp. of Llandaff); H. King, B.A., Jesus, (lett. dim. bp. of Ripon).

By Bp. of WINCHESTER, at Farnham, Dec. 12.

PRIESTS.

Of Oxford.—G. W. Cockerell, M.A.,

Queen's; J. Compton, B.A., Mert.; W. H. Cope, Magd. H.; G. De Carteret Guille, B.A., Edm. H.; J. Durell, B.A., St. Mary H.; C. S. Grueber, B.A., Magd. H.; G. Hadow, B.A., Ball.; T. G. Hatchard, B.A., Bras.; J. Hawksley, B.A., Edm. H.; C. D. Kebbel, M.A., Univ.; W. H. Le Marchant, M.A., Exet.

Of Cambridge.—P. Fisher, B.A., Mag.; S. S. Gower, B.A., St. John's; C. Heath, M.A., Jesus.

DEACONS.

Of Oxford.—S. Clarke, B.A., St. John's; R. Cooper, Wad., (lett. dim. bp. Salisbury); T. Coulthard, B.A., Queen's; J. H. Janvra, B.A., Oriol; J. Meyrick, M.A., Queen's; H. E. Pettiman, B.A., Trin.; J. C. Ryle, B.A., Ch. Ch.

Of Cambridge.—C. H. G. Butson, B.A., Mag.; R. C. Hales, B.A., Mag.; H. H. Molesworth, B.A., St. John's (by lett. dim. bp. Exeter); E. T. Smith, B.A., St. John's; G. E. Tate, B.A., St. John's.

Preferments.

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Adcock, H. H.	Evington (V.), Leic.	280	Bp. of Lincoln.	41	Edouart, A. G.	St. Paul's, Black-burn		Vic. of Black-burn	
Alexander, D.	Blickleigh (V.), Devon	466	{ Sir R. Lopez, } { bt. }	283	Elwood, E. ...	Kilmactrannay (V.)		Bp. of Elphin	
Allen, E.	Barton St. David (P. C.), Som.	410	Preb. of Barton	38	Probesher, J. J.	Halse (V.), Som.	444	Mrs. Probe-sher	174
Atkinson, R. M.	Gt. Cheverill (R.), Wilts	576		353	Garrow, G. B.	{ Chiselborough (R.), } { C. W. Chinnock, Som. }	1006	Earl of Egremont	*449
Auriol, E.	St. Dunstan's-in-the-Wilts (R.), London	3443	{ Mr. Stimson's } { Trustees .. }	490	Guyon, C. L.	Lamyat (R.), Som.	204	Bp. of Llandaff	*306
Barlow, H. M.	Christ Ch., Norwich		{ Ract. of St. } { Clement .. }		Gwyther, G. H.	Madeley (V.), Salop	5823	Sir R. B. T. Phillips, bt.	*241
Barrow, P.	Cranbrooke (V.), Kent	3844	Abp. of Canterbury	163	Harden, J. W.	Condover (V.), Salop	1455	E. W. J. Owen, esq.	*268
Berkeley, J. R.	Cotheridge (P. C.), Worc.	276	Rev. R. Berkeley		Heslop, A.	Musgrave (V.), Westum	179	Bp. of Carlisle	140
Botton, J.	Beresford chap. Walworth				Hewitt, A.	St. James (P. C.), Ryde, I. of Wight			
Bland, E.	Kippax (V.), York	1901	Lord Chanc.	*330	Hill, R.	Timbury (R.), Som.	1367	{ Ball. College, } { Oxon	300
Blackburne, E.	Canook (P. C.), Staff.	3116	{ D. and C. of } { Lichfield .. }	144	Hole, W. B. ...	Woolfardisworthy (R.)	225	Family	258
Boys, J.	Biddenden (R.), Kent	1668	Abp. of Canterbury	*486	Holmes, J. P.	Gallea (V.), King's co.		Bp. of Meath	
Bowell, T.	Ledbury N. Ch.				Howlett, R. ...	Longham & Wendling, Norf. (P. C.)	680	Earl of Leicester	88
Brock, O.	Dengie (R.), Essex	240	{ W. R. Stephenson } { D. and C. of Hereford }	*754	Hugo, J. P.	Exminster (V.), Devon	1113	Crediton Trustees	206
Brooks, R.	Norton Canon (V.), Herefd.	388		120	Irwin, F.	Tarmonbarry Preb. Killin (V.)		Bp. of Elphin	
Burton, J.	Dyest Enos, Queen's Co.		Lord Carew		James, J.	Overstrand (V.), Norf.	178	Bp. of Elphin	
Oage, R.	Kilmacallen (V. C.), Taunagh and Drumcollum		{ Bp. of Kilmore and Ardagh }		Johnson, P. ...	Denhigh N. C.		Ld. Suffield	75
Calthrop, H. ...	Gt. Braxted (R.), Essex	471	C. O. C. Camb.	*544	Jones, H. W. W.	Reynagh (V.), King's co.		{ Rec. of Denhigh .. }	
Churton, H. B. W.	St. George East (R.), London	38505	{ Brasennooe Coll. Oxf. }	*396	Kennedy, R. M.	Sellack (V. C.), King's Capla, Heref.	328	Bp. of Meath	
Cornish, S. W., D. D.	Ottery St. Mary (V.), Devon	3849	The Crown	112	Ley, W. H.			{ D. and C. of Hereford }	120
Darnell, W.	Bamburgh (P. C.), Northd.	3949	Ld. Crew's Trustees	121	Long, H. C. ...	Dunstan, Norf.	102	R. K. Long, esq.	80
Drury, W.	St. Jude's, Andreas, Isle of Man		{ Rect. of Andreas .. }		Lucas, E.	Ballysumaghan (V.)		Bp. of Elphin	
Edmonds, G. ...	Little Wenlock (R.), Salop	1067	Ld. Forester	*550	Marindin, S. ...	Penselwood (R.), Somerset	361	Earl of Egremont	140
Edmundson, G.	Saintfield (V.), Co. Down		Ld. Bangor		McClelland, W.	Lissara (V.)		Bp. of Kilmore, &c.	
					Mickle, J.	Apesthorpe (P. C.)	98	Preb. of Apesthorpe	81

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Newnham, G.	Coombe, Down (P. C.), Som.		Trustees		Vallance, H. ...	St. John's chap., Southwark			
Owen, O.	St. Edmund's, Exeter.	1823	G. Hyde, esq.	187	Voules, F. P. ...	Middle Chinnock (R.), Som.	216	Earl of Ilchester ...	186
Platt, G.	Sedburgh (V.), York.	4711	{ Trin. coll., Camb. }	184	Uwins, J. G. ...	St. Matthew's, Stroud (P. C.) ..		T. C. Croome, esq.	
Prodges, E. ...	Upton Lovell (R.), Wilts.	249	Ld. Chanc. ...	*325	Waites, J. B. ...	South Stables (V.)	245	R. Reynard, esq.	75
Riggs, G.	St. Peter's Gate, Lincoln	496		147	Walpole, T. ...	Limpfield (R.), Surrey.	1043		*56
Skipper, I. B.	Ashchurch (P. C.), Gloucester	649	Own petition	48	Watman, P. ...	Harnley-on-Don (P. C.), York. ..		{ T. Gresham, esq. }	
Stephenson, J. H.	Corrington (R.), Essex				Wells, F. B. ...	Woodchurch (R.), Kent.	1187	Abp. of Cant.	*600
Tartley, E. ...	Gumston, York				Wood, J. R. ...	St. John-in-Bedwardine (V.), Wore.	2061	{ D. and C. of Wore. }	*630
Tillard, J.	Connington (R.), Camb.	238	Bp. of Ely. ...	203	Woods, R.	Moollop (V.), Dioc. Waterford			
Tripp, R. H. ...	Alternoun (V.), Cornwall.	1060	D. and C. ...						

Abbot, P. mast. Clitheroe sch.
 Anderson, P., E. I. chap., Bombay.
 Collett, princ. king's sch., Bahamas.
 Evans, T. mast. Gloucester coll. sch.
 Majendie, G. J., preb. Sarum.
 Moore, T. R. G., chap. Bromsgrove Union.
 Whiting, W., chap. H.M.S. Cambria.
 Whitehead, R., chap. bp. of New Zealand.
Chaplain lord Lieutenant of Ireland:—
 The very rev. C. Vignoles, D.D.; the pro-

voct of Trin. coll.; hon. R. W. H. Maude, dean of Clogher; R. Murray, dean of Ardagh; H. Cotton, dean of Lismore; J. T. O'Brien, D.D., dean of Cork; von. E. Stopford, L.L.D., archd. Armagh; J. Torrens, archd. Dublin; hon. H. Pakenham, archd. Emly; hon. H. Scott, archd. Leighlin; T. B. Monnell, archd. Derry; J. A. Russell, archd. Clogher; O. R. Elington, D.D.; C.

W. Wall, D.D.; J. H. Singer, D.D.; R. Daly; W. Claaver; W. A. Butler; S. Kees; J. Brownlow; L. Fowler; T. Drew; A. Douglas; E. Johnson; H. U. Tighe; H. Newman; S. O'Sullivan; J. Lafane; H. Verschell; H. O'Brien; W. Higate; G. Truelock; P. Chassey; T. Carpendale; J. Connell; F. Morrison; G. Fleury.

Clergymen Deceased.

rev. R. B., preb. Tarmoharry, dioc. Elphin.
 Bates, G. F. vic. South Mims, Middx. (pat. rev. P. Hammond), and vic. West Maling, Kent (pat. T. A. Douce, esq.), 67.
 Birmingham, R., preb. Mora, co. Tipperary (pat. bp. Lismore).
 Bowstead, J., D.D., rec. Musgrave, Westmoreland (pat. bp. Carlisle), 87.
 Purdett, J., vic. Reynagh and Gallen, King's co. (pat. bp. Meath).
 Chichester, R., vic. Chittlehampton, Devon (pat. Id. Rolle).
 Clovee, J. K., D.D., rec. St. George, Exeter (pat. d. and e.), 75.

Greenwell, F., rec. Great Walsingham, Norfolk (pat. Clare hall, Camb.)
 Davis, J., rec. Melcombe Horsey, and vic. Cerne Abbas, Dorset (pat. lord Rivers), 68.
 Evans, G., vic. Potters Pusey, Northampton (pat. Earl Bathurst), 73.
 Eyre, W., abp. Tennison's lib., St. Martin's lane, 44.
 Hackett, T., vic. Ballysamaghan, dioc. Elphin.
 Hamer, H., rec. Pointington, Som. (pat. Id. Willoughby de Broke) 80.

Irwin, T., p. c. Hackness and Harwood, Yorks. (pat. sir J. B. Johnston, bt.)
 Langton, G. T., rec. Barton, Norfolk (pat. Id. chanc.); vic. of Kington, Norfolk (pat. earl Leicester).
 Lee, L. C., late rec. Wootton, Oxfordshire.
 Maxwell, J., vic. Kilmactrannay, dioc. Elphin.
 Richardson, F., at Iron Acton, Glouc. 46.
 Rowlands, W., p. c. Longtown and Laveyno, Her. (pat. vic. Clodock), 66.
 Ward, M., rec. Stiffkey and Morston, Nor.
 Watkins, H., inc. South Malling, Sussex.

University Intelligences.

OXFORD.

ELNOTIONS.
O.C.C., Nov. 18.—Rev. W. R. Wardale, M.A., and rev. M. Harrison, M.A., admitted prof. fellows.
Bulliot, Nov. 23.—E. Walford and E. Palmer, both of Charterhouse, scholars—80 competitors.
Oxon. Scholar.—J. H. Latham, Brasenose.

CLASS LISTS.
 The names of those candidates who, at the examination in Michaelmas term, were admitted by the public examiners according to the alphabetical arrangement prescribed by the statute, are as follows:—

IN LITTERIS HUMANIORIBUS.
Class I.—Chase, D. P., Oriel; Hutchins, W. T., Wore.; Prichard, O. E., Ball; Rawtorne, W. E., Ch. Ch.
Class II.—Ashworth, P. S., St. Alban H.; Bewick, C., St. John's; Blackett, J. F. B., Ch. Ch.; Brine, J. G., St. John's; Butler, F., Ch. Ch.; Harrison, C. R., All Souls; Hayter, G. G., Oriel; Langhorne, C. H., Exet.; Lea, W., Brasenose; Mac Lachlan, A. N. O., Exet.; Marshall, J., Ch. Ch.; Mountain, J. G., Mert.; Pocock, I. J., Mert.; Prat, R., Mert.; Sumner, R., Ball; Webster, A. R., St. Mary; Webster, M., Linc.
Class III.—Garden, L., Univ.; Crowder, J. H., Mert.; Jones, T., Magd.; Lempriere, C., St. John's; Macintosh, J., Ch. Ch.;

Phillimore, G., Ch. Ch.; Soper, J., Magd. H.; Townsend, J., Oriel; Wilson, T. P., Brasen.
Class IV.—Baicher, E., Wad.; Chapman, E. J., Wad.; Collier, C. J., Magd.; Cripps, C., Magd. H.; Ellis, E., St. Mary H.; Fort, E., Ball; Heston, C. W., Jesus; Hemsted, J., Magd. H.; Jemmitt, G. R., Trin.; Jenkins, W. J., Ball; Kennicott, B. C., Oriel; Levis, E., Ball; Milner, W., Ch. Ch.; Round, E., Ball; Smith, O. J., Ch. Ch.; Stroud, R. A. H., Wad.; Thurland, F. E., New; Walker, R., Linc.; Warneford, J. H., Wore.

E. A. Dayman
 C. P. Eden
 W. E. Jelf
 A. C. Tait
 } Examiners.

IN DISCIPLINIS MATHEMATICIS ET PHYSICIS.
Class II.—Batterby, J. H., Ball.
Class III.—Brins, J. G., St. John's; Lempriere, C., St. John's; Marshall, J., Ch. Ch.; Twiss, E. R., Univ.; Wilson, W. D., Wad.
Class IV.—Allen, W., Magd. H.; Jackson, W., Queen's; MacLachlan, W., Linc.; Richards, R. M., Mert.; Shand, G., Queen's.
 The number in the fifth class was 64.

R. Walker
 W. F. Deakin
 J. A. Ashworth
 } Examiners.

CAMBRIDGE.

Nov. 27.—The Greek professor has given notice that the subject of his next course of lectures will be "The Olympian and Pythian Odes of Pindar." The lectures will be given in the upper room of the south east division of the Pitt Press, and will commence on Tuesday, the 8th day of February next, at one o'clock; to be continued every Tuesday, Thursday, and Saturday during term.

The regius professor of Hebrew has given notice, that he intends to commence a course of lectures on the "Proverbs of Solomon," on Monday the 14th of February next, in the upper lecture room of the Pitt Press Printing-office, at 12 o'clock.

The following is a correct statement of the number of resident members of the several colleges of the university, according to the latest returns:—

	In	In	1841.	1840.
	College.	Lodgings.	Resid.	Resid.
St. Peter's college	80	25	85	75
Clare hall	53	4	56	59
Pembroke	48	18	60	60

	In	In	1841.	1840.
	College.	Lodgings.	Resid.	Resid.
Genville and Caius	88	38	88	84
Trinity hall	28	4	32	33
Corpus Christi	85	28	107	113
King's	24	—	24	34
Queens'	48	54	100	111
Catharine hall	24	56	84	86
Jesus	57	7	64	60
Christ's	72	12	84	73
St. John's	246	108	350	342
Magdalene	88	3	86	80
Trinity	226	227	447	443
Emmanuel	70	6	76	73
Sidney Sussex	36	2	40	34
Downing	10	8	18	11
	1200	588	1777	1754

Dec. 1.—At a congregation the following grace passed the senate:—To appoint the vice-chancellor, the rev. Dr. French, master of Jesus college, the rev. Dr. Tatham, master of St. John's college, the rev. professor Whewell, master of Trinity college, the regius professor of divinity, the Norrissan professor of divinity, the Margaret professor of divinity, the regius professor of the civil law, and the regius professor of Greek, a syndicate to consider whether any

and what steps should be taken to provide a more efficient system of theological instruction in the university, and to report to the senate before the end of the ensuing Lent term. This proposition was received without opposition in the senior, or Black Hood house; and though *non placed* in the junior, or White Hood house, was carried by a majority of 28 to 8.

Proceedings of Societies.

THE PARKER SOCIETY.

The first two volumes published by the Parker Society have just appeared. They are the works of archbishop Sandys and bishop Ridley. They seem to be well got up,

and to have had much labour bestowed upon them. We are glad to observe that the quotations from the Fathers are printed in full. In fact, without this the editions would be almost worthless.

Diocesan Intelligence.—England and Ireland.

LICHFIELD.

Monument of the late bishop Ryder.—The monument to the memory of the lamented bishop Ryder has been finally placed in the cathedral at Lichfield. The rev. prelate is represented in the attitude of devotion, with his knees supported on a faldstool, and his hands gently inclined forwards, as in prayer. The likeness, it is said, though not a striking one, owing to the want of an accurate portrait to work from, will be readily recognized by those who were in habits of intimacy with his lordship. The pedestal bears the following inscription:—

To the memory of

The hon. and right reverend

HENRY RYDER, D.D.,

Successively bishop of Gloucester, and of Lichfield and Coventry,

This monument is erected,

In testimony of affectionate respect,

By many who revered and loved him.

His unsparing self-devotion to the duties of his high office,

His unaffected humility,

His Christian simplicity, his expansive charity,

His fervent and cheerful piety,

Endeared him to his friends, and conciliated universal regard.

Constrained by the love of Christ,

He strove to extend the means

Of worshipping and serving him, both at home and abroad;

And to diffuse the light of his gospel

Among Jews and Gentiles.

As a preacher, affectionate, faithful, earnest,

Persuasive, practical;

As a bishop, paternal, vigilant, apt to teach,

Given to hospitality;

Mild and forbearing, yet, when duty called, inflexible;

He exhibited,

In his daily walk and conversation,

A bright example to the flock over which the Holy Ghost had made him overseer.

In meek reliance on the grace and intercession of the Redeemer,

He lived, he laboured, he died;

Entering into his rest,

In the fifty-ninth year of his age, and the twenty-first of his episcopate,

March 31, MDCCCXXVI.,

At Hastings,

Where his mortal remains are deposited.

LINCOLN.

Nottinghamshire.—An order in council has been issued, constituting the vicarage of Southwell, in the county of Nottingham and diocese of Lincoln, a rectory, providing for the annual payment to the rector of 300*l.* by the ecclesiastical commissioners, and ordering that the rector shall employ at the least one curate.

LONDON.

Church Extension in Kentish Town, St. Pancras.—The population of Kentish Town is upwards of 10,000; while the only place of worship belonging to the estab-

lished church, accommodates about 800. With a view to provide a remedy for this lamentable deficiency of church room, either by the erection of an additional church in the lower part of the district, or by rebuilding the present incommodious chapel upon a much larger scale, the inhabitants have formed a committee, and commenced a subscription under the title of the "Kentish Town Church Extension Fund," which has already reached upwards of 1100*l.* The rev. Johnson Grant, many years minister of the district, has contributed 100*l.*, C. Finch, esq., 200*l.* and a painted window, T. Gardiner, esq. 100*l.*, P. Hurd, esq. 50*l.* 10*s.*, Mrs. Browell 50*l.*, S. Bull, esq. 50*l.*, C. Shearman, esq. 50*l.*, &c. &c.

New Church proposed to be built and endowed at Brookfield, Kentish Town.—Upon the estate of Brookfield, the greater part of which is in the hamlet of Kentish Town, and the remainder in the adjoining chapelry of Highgate, it is intended (in addition to the above proposal), with the approbation of the lord bishop of London, to build, in the best possible manner, of stone and oak, a church in the early English style, without galleries, for 500 persons: the windows of the chancel are to be enriched with stained glass; there is to be an open roof of oak; the whole of the sittings, for rich and poor, are to be exactly similar—open stalls of oak; one-third of the sittings are to be for ever free for the poor; each free sitting is to be assigned to some poor person; and a fund is to be provided for the maintenance and repairs of the fabric. It is not intended to apply to the church commissioners, or to any church building society, for a grant to Brookfield church. Mr. and Mrs. Harry Chester, the proprietors of the estate, will give the site for the church, and will endow it with freehold ground rents, producing 80*l.* a year for 99 years; and about 500*l.* a year, when the leases fall in at the expiration of that period. Mr. and Miss Barnett, residents in the immediate neighbourhood, will contribute 2000*l.* towards the building, provided that the whole requisite amount, which is estimated at 5000*l.* more, be raised within three months; and the rev. Thomas Randolph, prebendary and lord of the manor of Cantlowes, has offered to enfranchise the sites gratuitously. Upon the consecration of the church a district will be assigned to it, taken chiefly from Kentish Town, and partly from Highgate: to this arrangement the vicar of St. Pancras, the minister of Kentish Town, and the incumbent of St. Michael's church at Highgate, have signified their assent. The patronage is to be vested in Mr. and Miss Barnett, and Mr. and Mrs. Harry Chester, jointly during their lives, and the lives of the survivors and survivor; and after the death of the survivor, is to become vested for ever in the bishop of the diocese. In addition to the endowment, as above stated, Mr. Chester proposes to give by instalment the sum of 1000*l.*, and to devote all the proceeds of the adjacent property to the church, till all church, vestry-room, parsonages, and schools, are finished.

St. Alban's Abbey.—This venerable pile, which is about to be converted into a cathedral, is, taking it as an entire structure, perhaps the most ancient in England, York minster not excepted; for the latter has undergone various alterations and improvements at different periods

of time, whereas the former retains all its pristine grandeur and magnificence; nor has the hand of modern art attempted to trespass upon its ancient tracery. This abbey was founded by Offa, king of the Mercians, somewhere between the years 800 and 1000 of the Christian era, and was dedicated to St. Alban, the proto-martyr of this island. In the northern wing may be seen a black slab, let into the flag-stone flooring, which is the only one to be noticed throughout the whole building. Immediately over this slab, introduced into an oaken ceiling, beautifully fretted, is an old monkish painting upon a large scale, representing the martyrdom of St. Alban. The saint is represented as having just undergone the operation of decollation, whilst the blood is flowing copiously from his neck. Within the last few years, whilst some workmen were repairing the roof of the long aisle, they unmasked, under a thick and hard coating of mortar, a most beautiful painted canopy, richly gilt, which had remained concealed from the eye for some centuries. In a vault behind the altar was, about half a century ago, by mere accident, discovered a stone coffin, which was found to contain the remains of Humphrey, duke of Gloucester. The site of the abbot's dwelling, and of the domiciles of the monks, is now occupied by the abbey grammar school. It was formerly a chapel, called queen Mary's chapel, but queen Elizabeth endowed it as a public school. Both the rev. Dr. Aubrey Spencer, the bp. of Newfoundland, and the rev. Dr. George Spencer, his brother, the present bishop of Madras, were educated at this school.—*Morning paper.*

OXFORD.

Presentation of a service of Communion Plate to the bishop of New Zealand.—Windsor, Wednesday.—This afternoon a very numerous meeting of the inhabitants of Windsor, and the gentry and clergy of the neighbourhood, was held at the town-hall, for the purpose of a service of communion plate, purchased by subscription, being presented to the right rev. Dr. Selwyn, the bishop of New Zealand. The plate bears the following inscription:—"Presented to the right rev. father in God, George Augustus, first bishop of New Zealand, by the inhabitants of the borough of New Windsor, Berkshire, England, as a mark of their high esteem, regard, and gratitude. A.D. 1841. John Banister, Mayor."

J. BANISTER, esq., the late mayor, rose and expressed the high gratification he experienced at the great honour which devolved upon him as chairman of the committee for carrying out the wishes of the inhabitants, who had subscribed to purchase a communion service to be presented to their late curate, the bishop of New Zealand. Mr. Banister then read the following address, to which was attached between 700 and 800 signatures:—

"To the right rev. father in God, George Augustus Selwyn, D.D., bishop of New Zealand.—The inhabitants of the parish and borough of New Windsor respectfully desire to accompany the presentation to you, as the first bishop of New Zealand, of the vessels destined for the service of the altar in the first cathedral of that English colony, with a brief expression of their gratitude for the inestimable benefits you have conferred upon them during the too short a period in which you have performed the duties of the curacy of New Windsor. This testimonial can very imperfectly express either the amount of our obligations, or the deep anxiety we feel not to be held as regarding them as the ordinary result of the relations in which we have been mutually placed. That your piety, your love, your benevolence, extending amongst whom your duties called you, are the proper attributes of the Christian minister and the best ornaments of the English church, we acknowledge with a due consciousness of the blessings which belong to our country and our times; but you have added to these demands upon our affectionate remembrance personal qualities which are rarely exercised with such advantages. You came amongst us, a few years ago, a stranger. We had no claims upon your extraordinary exertions. You devoted yourself to the task, not only of our spiritual improvement, but of benefiting our condition in every particular that came within the sphere of your duty. You found our parochial church encumbered with debt. You contributed the whole emoluments of your curacy for two years towards

the discharge of a just demand, and your example was sufficient to raise an amount to pay a very large obligation, without litigation, and without placing unnecessary burdens upon the poorer parishioners. Your whole course amongst us has been one of disinterestedness and self-sacrifice. Bitter would be our reproach if you had quitted us without some attempt on our part to say how we appreciate these qualities, rarer than talents or learning, but associated with them, constituting that character whose immediate effects may be best traced in the welfare of a parish, but which extends its influence, directly or indirectly, over the whole human race. The contrast between the duties which are presented to you in the future, and those of the past, is most remarkable. You quit the office of curate in a place over which, for centuries, the standard of the monarchy of England has waved, to become the bishop of the last-founded of England's colonies. But the power of European industry is now planted amongst the natives of those distant islands, and the church sends forth her ministers to direct and sanctify the material knowledge of civilized life, to blend these poor tribes with those who have settled amongst them, and to raise up a mighty nation in a distant ocean. May we not, without an improper pride, anticipate that when churches rise up in every valley in New Zealand, and congregations from many a scattered parish crowd round some future bishop, they may gather in their first cathedral, and, pointing to the humble offering of the good wishes of some who had known their first spiritual head in their father-land, connect our small tribute with your name, and learn that the same Christian virtues which have commanded the respect of the few may become the means of happiness, temporal and eternal, to powerful communities, whose best blessing will be that they have received, through you, and such as you, the language, the arts, and the religion of England. In conclusion, may we not, without presumption, add our earnest prayers that when your holy mission shall have been in part fulfilled, you may be restored to the church in England, and exercise in your native land those apostolic functions which you now go forth in the spirit of obedience and self-sacrifice to perform."

At the conclusion of the reading of the address,

The BISHOP OF NEW ZEALAND rose, evidently much affected, and addressed the meeting:—"I am come here to-day," said the right rev. Dr. Selwyn, "quite unprepared with any lengthened and laboured offering of thanks for this mark of your kindness and attention, trusting that God will enable me to express to you, at this moment, all that my heart would dictate. Should I, however, be unable to express to you what I feel in my heart, upon this occasion, for your great kindness towards me, those friends who are present, to whom I am personally known, will know that if I am now prevented from giving utterance to my sentiments as I could wish, it is to be attributed to the depth of the feelings which I experience. The occurrences of the last few days have been to me full of import, and I find great difficulty in responding to the marks of respect I have lately met with. I feel that my tongue is almost tied when I attempt to offer you my thanks. The offering which you have this day made to me shall be dedicated, with all holiness, to the service of God in a foreign land. I wish most distinctly to state, that this is that description of offering which goes nearest to my heart. It is an offering of that kind which can only be made by a Christian people to a Christian minister; I therefore accept of it with the greatest Christian thankfulness. It reminds me that, when this earth is swallowed up, we shall again meet and sit down together at the supper of the Lamb. I pray you to accept from me my heartfelt thankfulness for the many thousand acts of kindness with which I have been blessed during my intercourse with you. May I ask, as a closing favour, to bestow upon you, for the last time, that blessing which I can now give more officially than formerly."

The bishop then pronounced the benediction, and the meeting shortly afterwards broke up.

RIPON.

Within the last our years and a half, forty new churches and chapels have been completed in this diocese.

case, a large number of them having received aid from the Ripon Diocesan Church Building Association. Seven churches have been wholly rebuilt, and seventeen are in different stages of progress towards completion, making a total of sixty-four new places of worship, besides thirty school-rooms licensed within that time for the like purpose.

Tributes of respect have recently been presented to the following:—

Brewster, W., mins. of New church, Rowendale, Lancashire.
Deacon, W. W., late offic. mins. of Westbourne, Sussex.
Foley, E. W., inc. Trin. church, Tewkesbury.
Irving, J., curate of Kendal.
Pell, J. N., late lect. of St. Paul's, Liverpool.
Powell, E., late cur. of Boxgrove, Sussex.
Smith, J., late p. c. of Keyingham, Yorks.

CHURCHES CONSECRATED.

Bath and Wells.—Stoke Triston, Nov. 2.
Hereford.—Yatton, par. Much Marcle, Aston Cantlew.
Leighlin.—Ulford, Oct. 20; Killedmond, Oct. 21; Lorum, Oct. 22.
London.—Fringlingfield, Essex, Nov. 23.
Sodor and Man.—St. Jude, par. Andreas, Nov. 23.
Winchester.—St. Michael's, Stockwell, par. Lambeth, Nov. 18; Streatham, Brixton-hill, Nov. 19.

CHURCHES OPENED BY LICENSE.

Hereford.—Bartestice chap.
Lincoln.—Wolverton station, on Birmingham railway.
Sodor and Man.—Cronk-y-Voddy, par. German, school-rooms opened by bp. as a place of worship, Nov. 21.

FOUNDATIONS LAID.

Chester.—St. Simon and St. Jude, Granby-street, Manchester.
Glogher.—Broomfield, par. Donamaine, Nov. 15.

EPISCOPAL CHURCH IN SCOTLAND.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

The third annual general meeting was held at Edinburgh, Dec. 7, and was very fully attended; Bp. Low in the chair. After prayers, the rev. E. B. Ramsay, sec., read the report. The meeting was subsequently addressed by the earl of Roseberry, the ven. archd. Williams, sir James Ramsay, the rev. N. Johnstone, E. D. Sandford, esq., bp. Terrot, rev. J. Mackenzie, W. Forbes, esq. From the report—which is of a very satisfactory character—we learn that, although the accounts of the present year show a falling off in donations, and record no legacies, still it is gratifying to find that the amount of congregational offerings has not diminished, and that the annual subscriptions are increased. The committee consider that the best proof which can be given to the subscribers of the benefits effected, will be offered in the statement, that upwards of 1000*l.* have been expended this year in promoting the objects of the society: of this sum 774*l.* have been paid towards raising the incomes of 32 incumbents to 80*l.*, whilst 315*l.*, paid over to the episcopal fund, have enabled the trustees to extend the scale of their grants amongst the smaller incumbencies of the church; 148*l.* have been paid to 12 schools; 100*l.* for allowances to retired incumbents; 280*l.* for repairs and erection of churches, in nine particular cases, where there was a difficulty in raising the necessary funds; 20*l.* for bibles, prayer-books, and testaments. Whilst the income has been expended for these objects, the donations received during the year have been added to the capital stock, the dividends on which go to increase the annual disposable fund for distribution. The report further states that a new auxiliary committee has been formed in London, an association at Bridgnorth, and that contributions have been received from the bps. of Madras and Bombay, and others in India.

FOUNDATION OF AN ACADEMICAL INSTITUTION.

The institution, mentioned in the accompanying synodal letter, is designed to embrace objects not attainable in any public foundation hitherto established in Scotland, viz., the combination of general education with domestic discipline and systematic religious superintendence. It is proposed to found in a central part of Scotland, north of the Frith of Forth, and removed from the immediate vicinity of any large town, a college, to be called, "The College of the Holy and Undivided Trinity," which may receive and board a large number, say ultimately from 150 to 200, of youths from eight to eighteen years of age; and also afford a sound clerical education to young men destined for holy orders, of whom a considerable number, in addition to those required in Scotland, may be usefully employed in supplying the demands which are now made for clergymen in the British Colonies. It is intended that the institution shall provide exhibitions, or bursaries, to be conferred principally on boys likely to become divinity students. It is anticipated that, by the means proposed, parents would be enabled to secure all the advantages of a liberal and scientific education at a very moderate rate, varying probably from 50*l.* to 80*l.* per annum, according to the age of the scholar. They would also escape the great evil of separating specifically religious

from general education, and would feel that, on leaving home, their children would continue to enjoy some of its best blessings. Such an institution must of course be placed under a clergyman of very high character and attainments, together with assistants, who will thoroughly comprehend the design, and imbue all the details with a religious spirit. It is also contemplated to provide instruction in classical literature, mathematics, and those branches of mental and natural philosophy usually comprehended in academical courses. The Scottish bishops have now, by their synodal letter, authoritatively declared their approval of the principle of the scheme, and their desire that aid should be solicited for its support through the instrumentality of a committee. It is obvious that, in order to carry the object into effect, a very considerable sum will be required. The purposes to which the funds will be devoted comprise the providing a chapel, with halls and other suitable buildings; the salaries of a warden, professors, and teachers; and the foundation of bursaries. It is calculated that the lowest amount of capital which would justify the commencement of the institution is 20,000*l.*; and, as soon as that sum is raised, a meeting of the subscribers as afterwards specified will be called, to confer with the bishops on the permanent constitution of the college. A sum of nearly 6,000*l.* has been already privately contributed, and it is proposed to raise the remainder by a general subscription, under the following conditions:—

1.—That all contributions of 50*l.* and upwards are to be payable either at once, or (at the option of the donor) in five equal instalments. The first to be due when the committee shall declare that 15,000*l.* have been subscribed the others at successive intervals of six months.

2.—That all payments whatever are to be returned, unless the subscription, including the price received for nominations, shall reach 20,000*l.*

3.—All donations of 100*l.* and upwards are to entitle the donor, being a member of the Scottish Episcopal Church, or of the United Church of England and Ireland, to a voice, in conjunction with the bishops and the members of committee, in the settling of the permanent constitution of the establishment, at the meeting to be held for that purpose.

4.—Perpetual rights of nomination to the college shall be purchaseable as follows:—One for one hundred guineas, two for two hundred, three for five, and five for a thousand. Nominated pupils to be received with a deduction of ten per cent. from the current rate of annual payment for board and education.

Synodal Letter.—"To all faithful members of the reformed catholic church, the bishops in Scotland, greeting. Grace be with you, mercy and peace, from God the Father, and our Lord Jesus Christ.

"Whereas certain lay members of the church, moved by a pious desire to promote the glory of God and the welfare of the flock over which he hath made us overseers, have represented unto us that our church, having been long depressed, hath suffered the total loss of temporal endowments; and that hence great difficulty hath been found in maintaining the decent administration of

God's word and sacraments, more especially in so far as the same depends upon the due education of candidates for holy orders; that the sense of this deficiency hath been frequently declared by various pious but inadequate bequests for this purpose, and more recently by the church herself in her 40th canon, and that the same still exists in almost undiminished magnitude: and whereas they have represented unto us their desire, under God's blessing, to attempt a remedy for this want, and, in pursuance of such design, have proposed to us the foundation of a school and theological seminary, to be devoted to the training, under collegiate discipline, of candidates for holy orders; and, at the same time, of such other persons as may desire the benefit of a liberal in conjunction with a religious education: and whereas they have represented unto us, that sufficient pecuniary support hath been secured to warrant their perseverance in the design, and that they are now desirous, under our sanction, to make a public appeal to the members of the church in its behalf. Now we, the bishops of the reformed catholic church in Scotland, in synod assembled, desire to express our warmest gratitude to those with whom this proposal hath originated; and, above all, to God, who hath put into their hearts to attempt the supply of wants, the reality and urgency of which we have long painfully experienced; and, having maturely considered the said design, we do hereby formally approve the same, and recommend it to you, our brethren in Christ, as a fitting object for your prayers and alms. We have farther, for the promotion of this good work, requested certain discreet persons to act in committee, and, in concert with ourselves, to prepare a scheme for its execution, to be submitted to the members of the church. In thus endeavouring to awaken your zeal and charity in behalf of that portion of the church committed to our charge, we deem it fitting to state, solemnly and explicitly, that we are moved by no feelings of rivalry towards any religious community, but by a desire to supply the wants of our own communion, and thereby to fulfil a duty implied in the first principles of the Christian church.

"Brethren, the grace of our Lord Jesus Christ be with your spirits. Amen."

(Signed by the bishops).

Trinity College.—The committee have very great satisfaction in bringing before the notice of the members of the episcopal communion in Scotland, the scheme for the establishment of Trinity college, of which the general features are delineated in the accompanying "proposals." The committee are fully persuaded that the want which it is now proposed to supply has long been felt, especially by those who desire to undertake the duties of the holy ministry; and, while they regard with feelings of the warmest sympathy and most affectionate interest the efforts which are now making to ameliorate the temporal condition of their clerical brethren, they are convinced that the establishment of the proposed college is eminently calculated, not to impede, but to farther that good work. The committee desire to take the present opportunity of saying, that their object is perfectly plain and straightforward: they utterly disclaim any peculiar or party views; they have no purpose beyond that which is plainly set forth in the printed statement. They have received the sanction of, and are acting in concert with, their bishops; and they have the utmost gratification in stating that, having submitted their proposals to the archbishops of Canterbury and York, they have been favoured with the approbation and encouragement of these prelates. The committee believe that, taken in connexion with the synodal letter of the Scottish bishops, the names of these venerated prelates will afford the best guarantee that the individuals who now come forward earnestly entreating, on behalf of Trinity college, the support of all who take an interest in the episcopal church of Scotland, have no object in view but that of promoting her best and dearest interests. The committee request that all communications on this subject may be addressed to Mr. W. P. Dundas, 8, Athole Crescent; or to Mr. R. D. Cay, 18, Rutland-street, Edinburgh. Subscriptions will be received by either of these gentlemen; or by Sir W. Forbes and Co., bankers, Edinburgh.

COLONIAL CHURCH

TORONTO.

Church consecrated.—St. Stephens-in-Vaughan, Oct. 31st.

Ordination, Oct. 24.—**Priests.**—H. C. Cooper, B.A., Pemb. Camb., Osborne; M. Boomer, B.A., Trin. Dublin, Galt; T. Fidler, Fenelon Falls. **Deacon.**—W. M. Shaw, B.A., Sidney, Camb., Emily.

QUEBEC.

Churches consecrated.—Springfield, Oct. 14th; St. John's, Huntingdon, Oct. 19; St. Martin, Isle of Jesus, Oct. 21st.

Ordinations.—**Priests.**—W. B. Bond; W. Thompson; J. Pyke. **Deacon.**—D. Falloon, Trin. Dublin.

Collegiate Institution.—The bishop of Montreal has set on foot a collegiate institution at Three Rivers, but the removal of which, to the neighbourhood of Sherbrooke, is now contemplated, where it is proposed that it shall be reorganized on an enlarged scale. For the accomplishment of this desirable end, he has reason to expect very liberal donations, as well as a considerable annual grant from the Society for Promoting Christian Knowledge, and the Society for Propagating the Gospel. The whole cost has been estimated at 2,500*l.* to 3,000*l.*, and the annual expenditure for its maintenance at 1,000*l.* The officers of the college to consist of a principal, who shall be professor of divinity, to be appointed by the bishop, and by him removed from time to time, if cause for such removal should arise; and, for the present, of at least one other professor, both of whom shall be clergymen of the church of England in full orders, and graduates of some university of repute in the British dominions. A chapel will be built in connection with the institution, in which morning and evening prayers will be daily read, and the attendance of the students and pupils will be then required. No exclusive character, however, will attach to

the institution as it respects the religious profession of those who shall be admitted for their course of study; nor will any other rules be insisted upon with respect to their attendance upon public worship, than that those who belong to the church of England should attend the ministry of that church, and that those who are of other persuasions should attend such ministration as the parents and guardians may desire; it being understood that they will attend the church of England where no desire is signified to the contrary.

NEWFOUNDLAND.

Visitation.—The following letter from the bishop, dated St. John's, Nov. 2, 1841, was read to the meeting of the Society for Promoting Christian Knowledge:—"Having returned from my visit to some distant parts of my diocese, and finished the business of my visitation, by: convening the several clergymen of the island at St. John's, it is but due to the venerable society by whose bounty I have been so largely assisted, to render them some account of what has been accomplished by my endeavours to promote, under God's blessing, the benevolent intentions of the society in this land. In the course of my visitation during the present year, I have travelled by land and by water 1,118 miles; visited 35 stations; confirmed 1,186 persons; consecrated six churches; originated or assisted in the building of 21 new churches; ordained two priests and eight deacons, and founded or restored more than twenty day-schools and Sunday-schools. Of the liberal grant of the society, I have appropriated 486*l.*, according to the annexed statement, and the remaining sum I propose to expend in aiding the building of two chapels, one at the island of Bellefleur, and one on the southern side of the harbour of St. John's, where a considerable population is growing up, at a great distance from the parish church. The wretchedly dilapi-

dated condition of St. John's church has obliged me to restrict the performance of all episcopal acts to the smaller chapel of St. Thomas; and, in order to render this more fit and decent for such purposes, very material alterations and improvements have been necessary. In aid of these I have hitherto contributed the premium of bills drawn on the society, and I am happy to say that the interior of our church, which is generally admirably well filled by a mixed congregation of rich and poor, would not be discreditably to any community. As soon as the question of site for the cathedral church can be satisfactorily determined, I hope to commence, and rapidly progress with the building. The money which we do not immediately need for the work should be placed at interest, either here or in England; but as to the time of my drawing for the 500*l.* granted by the Society, I must be guided by the consideration of the rate of premium paid at St. John's, which is extremely fluctuating. The present is not an advantageous period for the negotiation of bills."

MADRAS.

South India Mission of Church Missionary Society.—Visitation of the Bishop.—The bishop commenced his visitation in the province of Tinnevely, on the 2nd of Jan. The following particulars are furnished by the missionaries of the Palamcottah district, in their report, dated Feb. 22, 1841:—

"The first station visited by the bishop was Dohnavoor. After confirming there 160 persons, prepared by the rev. E. Dent, his lordship the same evening proceeded to the other stations, in the following order—Satankoolam, Moodaloor, Melgnanapooram, and Nazareth, visiting also several of the smaller villages in his road; and after confirming the candidates prepared by the reverend Messrs. C. Blackman, G. Heyne, J. Thomas, and A. F. Crenmerer, and receiving the congratulations of the catechists, schoolmasters, and Christian people at each station, came into Palamcottah on Saturday morning, the 9th of January, greatly exhausted, and suffering from bodily infirmity. On Lord's day morning, the 10th, his lordship confirmed six candidates belonging to the English congregation, during the English service, and preached from the words, "Come, take up thy cross, and follow me." In the evening, the rev. C. Blackman, at the bishop's request, preached from Acts vii.—"He went and preached Christ unto them." The following three days were devoted to the examination of the candidates for holy orders, to receiving the calls of the gentlemen of the station, and to interviews with the clergy. On Wednesday evening, his lordship, though much exhausted, preached from Rom. v.—"If when we were enemies, we were reconciled to God," &c. On Thursday morning he received the salutations of the catechists of this station and their wives, of the schoolmasters, the preparandi class, the seminary boys, and the girls of Mrs. Pettit's school, with great numbers of the native Christians, both men and women, from the various congregations of this station. Afterwards divine service was held in the church, and the confirmation took place; at which

the catechists and members of congregations in the rev. P. P. Schaffter's districts, amounting to 281, and those from our districts, amounting to 284—a much less number than had been prepared by us, many not having come in from the villages—each furnished with a printed ticket, were confirmed. His lordship was suffering so much from exhaustion and illness, as to be able to add only a short, but impressive and faithful address to those who had been confirmed; an address which we hope will be remembered by them with advantage all their remaining days. As this was the first confirmation that had taken place in these parts, the chief part of the people were adults; and feeble trembling limbs bore many a grey head to receive the bishop's blessing. His lordship was pleased to express himself much gratified, both by the number of candidates, and by the devout and orderly manner in which they conducted themselves throughout the service. We doubt not that a lasting blessing from on high will accompany the solemn services of the day. On Saturday morning, soon after six o'clock, we held the anniversary of the Tamil book society, the bishop kindly occupying the chair. At noon divine service in Tamil was held; at which the rev. E. Jones, the bishop's missionary chaplain, preached; and the Lord's supper was administered to 120 native communicants. In the course of the same day, the rev. J. Devasagayam assembled the children of our schools in and around Palamcottah, about 300 in number, and drew them up in order before the bishop's verandah; from which his lordship heard them read, and addressed a few words of instruction to them. On Lord's day, the 17th, his lordship admitted to deacon's orders Mr. Mooyart, from Colombo, and Mr. Macleod, appointed to Negapatam; and to priest's orders the rev. E. Dent; the missionaries assisting in Mr. Dent's case. It was very gratifying to see the catechists also present as spectators: an advantage gained by the recent enlargement of the church. At his lordship's request, the silence which is devoted to secret prayer in the course of the service was broken by the hymn, "Come, Holy Ghost, our souls inspire!" being sung by the clergy to Luther's hymn tune. The service ended by the administration of the Lord's supper to the clergy and the usual communicants. In the evening, at his lordship's request the rev. E. Mooyart read prayers, and the rev. G. Pettitt preached from 1 Pet. iv. 18. The next day was appointed for the visitation. The bishop, having met all the clergy at breakfast, proceeded to the church; and after having examined their letters of orders, the service commenced by the rev. S. Hobbs reading prayers; after which the bishop delivered a charge. The service being concluded, and the congregation having withdrawn, the missionaries of the Society for the Propagation of the Gospel, and of the Church Missionary Society, stationed in this province, presented a valedictory address to his lordship, which was read by the rev. C. Blackman. His lordship received it in the kindest manner, but was unable, from exhaustion, to say more than a few affectionate words in reply. Thus closed our intercourse with his lordship, who in the afternoon left Palamcottah.

Miscellaneous.

PROPOSED MARINE COLLEGE; FOR THE ADVANCEMENT OF NAVIGATION AS A SCIENCE, AND IMPROVEMENT OF THE EFFICIENCY OF THE MERCHANT MARINE OF GREAT BRITAIN.

TO WILLIAM LYALL, ESQ.

St. James's, Barmosday, London.

MY DEAR SIR,—I am very desirous to draw your attention, and that of your friends engaged in mercantile pursuits, to a projected improvement in the merchant marine of this country, which appears highly important, and which I doubt not, from your connection with mercantile shipping, will prove interesting to yourself.

1. It has long appeared to me that England, from her position as a maritime nation, ought to have a recognized influential body who should do her credit throughout the world, in her merchant marine. But her strength in this particular has been dissipated by the confused elements that compose it, and the separated interests that

are not only allowed but encouraged to grow up within it.

2. While, however, a large proportion of each succeeding generation of our countrymen desire to follow the sea as a profession, it is clear that the royal navy is insufficient to meet the craving appetite for nautical life exhibited in the growing members of the great English body, and—the honourable East India company's sea service having been brought to a conclusion—the merchant marine appears to afford the only means of satisfying it.

3. But so long as the marine of the commercial world is unable to present a definite rank to its officers, many who might be its brightest ornaments, will be debarred from entering it as a service; and others, even in its present improved state, will only hold by it as a means of existence, instead of taking a pride in it as an honourable profession.

4. It appears to me that the service might be infinitely elevated, refined, and improved, to the honour and credit of our nation in foreign ports, to the improved moral and religious habits of our colonial ports, and to the increased rank and interest of our merchants at home, by the adoption of some such plan as I am prepared to submit for your consideration.

5. The outline of such a plan, in brief, would be this: the union and co-operation of some of the leading commercial men of England and her colonies, under the sanction of the legislature, to establish in perpetuity a marine college for the advancement of navigation as a science, and the improvement of the efficiency of the merchant marine of Great Britain.

6. As this idea might possibly strike some practical men with the notion of being a mere theory, I think it as well to state the grounds of my design, and the probable effects which would result from it, when developed in practice.

First, a college capable of accommodating two hundred resident and one hundred non-resident students should be built.

Next, a principal—an experienced naval or merchant marine officer—should be appointed, with professors of 1. Navigation; 2. Language; 3. Literature and Divinity; and 4. Engineering, to conduct the practical working.

Next, an honorary council of experienced men—and I should conceive that the mercantile world already possessed such a council in the elder brethren of the Trinity House—should be named, who should, at stated times, hold examinations and confer grades of rank, from chief to fifth officer and past midshipman, who should be equal to a sixth officer of the late company's service. The examined chief officer would be qualified for a command without further examination.

To these examinations all comers should be admitted, whether native or colonial; and I incline to recommend honorary rank to be also conferred on foreign merchant mariners, as this would elevate the college in foreign mercantile countries: but high fees should be imposed on all applicants not identified with the college, whereas to its own members they should be made as moderate as possible.

7. The immediate effect of such a system would be to elevate the scientific and moral standard of the merchant marine as a service. Men with the imprimatur of the marine college upon them, would feel that which is the life of all associated bodies—an *esprit de corps*, which they cannot feel while struggling in isolated strength after isolated interests. They would be men also of certain attainments, calculated to advance, in a moral and intellectual point of view, the credit of our nation abroad, which has hitherto suffered in reputation from the habitually reckless, not to say vicious, character of its merchant seamen.

8. And thus an argument on the score of patriotism is brought to bear in favour of the scheme. We should moreover have not only for the merchant princes of our land an educated and intelligent class of merchant mariners, but there would be established a noble nursery for a future navy, should a sudden call be made upon the nation for her maritime services.

9. So too we may find in this design a plea for the philanthropist to urge—that, in planting our colonies upon the varying coasts of newly discovered countries,

made subject by the energy and activity of British seamen to the ever-dominant flag of Great Britain, we should not send forth a race of reckless and licentious men, whose conduct shocks where it ought to conciliate the barbarous nations they encounter; but, by an improved system of moral government and improved tone of moral rectitude in our merchant mariners, we should only conquer to civilize, and only civilize to bless.

10. And this leads me to what is, with me, as a clergyman of the church, the crowning point of the whole design—we should be enabled to send forth Christian mariners in our merchant service*. When I propose a professorship of divinity as an essential point in the endowment of the college, it is not that we may send out casuistic theologians or enthusiastic missionaries in our merchant marine; but that a steady principle of Christian piety and a sufficient knowledge of the vital truths of Christianity as taught in our national church, may be imprinted on the minds of all those who receive the imprimatur of the marine college, so that there may be a warrant for expecting a Christian system of living among our mariners. It is the want of this that has fostered an affectation of piety among too many of our modern sailors—men who have not got, and perhaps cannot get, the truth, and therefore seize upon the best imitation of it that they can find.

I believe too that there is a heavy responsibility resting upon our merchants, who might, if they would, bring to bear a large portion of influence of the Christian church among the mariners who work their vessels, but who too easily satisfy themselves that they do all that is needful by providing for their temporal necessities. But "there is one thing needful;" and if by their necessary service to their human masters our mariners are taken away from the church and her ordinances at home, ought not, in common fairness, some means to be devised for providing them some spiritual instruction in their absence?

From a knowledge of the practical working of our national universities I think that a marine college, established upon sound church principles, would be effective in producing such a desideratum.

11. With reference to the expenses necessarily attendant on this design, and the mode of meeting them, I do not think it necessary to extend this lengthy epistle. Amid the mass of wealthy and influential mercantile houses, I doubt not that large funds might easily be raised for an object in which they must all be more or less interested. Unless, however, the design were entertained extensively, and conducted on a large scale, and had perpetuity ensured to it by a building of sufficient magnitude, and the endowment of its headship and professorships, it had better not be undertaken at all. I foresee clearly a large amount of benefit and blessing resulting from such an idea rightly developed; but evident failure if undertaken in a confined and niggardly spirit, or endeavoured to be carried out on anything short of the principles of the church.

I think I am in a condition to demonstrate all these points, should you deem it desirable to communicate with me farther on the subject. I am, my dear sir, yours most faithfully,

HENRY MACKENZIE, M.A.
Of Pembroke college, Oxford; minister of St. James,
Bermondsey.

ERRATUM.

Mr. Pelle (See Essays for Dec.) should have been styled of Hatfield, *Herts*, not *Hants*.
Preferments—E. E. L. Wightman, *St. Almond's* (Y.), Shrewsbury, not *St. Chad's*.

TO CORRESPONDENTS.

A letter containing a list of preferments to the colonies has been passed by without notice, being *anonymous*. Two letters have reached us from Scotland with Poetry; one with two pieces, evidently made up of gross plagiarism; the other with two, one of which appeared in our pages years ago. What can the writers mean? The post marks are Dumfries and Dunblane.

We call attention to a praiseworthy, charitable institution—the SYRIAN MEDICAL-AID ASSOCIATION—of which a notice appears in our advertising columns. It appears to us likely, if adequately supported, to effect much good; and it is fitting that in that country, where England has of late bared her arm in war, she should show herself ready to communicate the blessings of peace—to heal as well as to wound. This association is unconnected with any missionary object; but we think that missionaries, and as the head of them our respected friend the bishop of Jerusalem, may derive much assistance from it.

REGISTER

OF

Ecclesiastical Intelligence.

FEBRUARY, 1842.

Ordinations.

ORDINATIONS APPOINTED.

By of SALISBURY, at Salisbury, Feb. 20.
By of LINCOLN, at Lincoln, Feb. 20.
By of PETERBOROUGH, at Peterborough, Feb. 20.
By of LICHFIELD, at London, Mar. 20.
By of OXFORD, at Oxford, May 22.
By of WINCHESTER, at Winchester, July 22.

ORDAINED

By BR. of BATH AND WELLS, Dec. 19.

PRIESTS.

Of Oxford.—T. Fox, B.A., Wad.; C. R. Knight, B.A., Wad. (*lett. dim. bp. of Llandaff*); H. Malpas, B.A., Ed. H.; O. Penny, B.A., Worc.

DEACONS.

Of Oxford.—J. Acres, B.A., Linc.; J. Croket, B.A., Magd. H.; M. W. James, B.A., Oriel; H. J. Marshall, B.A., C.C.C.; O. F. Master, B.A., Univ.; W. A. Napier, B.A., Ch. Ch.; W. E. Smith, B.A., Exet. (*lett. dim. bp. of Llandaff*).

Of Cambridge.—W. F. Neville, B.A., Magd.; H. P. Wright, B.A., Pet.

Of Lampeter.—T. Brown, G. Griffiths, W. D. Rees (*by lett. dim. bp. of Llandaff*).
By BR. of CHESTER, Dec. 19.

PRIESTS.

Of Oxford.—J. R. Alsop, B.A., Brasen.; H. Branker, B.A., Wad.; J. Gregson, M.A., Brasen.; R. Tomlins, B.A., St. Mary's II.; J. M. Twist, B.A., Queens'.

Of Cambridge.—H. M. Birks, B.A., Cath.; G. C. Bowles, B.A.; C. W. Cahusac, B.A., St. John's; A. Chirrol, B.A., Clare; J. Jackson, B.A., C. James, B.A., St. John's; G. Y. Osborne, B.A., Sid.; R. N. Pretymann, B.A., Caius; H. C. Seller, B.A., St. John's; C. F. Smith, B.A., Queens'; B. Willis, B.A., C. C. C.

Of Dublin.—J. E. Armstrong, M.A.; A. C. Cary, B.A.; J. S. Dodd, B.A.; J. Elliott, B.A.; C. Mangniss, B.A.; C. Mitchell, B.A.; J. Sheffield, M.A.

Of St. Bees.—B. S. Clarke.

DEACONS.

Of Oxford.—S. B. Arnott, M.A., St. John's; E. Pigott, B.A., Brasen.

Of Cambridge.—J. F. Coates, B.A., Oath. II.; G. W. Goodchild, B.A., Sid.; E. Witely, B.A., Queens'.

Of Dublin.—W. Blake, B.A.; R. Butler, B.A.; T. Eager, M.A.; J. Hebden, M.A.

Of Durham.—A. Peyton.

Of St. Bees.—J. Bonwell; C. M. Christie; J. M. Crockett; E. B. Squire; R. Thomson; W. Wells.

By BR. of CHICHESTER, Chichester Cath., Dec. 19.

PRIESTS.

Of Oxford.—H. Smith, B.A., Queens'; R. Smyth, M.A., Brasen.

Of Cambridge.—F. Brown, B.A., Magd.; I. G. Vigne, B.A., Pet.

DEACONS.

Of Oxford.—W. H. Anderdon, B.A., Univ.; G. Braithwaite, B.A., Queens'; H. Cockett, B.A., Exet.; J. White, B.A., Linc.
Of Dublin.—P. A. Golding, A.M.; W. St. Patterson, B.A.

By ARCHBP. of DUBLIN, Nov. 28.

PRIESTS.

Of Dublin.—J. Andrew, B.A., W. M. Wrenford, B.A.; S. Berry, B.A.; J. Carson, A.A.; L. Loper, B.A.; R. D. Maunsell, B.A.; Montgomery, B.A.; W. A. Neville, B.A.; Robotham, B.A.; W. Singleton, B.A.; H. nith, B.A.; for Dublin: R. Card, B.A., for lmore: H. Ferguson, B.A., for Derry. W. Mant, B.C.C., for Down and Connor.

DEACONS.

Of Dublin.—J. G. Ankleby, M.A., W. J. Mulloy, M.A., T. Stack, M.A., W. Thornhill, B.A., F. A. Waring, B.A., for Dublin: H. Fry, B.A., J. Gully, B.A., E. Hassard, B.A., J. Weir, B.A.; for Elphin: R. D. Falkner, R. J. McGhee, B.A., for Cloughar; J. Woodroffe, B.A., for Down.

By BR. of DOWN AND CONNOR, Dec. 10.

PRIESTS.

W. Lee, M.A., T. Stack, M.A., for Trin. coll.; T. Woodward, M.A., for Cashel; T. R. Wrightson, B.A., for Down.

DEACONS.

W. B. Atkins, B.A., for Cork; J. Cooper, B.A., for Down; A. Miller, B.A., for Down.

By BR. DURNHAM, Dec. 19.

PRIESTS.

Of Oxford.—E. H. Adamson, M.A., Linc.; H. R. Ridley, B.A., Univ.

Of Cambridge.—W. Mackenzie, B.A., Trin. H.

Of Dublin.—E. Edmunds, B.A.; J. Elliott, B.A.

Of Durham.—B. E. Dwarria; J. Stevenson; H. Stoker, M.A.; M. Thompson, M.A.

Of St. Bees.—T. J. Steele.

Of Lampeter.—A. A. Rees.

DEACONS.

Of Cambridge.—J. P. Parry, B.A., St. John's; J. Romney, B.A., St. John's.

Of Glasgow.—J. Marshall, M.A.

By BR. of HERFORD, at All Saints, Hereford, Dec. 19.

PRIESTS.

Of Oxford.—E. Bather, B.A., Mert.; E. F. Coke, B.A., L. E. G. Clarke, B.A., Brasen.; J. W. Davies, B.A., Worc.; J. L. Hoskyns, B.A., Magd.; J. M. Lakin, B.A., Worc.; J. J. Trollope, B.A., Pemb.

Of Cambridge.—K. E. A. Money, C.C.C.; R. Potter, B.A., Pet.; W. F. Rawes, B.A., Caius; J. Rogers, B.A., St. John's; L. Spencer, B.A., Christ's; J. L. Sison, B.A., Jesus.

Of Durham.—S. Dupre.

DEACONS.

Of Oxford.—E. B. Hawkshaw, B.A., Oriel; A. H. Ingram, B.A., Ch. Ch.; J. Roe, B.A., Worc.; W. Thorn, B.A., Univ.; J. G. Watts, B.A., Ball.

By BR. of LICHFIELD, Dec. 19.

PRIESTS.

Of Oxford.—P. H. Dod, B.A., Worc.; C. A. Fowler, B.A., Oriel; J. Isaacson, B.A., New Inn H.; W. R. Ogle, B.A., Trin.; C. F. S. Weldeman, B.A., Ch. Ch.; C. Whittaker, B.A., Brasen.

Of Cambridge.—A. A. Bagshaw, B.A., C. C. C.; W. J. Conybeare, B.A., Trin.; D. Cooke, B.A., Queens'; F. Day, B.A., Pemb.; R. S. Drayton, B.A., T. P. Ferguson, B.A., J. W. Hall, B.A., Trin.; H. B. Harvey, B.A., Clare; G. B. A. Lloyd, B.A., Emm.; J. M. Lowe, B.A., St. John's; E. H. L. Noot, B.A., C. C. C.; A. B. Stretell, B.A., Trin.; P. Williams, B.A., C.C.C.

Of Dublin.—J. Wilkin, B.A.

DEACONS.

Of Oxford.—H. E. Devey, B.A., Pemb.; W. C. Dowding, B.A., Exet.; T. S. Hewett, B.A., Worc.; A. T. G. Manson, B.O.L., Magd.; F. J. Rooke, B.A., Oriel; C. J. Sale, B.A., Linc.; E. Tew, B.A., Magd. H.; F. C. Twemlow, B.A., Oriel.

Of Cambridge.—J. L. Allan, B.A., Trin.; W. Bell, B.A., C.C.C.; S. F. Bolton, B.A.,

St. John's; J. Manners, B.A., O.C.C.; H. Pearson, B.A., Cath.; T. M. Pyke, B.A., T. G. Ragland, B.A., C.C.C.; W. Rush-ton, B.A., Trin.

By BR. of LINCOLN, at Lincoln Cath., Dec. 19.

PRIESTS.

Of Oxford.—J. Emeria, B.A., Univ.; M. T. Latham, B.A., 'crasen'; G. Sandbach, B.A., Brasen.; W. Toms, B.A., Worc.; E. Trollope, B.A., St. Mary H.

Of Cambridge.—T. E. Bensted, B.A., St. John's; C. Bernal, B.A., Clare; J. H. Browne, B.A., W. Burnside, B.A., St. John's; W. Harker, B.A., Cath.; C. W. S. Lowndes, B.A., J. Speuce, B.A., Christ's; R. Tindall, B.A., St. John's.

DEACONS.

Of Oxford.—J. B. N. Heard, M.A., St. Mary H.; A. G. Newbold, B.A., Magd. H.
Of Cambridge.—G. Bryan, M.A., Pet.; R. E. Harrison, B.A., L. D. Kennedy, B.A., Christ's; J. E. S. Legh, M.A., King's; C. W. D. More, B.A., St. John's.

By BR. of LONDON, Dec. 19.

PRIESTS.

Of Oxford.—R. Gee, B.A., Wad.; N. Gernon, B.A., Oriel; W. D. Jackson, B.A., St. John's; F. Poynder, M.A., Wad.; C. Torkington, B.A., Brasen.; T. H. Woodroffe, B.A., Ed. H.

Of Cambridge.—C. Baldeck, B.A., E. Bull, B.A., St. John's; J. J. W. Harris, B.A.; J. B. Marriott, B.A., C.C.C.; J. H. Rowlatt, M.A., St. John's.

Lit.—F. A. Hildner; O. W. H. Pauli; J. C. Reichardt.

DEACONS.

Of Cambridge.—T. Boggis, B.A., Emm.; R. Bradley, B.A., Queens' (*lett. dim. nbp. of Canterb.*); G. M. Gould, B.A., St. John's; J. Hitchcock, B.A., Christ's; E. H. Hunter, B.A., Trin.; H. Porter, B.A., Pemb.; J. R. Stock, B.A., St. John's; F. Vigers, B.A., Trin.; T. C. Whitehead, B.A., W. Wilson, B.A., St. John's.

Of Oxford.—S. Holmes, B.A., Magd. H. H. W. Tylden, B.A., Ball.

Of King's College, London.—W. Hayes, Jun.

Of Church Missionary College, Islington.—G. P. Badger; I. Brittain; S. Franklin.

Lit.—G. L. Allen; J. C. H. West.

By BR. of OXFORD, Dec. 19.

PRIESTS.

Of Oxford.—R. A. Bathurst, B.A., New; S. E. Bathurst, B.A., Mert.; H. Bennett, B.A., Worc.; G. F. Childs, B.A., R. H. Gray, B.A., Ch. Ch.; Hon. H. Grimston, M.A., All Souls; M. Harrison, M.A., C.C.C.; S. Lee, B.A., Queens'; H. W. Lloyd, M.A., P. H. Morgan, B.A., Jesus; H. Pearson, M.A., Ball; J. W. Routh, M.A., Magd.; W. J. Wise, B.A., St. John's; E. C. Woolcombe, M.A., Ball.

DEACONS.

Of Oxford.—J. E. Bode, M.A., R. N. Buckmaster, B.A., Ch. Ch.; W. Burnett, M.A., New; E. K. Burney, B.A., C. J. Collier, S.C.L., Magd.; R. Congreve, B.A., T. B. Cornish, B.A., Wad.; J. B. Fawkes, B.A., Ch. Ch.; J. Hannah, B.A., Linc.; J. Hemsted, B.A., Magd.; E. Hobhouse, B.A., Mert.; J. M. Holland, B.A., New; J. B. Hughes, M.A., Magd.; P. C. Kidd, B.A., Ch. Ch.; R. W. Mason, Jesus; E. W. Pease, M.A., Magd.; B. Price, B.A., Pemb.; H. Randall, B.A., Brasen.; H. M. Richards, B.A., Ch. Ch.; W. P. Walsh, B.A., Worc.

Of Cambridge.—C. Wood, B.A., Clare.

Ordinations—CONTINUED.

By BR. of RIFON, Jan. 9.

PRIESTS.

Of Oxford.—F. E. Lott, B.A., Alb. H. (lett. dim. bp. of Exeter).

Of Cambridge.—H. Baily, B.A., St. John's; T. Hurvey, B.A., Clare; S. Pagn, B.A., St. John's.

Of Dublin.—T. B. Browne, B.A.; B. L. Poyntz, B.A.

DEACONS.

Of Oxford.—G. Antrabus, B.A., Brasen. (lett. dim. abp. of York); W. Baldwin, B.A., Ed. H.; S. B. Harper, B.A., New Inn B.A.; R. J. Mapleton, B.A., St. John's; R. M. Martin, B.A., Ed. H.

Of Cambridge.—C. Grenside, B.A., Pet; A. B. Hill, Jesus; J. S. Oxley, B.A., Queens.

Of Dublin.—I. L. Lloyd, B.A.; T. H. Manning, B.A.

Lit.—C. E. S. Nicholls.

By BR. of WORCESTER, at Cathed., Dec. 19.

PRIESTS.

Of Oxford.—H. W. A. Cooke, B.A., Worc.; W. Dowling, B.A., Mert.; E. Garbett, B.A., Brasen.; G. W. Garrow, B.A., Worc.; J. H. Moor, M.A., Maud.; P. P. Myddelton, B.A., A. K. Thompson, B.A., Queens.

Of Cambridge.—E. Male, B.A., Calus; C. Mayer, M.A., Trin.; T. W. Richards, B.A., Sid.

DEACONS.

Of Oxford.—C. T. Arnold, B.A., Magd.; H. P. S. Ashworth, B.A., Alb. H.; A. Clifton, B.A., J. R. Crawford, M.A., Linc.; C. Dolben, B.A., Trin.; E. L. Howell, B.A., Queens; J. M. Mottram, B.A., Magd. H.; T. C. B. Strutch, B.A., Worc.; J. B. Winckworth, B.A., Ed. H.

Of Cambridge.—W. B. Budd, B.A., Queens; G. Elton, S.C.L., Calus; C. H.

Poster, B.A., Magd.; J. King, B.A., Queens; A. Rawson, B.A.; Trin.; W. S. Symonds, B.A., Christ's; F. Taunton, B.A., St. John's. Lit.—W. Croone.

By ARCHBP. of YORK, Dec. 19.

PRIESTS.

Of Oxford.—R. Hale, M.A., Brasen.; R. John Mitchell, B.A., Ed. H.

Of Cambridge.—G. Edmundson, B.A., Sid.; C. W. Woodhouse, B.A., Calus.

Of Dublin.—S. B. Braisher, B.A.; T. Carmichael, B.A.

Of Durham.—M. E. Wilson.

Lit.—W. S. Gatterill.

DEACONS.

Of Oxford.—R. O. Walker, B.A., B. Wake, B.A., St. John's.

Of Cambridge.—H. Deck, B.A., C.C.C.; J. Robinson, B.A., Jesus.

Of St. Bee.—H. F. Hewgill.

Preferments.

A. T. Gilbert, D.D., to be bishop of Chichester.

Name	Parish & County.	P. n.	Pat.	Val. £.	Name	Parish & County.	P. n.	Pat.	Val. £.
Alford, C. R.	{ St. Matthews (P. C.), Rugby, Warw. }				Hemming, S.	{ Caldecote (R.), Warw. }	108	{ D. Hemming, esq. }	118
Barnes, R. W.	{ Dunchidoch and Shillingford (R.), Devon. }	971	{ Sir L. V. Palz, bt. }	918	Hodges, R.	{ Little Barrington (V.), Glouc. }	102	{ Ld. Chanc. }	100
Bates, J. E.	{ Christ Ch., Letherland (P. C.), Lanc. }		Trustees ...		Hawes, H.	{ Barton St. Andrew (R.), Norf. }		{ The Queen. }	118
Beeby, St. V.	{ St. Peter's, Fleetwood (P. C.), Lanc. }				James, E.	{ Llanerrig (V.), Norf. }	1847	{ Bp. of Bangor }	115
Browne, H. ...	{ St. Sidell's (P. C.), Exet. }	8003	{ Vic. of Heavitree, D. and C. of Sarum }	928	Langton, A. W.	{ Kempton (R.), Norf. }	89	{ Earl of Leicester }	117
Buxton, J. H.	{ Brilford (V.), Wilts. }				Lawson, De Lancy	{ St. Andrew, Bethnal Green (P. C.), Lond. }			
Carlyle, P.	{ St. James (P. C.), Exet. }				Lloyd, G.	{ Willersey (P. C.), Derby }	93	{ Lady Hastings }	8
Chapman, J. ...	{ Milton (R.), Camb. }	377	{ King's Coll., Camb. }	400	Wayne, J.	{ Haslope (V.), Cheshire (C.), Bucks. }	1789	{ G. Hyde, esq. }	8
Chichester, R. H.	{ Chittlehampton (V.), Devon }	1849	{ Lord Rolle. }	413	Morgan, W.	{ St. James (P. C.), Clitheroe, Lanc. }			
Corbet, S.	{ Ordsall (R.), Notm. }	809	{ Lord Wharmcliffe }	424	Nelson, J.	{ Peterston (R.), Herefordsh. }	208	{ Guy's Hosp. }	29
Drought, A. ...	{ Aghaveon (R. & (V.), King's co., Tully (P. C.), Southport, Lanc. }	655	{ Bp. of Killaloe }		Nicholson, M. A.	{ Ch. Ch. Accrington (P. C.), Lanc. }		{ Trustees }	
Edwards, W. ...	{ Killard (V.), Clare }				Parsons, F. J.	{ Selborne (V.), Hants. }		{ Maud. Coll., Oxford }	421
Evanson, A. M.	{ Killard (V.), Clare }				Pearson, H.	{ Sonning (V.), Berks. }	2588	{ D. of Sarum }	
Gard, E.	{ Saxelby (V.), Linc. }	719	{ Bp. of Linc. }	187	Pears, J. W.	{ Tetworth (V.), Oxon. }	530	{ R. B. Slater, esq. }	
Gibbs, M.	{ Christ Ch., Newgate-st., G. St. Leonard Forsterlane (V.) }	2818	{ D. & C. Westminster & St. Bartholomew's Hosp.; last this turn. }	687	Precter, W.	{ Burton (V.), Yorksh. }	533	{ D. and C. of York }	100
Gilbertson, L.	{ Llangorwen N. Ch. Cardigan }				Pym, F.	{ Plymstock (P. C.), Devon. }	3028	{ D. and C. of Windsor. }	108
Godfray, W. ...	{ Bridle (R.), Worc. }	53	{ D. & C. of Word. }	120	Salmon, T. W.	{ Rupon (P. C.), Suff. }	280	{ D. and C. of Norwich. }	108
Harris, J.	{ All Saints, Stepney (P. C.), Middx. }				Snow, T.	{ Newion Valence (V.), c. Hawkey, Hants. }	508	{ Rev. E. Auriol }	111
					Trollope, E. ...	{ Ranceby (V.), Linc. }	203	{ Sir J. C. Thorold, bt. }	88
					Turner, P. ...	{ Cherrington (R.), Warw. }	288	{ J. Turner, esq. }	29
					Williams, H. ...	{ Llangevach (V.), Glam. }		{ Bp. of St. David's }	120

Birtlett, J., chap. Hereford gael, Birket, P. v. math, mast. Harrow sch. Burroughs, J., mast. prop. sch., St. Yarmouth.

Davies, N., prob. St. David's. Dodswoth, G., D.D., chap. Sten and Windsor Union.

Melville, E., prob. St. David's. Sharpe, J., chap. H.E.I.C., Bengal pres. Venables, J., prob. Sarum (pat. the bp.)

Clergymen deceased.

Fowler, right rev. D.D., lord bp. of Osnory, Ferns, and Leighlin, Dec. 31; 77.
Shuttleworth, right rev. P. N., D.D., lord bp. of Chichester, Jan. 1; 80.
Barker, W. v. Broadclust, Devon, 36.
Barker, G. A., rec. Kevenlase, Hadnor (pat. bp. St. David's), 70.
Bowles, H.
Bown, J. G., rec. Stawley, Som. (pat. R. Harrison, esq.).
Champness, F. W., rec. of Palmer, Bucks (pat. D. and C. Windsor); vic. Outtesford, Oxford (pat. Eton Coll.); vic. Upton, C. Calvey, Bucks (pat. Lord Chams.); min. canon, Windsor, &c., 60.
Fenn, W., cur. Kirby-le-Soken, Essex.
Fosbrooke, T. D., vic. Walwood, Heref. (pat. present. Hereford cath.), 72.
Fozzow, F., rec. Ordsall, Notm. (pat. lord

Wharmcliffe); vic. Kinston, Derbyshire (pat. C. H. Rhodes, esq.).
Garrett, T., vic. Audley, Staff., 46.
Garnett, G. C., Williamston house, co. Meath.
Grant, C., vic. West Barnham, Norfolk (pat. C. M. Balders, esq.).
Grylle, R. G., Helstone, Cornwall, 84.
Johnson, J. R., vic. Katterly, Devon (pat. lady Carey).
Jones, W., Biddington, Glouc., 87.
Leds, W., rec. Wiekhambreux, Kent (pat. Capt. C. H. D'Aeth), 81.
Mauler, G. P., cur. Petton, Som., 40.
Marsden, W., rec. Everingham, York (pat. family), 32.
Masterman, M. A., vic. Milton Abbas, Dorset (pat. hon. H. D. Damer); vic. Alton Pancras, Dorset (pat. D. and C. Sarum), 66.

Messenger, J., p. c. Shosley, Northam (pat. bp. Crew's trustees).
Maturin, H., rec. Clondevadock, dioc. B-phoe (pat. Trim., Dublin).
Press, E., St. Peter's Mancroft, Norwich.
Saunders, G. E., rec. Tarrant Rumb. Dorset, and Tarrant Hinton (pat. And.), 87.
South, T. H., vic. Burton Hastings, Warw.
Stranger, R., cur. Zeal Monachorum, W.
Vivian, C. P., of Hutton-hall, Northam. and rec. Wellingborough (pat. G. Vivian, esq.).
Uako, J. F., rec. Orsett, Essex (pat. bp. of London), 81.
Wagstaffe, D., Scalford, Leicest.
Watts, W., 78.
White, J., 53 years p. c. Woodland, Devon, and mast. gram. sch., Ashburton (pat. the inhabitants), 85.

University Intelligence.

CAMBRIDGE.

There will be congregations on the following days of the ensuing

term:—

Saturday Jan. 23 (B. A. commencement), at ten.
 Wednesday ... Feb. 2, at eleven.
 Wednesday ... 9 (Ash Wednesday), at eleven.
 Wednesday ... 23, at eleven.
 Friday Mar. 11 (M.A. Inceptors), at ten.
 Friday 18 (end of term), at ten.

COMBINATION PAPER FOR 1849.

PRIOR COMB.

Jan. 2	Mr. Fisher, Chr.	Apr. 24	Mr. Grigson, Corp.
9	Mr. Burgess, Regim.	Mal. 1	Mr. Bourne, Cal.
16	Mr. Hodgson, Sid.	8	Coll. Regal.
23	Mr. Browne, Emm.	15	FEAT. PENTEC.
30	Coll. Regal.	22	Coll. Joh.
Feb. 6	Coll. Trin.	29	Mr. Haisted, Magd.
13	Coll. Joh.	Jun. 6	Mr. Sandys, jun. Regim.
20	Mr. Tate, Magd.	13	Mr. Bolton, Clar.
27	Mr. Richmond, Regim.	19	Mr. Daniel, Cal.
Mar. 6	Mr. Myers, Clare.	26	Coll. Regal.
13	Mr. Holmes, Emm.	Jul. 3	COMMON BENEFACT.
20	Coll. Regal.	10	Coll. Trin.
27	FEAT. PASCHE.	17	Coll. Joh.
Apr. 3	Coll. Joh.	24	Mr. Webb, Chr.
10	Mr. Proctor, Chr.	31	Mr. Frost, Cath.
17	Mr. Brascoe, Regim.		

POSTER COMB.

Jan. 1	FEAT. CHISM. Mr. Evans, sen. Regim.		
8	Mr. Martin, Regim.		
15	FEAT. EPIPH. Mr. Hayworth, Regim.		
22	Mr. Porter, Cath.		
29	Mr. Dawson, Cath.		
36	Mr. Barker, Cath.		
43	QUINCES. S. PAUL. Mr. Cotton, Cath.		
50	Mr. Cannon, Cath.		
Feb. 7	FEAT. PURIF. Mr. Dawkins, Cath.		
14	Mr. Prosser, Cath.		
21	DIES CRISTIANE. CONCIO AD CARBON.		
28	Mr. Hinton, Cath.		
35	Mr. Kendrick, Jes.		
42	FEAT. ST. MART. Mr. Clarkson, Chr.		
49	Mr. Moore, Chr.		
Mar. 6	Mr. Whitmore, Chr.		
13	Mr. Wilkinson, Chr.		
20	Mr. Oldknow, Chr.		
27	PASCH. DOMINI. Mr. Robertson, Chr.		
34	FEAT. PASCHE. Coll. Trin.		
41	Per. Ima. Mr. Wharton, Chr.		
48	Per. Ida. Mr. Brown, Emm.		
Apr. 5	Mr. Holmes, Emm.		
12	Mr. Bartow, Sid.		
19	Mr. Ros, Sid.		
26	Mr. Simpson, Sid.		
33	FEAT. S. MARC. Mr. Hodgson, Sid.		
40	FEAT. SS. PHIL. ST. JAC. Mr. Carmell, Chr.		
Mal. 1	FEAT. ASCEN. { Mr. Harvey, Regal. { Mr. Hand, Regal.		
8	Mr. Brooks, Regal.		
15	FEAT. PENTEC. Coll. Trin.		
22	Per. Ima. Mr. J. H. Brown, Trin.		
29	Per. Ida. Mr. A. Chaffield, Trin.		
36	Mr. Crooking, Trin.		
43	Mr. J. W. Campbell, Trin.		
Jun. 6	Mr. Tatham, Magd.		

11	FEAT. S. BARNAB. Mr. Read, Magd.
18	Mr. Williams, Corp.
25	Mr. Graves, Trin.
32	FEAT. S. JOH. BAPT. Mr. Hubbard, Trin.
39	Mr. Lamb, Trin.
46	FEAT. S. PET. Mr. Monk, Trin.
Jul. 3	COMMON BENEFACT.
10	Mr. Marshall, Trin.
17	Mr. Tindal, Trin.
24	Mr. Buvel, Trin.
31	FEAT. S. JAC. Mr. Brookfield, Trin.
38	Mr. Fitzroy, Trin.

Resp. in Jur. Clie.	Oppon.
Mr. Moody, Trin.	{ Mr. Hodges, Emm. Mr. Bennett, Emm.
Resp. in Medic.	Oppon.
Mr. Burman, Cal.	{ Mr. Price, Emm. Mr. Jarvis, Trin.
Resp. in Theolog.	Oppon.
Mr. Reeve, Clar.	{ Coll. Regal. Coll. Trin. Coll. Joh.
Mr. Ferrand, Trin.	{ Mr. Owen, Magd. Mr. Griffiths, Regim. Mr. Molineux, C. ar.
Mr. Raymond, Trin.	{ Mr. Bate, Cal. Coll. Regal. Coll. Trin.
Mr. Mason, Clar.	{ Coll. Joh. Mr. Russell, Pet. Mr. Marcus, Regim.
Mr. Armstrong, Joh.	{ Mr. Baily, Clar. Mr. Howarth, Cal. Coll. Regal.
Mr. G. L. Thompson, Trin.	{ Coll. Trin. Coll. Joh. Mr. Potter, Pet.

PRIZE-SUBJECTS.

I. *Chancellor's English Medal*.—"The Birth of the Prince of Wales."

II. *Camden Medal*.—"Cæsar ad Rubiconem constitit."

III. *Member's Prize*.—"1. For the Bachelor—"sanctusque ac reverentius vnum de artibus Deorum credere quam scire. 2. For the Undergraduate—"Argentum et aurum propitius ac irati Deo universum dabitur."

IV. *Bishop's Medals*.—"1. For the Greek ode—"Ad dextram de viâ de Iliaci, ut ad Periclis sepulchrum occideretur. 2. For the Latin ode—"Navis ornata atque armata in aquam deducitur." 3. For the Greek e logion—"Isodus cecit omnia." 4. For the Latin e logion—"Pari incepto eventus dispar."

V. *Person's Prize*.—"The subject for the present year is Shakspeare, Hen. V. Act iv. scene 1, beginning—"O ceremony! and ending—"Whose hours the present best advantage."

Newton's Prize.—"The cross planted on the Himalaya Mountains."

Dea 24.—"The Hulsean prize was awarded to the rev. C. W. Woodhouse, B.A., Claret; subject—"The use and value of the writings of the ancient fathers, considered as auxiliary to the proof of the truth of the Christian religion and to the elucidation of its doctrines."

The trustees of the Hulsean prize have given notice that a premium of about one hundred pounds will this year be given for the best dissertation on the following subject:—"What is the relation in which the moral precepts of the New and of the Old Testament stand to each other?"

Dec 18.—"E. A. Woodhouse, B.A., elected a foundation fellow of Jesus college."

DURHAM.

At a convocation holden Dec. 22, W. L. Wharton, M.A., was nominated by the warden, and approved by convocation, as the office of auditor of accounts. J. S. Brown, civil engineer, was nominated by the professor of mathematics and astronomy, with the concurrence of the curators of the observatory, and approved by convocation, to the office of observer. The following grace was passed:—

Van Mildert Scholarships.—"In consideration of two several sums of money given to the university by the subscribers to a scholarship and the subscribers to a monument, in memory of the at-bishop Van Mildert, two scholarships shall be founded of the annual value of £60 each, to be called the Van Mildert scholarships. The first scholar on this foundation shall be elected in

June, 1842; and there shall be no further elections on the old foundation. Regulations were passed for the election of the Van Mildert scholarships. The following grace was passed:—

Giborne's Scholarship.—"The rev. Thos. Giborne, M.A., canon of Durham, having placed £500 at the disposal of the dean and chapter for the benefit of the university, and the dean and chapter having determined that the sum should be applied to the foundation of a scholarship, it is agreed, that 1000 previously given to the university by Mr. Giborne shall be added to the above sum, and that, in consideration of these gifts, a scholarship shall be founded of the annual value of £50, to be called the Giborne scholarship. That the warden and senate shall have authority to make regulations respecting the Giborne scholarship."

Diocesan Intelligence.—England and Ireland.

BATH AND WELLS.

Taunton.—"The following is an extract from a letter, addressed by Mr. J. Billett to the inhabitants of Taunton, on the celebration of the birth of a prince:—"Allow me, gentlemen, to propose, with all deference and respect, that we perpetuate the remembrance of this day by founding a new church at Taunton: for which purpose shall be most happy to give an eligible and commodious

site; also a small library of ancient and modern divinity and 100 guineas to be paid when the steeple shall have been finished." The worthy gentleman suggests that the patronage of the church should be placed in the crown, "as a suitable demonstration of loyalty and affection, both to the church and state."

CHICHESTER.

The late Bishop.—"It is with sincere pain, which we

are sure will be participated in by all our readers, that we record the death of the bishop of Chichester, which took place on Friday evening, the 7th instant, at his episcopal palace, after an illness of very short duration. His lordship had been slightly indisposed for a few days, but without any symptoms to occasion alarm. On Sunday he administered the communion in the cathedral, and was able to transact business as usual so late as on Wednesday and Thursday, but on Friday morning, by the advice of his medical attendant, Mr. Dodd, he was induced to keep his room, and about the middle of that day was attacked with a violent sickness, which appeared to relieve him for the time; but upon Mr. Dodd's visiting his lordship in the evening, he found him sinking so rapidly that he deemed it advisable to call in Dr. McCargher. The bishop, however, never rallied, and about eleven o'clock died apparently without the slightest pain. We are indebted to a correspondent, who had known and loved, and lived in intimacy with, the late amiable prelate from their earliest years, for the following very interesting notice: this we present to our readers in the full assurance that by so doing we best fulfil our duty towards them, as well as to the character of him whose premature death is so deeply and so universally regretted:—"Philip Nicholas Shuttleworth, bishop of Chichester, descended from an ancient and opulent family in Lancashire, was born Feb. 9, 1782, at Kirkham, in that county, his father being then vicar of that parish, as well as a prebendary of York. He received the rudiments of his education in Preston, of which place also his father was afterwards vicar. He was sent at the age of fourteen to Winchester, and was afterwards admitted a scholar on the foundation upon the nomination of the venerable head-master of that college, the rev. Dr. Goddard, who still lives to mourn the loss of his distinguished and grateful scholar. Here he became remarkable for the composition of Latin and English verse. His poem on 'Non omnia possumus' displayed a vigour of thought and power of poetical diction much beyond the ordinary capacity of boys of 16 years of age. In December, 1800, he was elected a scholar of New college, and in the year 1803 gained the Latin verse prize, the subject of which was 'Byzantium.' This composition was much admired for the purity and elegance of its Latin and brilliancy of imagination. Soon after he had taken the degree of B.A. he became tutor to the hon. Algernon Herbert, with whom he resided for some time at Eton, as well as in the family of the earl of Caernarvon. At a subsequent period he discharged the same duties in the family of the late lord Holland, who duly appreciated his various talents and amiable qualities, and ever treated him with the generous confidence of a friend. With lord and lady Holland he had the advantage of travelling on the continent in 1814 and 1815, and the acquaintance which he there gained with France and Italy was enlarged by a second visit to those countries in 1820 in company with lord Lettich. For some years previously to 1822 Mr. Shuttleworth resided in Oxford, and filled the office of tutor to his college, and for a short time that of proctor in the university. When the wardenship of New college became vacant, his high reputation caused him to be unanimously elected to that station; and he presided over the society for 18 years, much to his own honour and the permanent benefit of the college; for it was chiefly by his influence that a very detrimental privilege (which exempted the undergraduates from the university examination for the bachelor's degree) was surrendered in the year 1838. In 1823 he married Emma, daughter of the late George Welch, esq., of High Leck, Lancashire, by whom he leaves a son and four daughters. Whilst in Oxford he was highly distinguished by his very argumentative, judicious, and eloquent sermons, which he delivered with a very impressive tone of fervent devotion, and which particularly engaged the attention of the undergraduates of the university, and never failed to secure a numerous congregation in St. Mary's church. These, and his 'Paraphrastic Translation of St. Paul's epistles,' his 'Consistency of the whole scheme of revelation with itself and with human reason,' and his last work 'On Tradition,' are the chief fruits of his theological studies. In 1840 he was raised to the honour of the mitre, to which his merits, in the opinion of his friends and the public,

had long entitled him. His career as bishop of Chichester has, alas! been but too short to effect all the good he contemplated for the benefit of that diocese; but, short as it has been, it has gained for him the high esteem and affection of his clergy, and of all who had the pleasure of knowing him throughout the county. It may be truly said, that every individual who was acquainted with him can bear testimony to his Christian piety and charity (in St. Paul's sense of the word), to his candour, integrity, and amiable unaffected manners, diffusing cheerfulness in society by the copious fund of information he had always at command, his retentive memory, and the lively pleasantries of his conversation. Those who have read his writings will acknowledge that his extensive learning, his sound judgment, and persuasive eloquence were, both in the press and the pulpit, dedicated to the service of God and the best interests of mankind."—*Oxford Herald*.

DUBLIN.

Deanery of St. Patrick's.—Dr. Ratcliffe decided on Tuesday last an important question in the cause of the election of the dean of this cathedral, depending before his honour, between the rev. Dr. Daley and the rev. Dr. Wilson, the candidates for the vacant dignity. It was contended on the part of Dr. Daley, that the return made of a dean in his person by the compromisers was absolute and final, and that the compromisers were not bound to disclose in what manner the members of the chapter voted. It was contended, on the contrary, by Dr. Wilson's advocates, that the election was to be decided according to the majority of legal votes; and that the compromisers, archdeacon Langrishe and the rev. Moore Morgan, must submit to answer interrogatories. The judge decided the question in favour of Dr. Wilson. It is stated that the rev. Dr. Daley, in consequence of the above decision, will resign his pretensions to the deanery.

HEREFORD.

We have witnessed the recent extension of the church in this neighbourhood with the highest gratification. In one week a new chapel was opened at Bartestree, and a chapel and burial-ground consecrated by the bishop of the diocese. Yesterday the parish church of Sellack, considerably enlarged, was to be re-opened; and Much Cowarne church, destroyed by lightning some time ago, is far advanced towards restoration. The building of St. Nicholas church, Hereford, is fast progressing; and, taking all these circumstances in conjunction with the generous feeling evinced in supplying the funds for the erection of St. Martin's, it is evident that the friends of the church of England in the city and county are neither few in number nor deficient in zeal.—*Hereford Journal*.

Cathedral.—It appears by a circular that has been very recently issued, that the cost of restoring Hereford cathedral to its original beauty is estimated at 20,000*l*. The dean and chapter have declared their readiness to subscribe 2,000*l*. from their own resources, the bishop of the diocese 500*l*., and the chancellor of the choir 100*l*. It is worthy of remark, that, as stated in the circular, "since the year 1831, the dean and chapter have expended on the fabric, besides the proceeds of the estates, and a voluntary sacrifice of 5*l*. per cent. upon all their fines, the sum of 1,149*l*. 7*s*. from their own private means." Unfortunately there is a debt of nearly 9,000*l*. upon the fabric fund. A public meeting will no doubt be convened, in order to devise measures for raising the amount required to effect the restoration of the edifice.

On Jan. 4, a most respectable meeting, convened by E. Lane, esq., high sheriff, was held at the Shire-hall, Hereford, for the purpose of considering the best means to be adopted for the repair and restoration of this beautiful edifice. The dean gave a highly interesting detail of the present state of the cathedral, alluding in very proper terms to the providential discovery of the dangerous condition of the masonry; and pointed out the means which it was proposed to adopt for restoring the building to its pristine safety and beauty. The following is the substance of the resolutions passed:—That measures be adopted for the restoration of the cathedral. That a diocesan meeting be held in a more central part of the diocese, and that ladies be invited to attend. That a provisional committee be formed to receive subscriptions. All the resolutions were carried unanimously.

understand that the sum of 1,800*l.* was subscribed in the room.

LINCOLN.

Nottingham Church Building Society.—Letter from the bishop of the diocese to the committee of the Church Building Society for Nottingham and Nottinghamshire:—

“Willingham, Market Rasen, Nov. 20, 1841.

“GENTLEMEN,—Mr. Galley Knight has communicated to me the resolution passed at your meeting, held on Friday, November 12, that I should be requested to take upon myself the office of president of the society, which it is proposed to establish for promoting the building, &c., of churches, in the county and town of Nottingham. At the same time that I express my willingness to accept the office, allow me to express the satisfaction which I feel that effectual measures are at length taken to call the attention of the clergy and gentry of the county and town to the spiritual destitution which prevails around them. Of its extent the statement which you have published will afford melancholy proof: of the obligation of the wealthier portion of the community to relieve it, no doubt can exist in the minds of those who bear the name of Christ, and profess to derive from his gospel the rule of their practice. The Author of our being has been pleased to place the rich and poor in a state of mutual dependence on each other; and though in countries like our own, which have made great advances in wealth and civilization, this dependence may be less apparent than where society is in a ruder state, on account of the extent to which the division of labour is carried, yet it is not the less true that the rich derive all their means of temporal enjoyment—all their conveniences and luxuries—from the labour, and are consequently bound to minister to the wants, both temporal and spiritual, of the poor. This is an obligation inseparable from the possession of wealth, not the less real, not involving a less serious responsibility because human laws do not prescribe by positive enactments the manner in which it is to be discharged, nor annex penalties to the neglect of discharging it. How, then, let us ask ourselves, have we discharged this obligation?—how have we acquitted ourselves of this responsibility, with reference to the spiritual wants of our poorer brethren? While we have seen the population increasing on all sides, have we made any corresponding exertion to provide for its religious instruction—for its accommodation in the house of God? Can we look around without humiliation and self-reproach, on the churches which the piety of our ancestors scattered over the face of this land, without painfully feeling how condemnatory of the age in which we have lived the comparison between their zeal for the honour of God, and our lukewarmness—our apathy in his cause? I mean not to include all in this censure. I know that there are splendid exceptions—instances of Christian liberality not unworthy of the best ages of the church. But these splendid exceptions are as oases in the desert, serving only to render the surrounding barrenness more striking by contrast: they are not sufficient to redeem the age from the charge of apathy—of insensibility to the religious wants of the growing population. Of that insensibility we are now reaping the bitter fruits. We complain of the spirit of insubordination—of the intemperance, the licentiousness, the irreligion, prevailing on all sides, and especially in the manufacturing districts; and we are not slow in calling upon the legislature to interfere and remedy the evil. We forget to inquire whether we are not ourselves the parties whom the law ought first to visit with its penalties—whether this melancholy state of things has not been produced by our own neglect of duty. If the voice of blasphemy and impiety is heard in our streets—if the laws of God and man are held in contempt, is it not because we have not taken pains to send forth ministers to instruct our poorer brethren in their religious duties; to set before them the promises and threatenings of the gospel; to infuse into their bosoms those principles which can alone render them proof against temptation—the fear and the love of God? If the Lord’s-day is openly and grossly profaned, is it not because we have taken little pains to enable them to pass it in a manner befitting its sacred character, by affording them the means of access to

the house of God? If punishment is to fall, it should fall on us who have neglected our duty; not upon the unhappy victims of our neglect. I regard, therefore, with the sincerest satisfaction the steps now taken to make generally known the amount of spiritual destitution existing in the county and town of Nottingham. I am assured that we have only to make it known in order to secure its immediate removal. I am assured, too, that my reverend brethren in particular will use their utmost exertions to promote the good work now in hand. It may be that in many parishes the church accommodation is amply sufficient; and that, through the bounty of a resident proprietor, every want, as well spiritual as temporal, of the poor, is immediately relieved. But let those who enjoy these blessings remember, that all parishes are not so happily circumstanced; that indeed the most populous are generally the poorest: and let them testify their gratitude to God and their affection to his service by causing some portion of their abundance to overflow and fertilize less favoured districts.

“That the divine blessing may attend your labours, is the sincere prayer of

“Your faithful friend and servant,

“I. LINCOLN.

“To the General Committee, &c.”

LONDON.

Testimonial to the late Archdeacon Cambridge.—A feeling having very generally prevailed in Twickenham and elsewhere, that some public mark of respect ought to be paid to the memory of the late archdeacon Cambridge, an address was put forth some months since by a committee, expressive of the reverence and affection in which his character was universally held by all who knew him, and proposing a subscription for a monument in the new district church on Twickenham common, towards the promotion and erection of which he gave the most valuable and efficient assistance. Subsequently, however, to the circulation of that address, the suggestion of numerous friends has been adopted by the committee, that the form of testimonial should be changed, and that, instead of the proposed monument, a national school, to be called “Archdeacon Cambridge’s School,” should be erected adjoining to the new church, for the poor of the district, as being more in accordance with the simplicity of character and well-known wishes of him whose memory it is the object to honour; whilst it will prove a substantial blessing to the numerous poor families on Twickenham common and at Whitton, where the means of education are at present so lamentably deficient.

OSSORY.

Late Bishop.—We have to announce the death of the right rev. Dr. Fowler, bishop of Ossory, who expired at the palace, Kilkenny, on Friday evening last. The deceased prelate was son of Robert Fowler, archbishop of Dublin, and acquired some distinction for his attainments at Christ-church, Oxford, where he received his education. He was born in 1765, and married in 1796 the eldest daughter of Luke, first viscount Mountjoy. The late bishop was consecrated bishop of Ossory, Ferns, and Leighlin, in 1813, which diocese includes the counties of Carlow and Kilkenny, the Queen’s county, Wexford, with parts of Wicklow, and the King’s county, the revenue of the see being of the annual value of 4900*l.* On the 10th ult. a commission de lunatico inquirendo took place at Dublin to inquire into the state of the right rev. deceased’s mind, when it was proved that, although he both rode and walked out, he was still in a state tantamount to childishness, and quite incapable of managing his affairs. The late bishop possessed estates to the value of 6000*l.* per annum, and a large sum in the funds. Dr. Fowler, previously to the melancholy visitation with which he was afflicted, was distinguished in a preeminent degree for his princely acts of charity. Possessed of an ample private fortune, it is well known that for a long period he devoted the revenues of his see to the exclusive use of the poor and friendless throughout his diocese.

OXFORD.

Sabbath Desecration in the Navigation of the Thames.—In consequence of the exertions of Dr. Arnold, one of the magistrates for Berks, there is every prospect of a great improvement being made in the observance of the

sabbath by the navigators of the Thames. On the motion of that gentleman, seconded by the rev. Mr. Evans, it was carried unanimously at a meeting of the Thames commissioners, that "from and after the 1st of March, 1842, no barge or boat shall be allowed to go through any pound lock within the jurisdiction of the commissioners of the Thames and Isis navigation, between the hours of six o'clock on Sunday morning and twelve o'clock on Sunday night." Dr. Arnold's motion originally stood from "twelve o'clock on Saturday night," but to secure unanimity it was changed to six o'clock on Sunday morning. It appeared from a recent report made by the chap. of the county gaol, that, of eleven bargemen who had been for various offences consigned to that prison within the past twelve months, only three could repeat the Lord's prayer, or appeared to possess the least knowledge of their duties as Christians. The probable cause of this on the part of this class of men was attributed to their constant employment on the sabbath.

CHURCHES CONSECRATED.

Chester.—Weston Point, near Runcorn, Dec. 24.
Exeter.—Kellerton, Devon.
Durham.—St. Andrew's, Deptford, near Sunderland, Dec. 21.
London.—St. Andrew's, Bethnal Green, Dec. 20.
St. David's.—Llangorwen, Cardigan, Dec. 18. The consecration was in the Welsh language.

CHURCH OPENED BY LICENSE.

Rocheater.—East Peckham, Dec. 25.
Tributes of respect have recently been presented to the following:—

Addison, B., St. Peter's, Brighton, plate and purse.
 Ayre, J., min. St. John's chap., Hampstead, purse.
 Bush, J., Long Ashton, Som., plate.
 Chilcott, W. F., Monksilver, near Taunton.
 Clerk, D. M., vic. of Yatton and Kenn, Som., plate.
 Collison, M. A., p. c. bp. Ryder's church, Birmingham, plate.
 Collis, J. F., Hampstead, plate.
 Coopland, G., rec. St. Margaret's, York.
 Crawley, C. Y., Newnham, Glouc., gold watch, &c.
 Doughton, J. C., late cur. Wheathampstead, Herts.
 Eveyard, G., late cur. Christ Ch., Newgate street, passe.
 Gabb, J. F. S., Charl on Kings, plate.
 Garrow, G. B., Bondleigh, Devon, plate.
 Gibbs, M., St. Giles and St. Pet., Camb., plate.
 Harvey, J. A., Over Stowey, Som., plate.
 Hewitt, A., min. St. James, Ryde, plate.
 Hodgson, W., late min. New Church, Coombe Downs, Som., plate.
 Luby, E., Holcombe, Lanc., purse.
 Mallet, W. W., offic. min. Bishport, Bodminster.
 Mayo, J. C., Waddington, Lanc., robes and books.
 McGuire, J. H., St. M. ry's, St. Helena, Lanc., purse and books.
 Morgan, W., late cur. Christ Church, Todmorden, Lanc., plate.
 Neville, W. L., car. of Houlton, Devon, gold watch, &c.
 Peake, J. R., head mast. gram. sch., Whitechurch, Salop, plate.
 Proctor, W., late cur. Elvington, York, plate.
 Rhodes, E. D., late cur. West Teignmouth, Devon, plate.
 Spear, J. J., Aylesbury, plate and purse.
 Sterling, O. W., Selper, Derby, robes.
 Sutton, R., can. res. Ripon, and rec. St. Michael's, Spurrington, York, plate.

EPISCOPAL CHURCH IN SCOTLAND.

ABERDEEN.

St. Paul's Chapel.—Dec. 19, the bishop preached in this chapel at the request of the congregation, conveyed through sir Michael Bruce, bart.; and, after a most feeling address in reference to the union of the chapel with the Scottish episcopal church, preached from Rom. xv. 13. St. Paul's chapel was built about 100 years ago, by families devoted to the episcopal church, but who would not subject themselves to the pains and penalties attaching to the Scot. epis. church, and was supplied with clergymen ordained in England. This was the state of many other episcopal chapels in Scotland, who were nominally under English bishops, who occasionally gave them advice, and sent them pastors. On the Scottish episcopal clergy, after the death of the last of the Stuarts, taking the oaths to the house of Hanover, the penal statutes became virtually, and afterwards formally, repealed, and almost all the congregations submitted, by the advice of the English prelates, to the episcopal jurisdiction in Scotland. St. Paul's chapel adhering, and most properly, to the ritual of the English church, kept back until a late act of parliament rendered more close the connection of the English and Scottish episcopal churches, and the guarantee afforded by the canons of the latter for the English communion-service (differing in some not unimportant, though they have been stated as minor points, from the Scottish) in any chapel that might prefer it, led to the proposal of a union, entered into with the most friendly feelings on both sides; formally completed a fortnight ago, and ratified as it were in spirit by the bishop being solicited to officiate in the chapel on the first convenient Sunday thereafter. Two chapels only now remain separated, viz., those of Montrose and Perth.

Trinity College, Perth.—The Society for Promoting Christian Knowledge has, under certain restrictions, voted 1,000*l.* to this institution in consequence of the following letter received from bp. Sinner to the secretary, Mr. Parker:—

"Rev. and dear sir,—I once more beg leave to solicit your very friendly aid in bringing under the notice of your venerable board the accompanying papers, relating to a plan of the very highest importance to the prosperity of the episcopal church in Scotland, and which, we feel most deeply grateful, and at the same time proud to say, has met with the most marked approbation of the highest dignitaries of the united church, their graces the archbishops of Canterbury, York, Armagh, and Dublin. The bishops of the episcopal church in Scotland feel very

sensibly the many liberal grants which have been from time to time most generously bestowed on their humble portion of the catholic church by the Society for Promoting Christian Knowledge, and the frequency of these grants makes them not a little reluctant in venturing to renew their applications. But the countenance and cordial support of this most influential society seem so indispensable to the success of their proposed establishment, that they dare not hesitate humbly to solicit for it its favourable and liberal regard. In as far as can yet be ascertained, the proposal for the establishment of Trinity college has been entertained most favourably by the members of the episcopal church in Scotland; nor does it seem to meet, as I am happy to assure your standing committee and the society at large, with any hostile feeling of jealousy on the part of the established church of Scotland; which will most readily, I doubt not, concede to episcopallians the right claimed by every religious denomination, to educate their youth in the principles of their own communion. But I feel persuaded that it is wholly unnecessary for me to add one word more on the subject, either for your or the committee's satisfaction; the members of which, I, from past experience, am convinced, will give their most impartial and favourable attention to the papers now brought before them. Accept my best thanks for your personal kindness and attention so readily conceded to me on many occasions, and believe me ever to remain, with most grateful esteem, rev. and dear sir, yours very faithfully and truly,

His grace the duke of Buccleuch, and Mr. J. Gladstone, of Fasque, have given 1,000*l.* each, for the purpose of founding, in a central part of Scotland, north of the Frith of Forth, and removed from the immediate vicinity of any large town, a college, to be called "The College of the Holy and undivided Trinity." The following subscriptions have also been made for the same purpose:—Her majesty the queen dowager, 100*l.*; archbishop of Canterbury, 105*l.*; bishop of London, 100*l.*; bishop Skinner, Aberdeen, 105*l.*; the (late) marquess of Lothian, 500*l.*; lord Douglas, 500*l.*; Mr. R. W. Ramsey, of Whitehill, 500*l.*; the right hon. W. E. Gladstone, 500*l.*; Mrs. W. E. Gladstone, 200*l.*; Mr. J. R. Hope (theological books), 400*l.* The following have also subscribed 105*l.* each, which gives them a perpetual right of nominating one to the proposed college—viz., Mr. T. Gladstone, Mr. J. W. Gladstone, Mr. R. Gladstone, the rev. lord H. Kerr, Mr. J. Kay, the rev. T. Bowdler, sir G. Stirling, bart.; Mr. A. Falconer, of Falcon-hall; Mr. A. Cay, the earl of Dunmore, Mr. C. A. Moir, Mr. J. Stir-

ling, and air P. M. Threplead. The total amount of subscriptions already received is upwards of 9,000*l.*; but it is calculated that the lowest amount of capital which would justify the commencement of the institution is 20,000*l.*; and as soon as that sum is raised, a meeting of the subscribers is to be called to confer with the bishops on the permanent constitution of the college. The proposed Trinity college in Scotland is to be capable of accommodating and boarding from 150 to 200 youths from eight to eighteen years of age; and also afford a sound clerical education to young gentlemen destined for holy orders, "of whom a considerable number, in addition to those required in Scotland, may be usefully employed in supplying the demands which are now made for clergymen in the British colonies."

DUNKELD, &c., &c.

Blairgowrie.—A requisition, on the part of upwards of one hundred individuals in Blairgowrie and its neighbourhood, having been sent to the bishop, soliciting his permission to form themselves into a congregation in connection with the episcopal church, the bishop complied; and on Dec. 19, the town-hall having been appropriately fitted up for the occasion, divine service was performed

by the rev. John Marshall, who has been appointed minister of the congregation.

Dunfermline.—The trustees of the episcopal chapel now building at Dunfermline, have unanimously appointed the rev. B. B. Field, B.C.L., Sidney Sussex coll., Camb., to be the minister of that chapel, which, it is expected, will be opened early in summer.

EDINBURGH.

The late Bishop Walker.—A beautiful marble monument has just been erected in St. John's episcopal church, Edinburgh, to the memory of this venerable prelate. The clergy of his diocese, some lay friends, and the vestry of St. John's, joined in defraying the expenses. The form is pure Gothic, and arched pannel, terminated by an ogee canopy, and supported by buttresses. The brackets and other enrichments taken from Henry the Seventh's chapel, Westminster, and the whole effect most graceful and in perfect ecclesiastical character. On the centre of the pannel is a shield of pure Carrara marble, containing the inscription, and surmounted by a mitre, which stands out in bold relief.

GLASGOW.

Hamilton.—It is proposed to erect a chapel in Hamilton or its immediate vicinity.

COLONIAL CHURCH.

NEWFOUNDLAND.

On Sunday morning last (10th Oct.) the bishop held a general visitation at the church of St. Thomas, which was attended by seventeen clergy from the different parts of the island, whilst five others were prevented, on account of their distance from St. John's, and the roughness of the weather for the past week, from being present on the interesting occasion. It was extremely gratifying to witness this large assemblage of faithful and devoted servants of the Most High, listening to the admonitions of their earthly head with that deep and fixed attention which the very excellent "charge" will not fail to excite. After the charge had been delivered, the bishop admitted Messrs. Martine and Cowan to the order of priesthood, and Mr. W. J. Hoyles, student of the collegiate institution in this town, of which his lordship's chaplain, the rev. C. Blackman, is principal, to the order of deacons. We cannot but congratulate his lordship and the church on the very great addition which has been made to the number of labourers in this portion of the Lord's vineyard; and we trust the scattered members of the establishment in the hitherto desolate parts of the island, will be no longer as sheep without a shepherd.—*St. John's Times*.

CALCUTTA.

At a meeting of the clergy in and near Calcutta, at the bishop's palace, September 6, 1841, the following statement was read by the bishop:—

1. It has long been acknowledged that the number of the clergy in the diocese of Calcutta falls very far short of the spiritual necessities of our Christian population; though few, perhaps, are aware to what extent our destitution goes, and how regularly it is increasing. Such, indeed, have been our necessities now for eight or nine years, that the time seems come when we are imperiously called on to make a strenuous effort to check the evil, if possible.

2. The chief circumstances of our deplorable state are easily understood. What are termed the old stations of the diocese, i. e., the stations for which chaplains are allotted by government, are thirty-two, and with the new cathedral thirty-three, of which five have two chaplains each. In these old stations there are at this time eight vacancies; last January the vacancies were fourteen. The new stations, chiefly of smaller populations, for which the assistant chaplains were in August, 1836, designed, are thirty-three, and with Assam thirty-four; and of these, after a lapse of five years, only two are filled, thirty-two being vacant. The number of clergy required to supply these places, old and new, is sixty-seven; and eight of them being large and scattered populations, and demanding each two chaplains, seventy-five; or, if some of the smaller stations be for a time grouped in twos or threes, sixty may be taken as the lowest number that can be

considered at this time sufficient. But this is not all: it is found, by long experience, that one-third of the reverend clergy are disabled by sickness, or are absent at sea, or at home. In order, therefore, for us to have sixty at the same time in the field of labour, we shall require ninety on our list of chaplains. We have, however, actually on our establishment only forty-one at this moment; and in the vineyard of duty, twenty-nine; and last January 1st only twenty-three. Our ultimate establishment, indeed, is fifty-one, and with Singapore fifty-two; of whom, however, not more than thirty-five can be expected to be in their work at the same time.

3. Here, then, is the sum of the case—ninety clergy are required on our permanent establishment, and sixty in the field of labour; we have only forty-one on our establishment, and twenty-nine in the field of labour; nor can we look forward to more than fifty-two on our list of chaplains, and thirty-five in their actual duties when our establishment is complete. Such is our melancholy state of destitution; and such, relatively, it has been nearly ever since the present bishop has been in the diocese.

4. The honourable company, indeed, have from time to time augmented the number of chaplains. On one of the last of these occasions twelve were announced as about to be added, raising our establishment from thirty-eight to the fifty above-mentioned; but so slow is the progress of appointment (two and one alternately) that now in September, 1841, five years from the first design being formed, we have only forty-one, as just stated, on our list instead of fifty, and only twenty-nine in the field of duty instead of thirty-five. However much, therefore, we may hope that the honourable court will proceed gradually still to enlarge our establishment (and two more have been promised for the new cathedral, raising the gross number to fifty-two) we must expect, judging from past experience, that the Christian population will continue to outrun the increased provision; especially as regards the mercantile and East Indian communities in Calcutta and our larger stations, who are not in the company's service, and therefore not so directly under their protection.

5. Accordingly, it is thought that an attempt may be made in India to form an institution similar to those which have been attended with so much advantage at home—the Additional-Curates, and Pastoral-Aid Societies. The object of these excellent and most successful institutions at home is to assist the incumbents of populous and widely-scattered parishes in the discharge of their spiritual duties, with such aid as may enable them, in concurrence generally with local subscriptions, to maintain one or two additional clergymen as curates, and in some few cases lay-persons to help in visiting the sick and teaching schools. We may be encouraged to a like attempt in India by the great success of our Church

Building Fund; which, having begun in 1834, has in seven years raised altogether about 40,000 company's rupees, by subscriptions of a single rupee per month, and has aided in erecting between twenty and thirty churches. Indeed, the preparations made by the help of government and this fund in furtherance of local subscriptions, for increasing the accommodation for the public worship of Almighty God (the whole number of churches being now about seventy), is an additional encouragement to this new and more important undertaking for supplying each church and each station with sufficient clergymen.

6. The especial object of such a society would be to assist stations destitute of chaplains in the support of a minister; and to aid large and widely-scattered stations with only one chaplain, in maintaining an additional clergyman. There is no reason to fear but that Christian families will cheerfully educate some of their devout youth, qualified, as far as can be judged, to become candidates for holy orders, for the sacred office, when it is known that there are openings for useful and honourable employment in the church in India. Bishop's college, Calcutta, has now for twenty years been standing on the banks of the Hoogly as a monument of the foresight and piety of the first learned and able prelate of this see, bishop Middleton. All the arrangements for an education, unquestionably superior to anything else known in India, have been long made and most successfully employed in connexion with our missions, and may be expected to be equally available, under the vigilant care of the bishop and visitor, for the designs of this new society. Aid may also be extended, in certain cases, by the trustees of the Powerscourt Foundation, and the Begum Sumroo's Church-Fund, to deserving students. In the same view the endowments and benefices of St. Paul's cathedral, Calcutta, the building of which is now considerably advanced, will tend to form what is so imperiously required—an indigenous ministry; and with the chaplains on the establishment, and the reverend missionaries of our two great societies, will go to fix our apostolical protestant church on a broad and permanent basis in this wonderful country.

7. Never was there a moment when gratitude to God, love to the holy gospel, regard to the honour of our country, sympathy in the highest welfare of our fellow-Christians, and a desire for the permanence and success of Christ's cause in India, should more powerfully persuade us to the formation of such a society than at present, when God is opening Eastern and Western Asia to our rule, and raising aloft the power and influence of our country throughout the world.

8. The main requisites in the individuals aided by the funds of our new institution should be—a decided personal piety and devotedness of heart to the Lord Christ and the good of souls; a fixed and enlightened attach-

ment to the doctrines and discipline of the protestant episcopal church of England and Ireland, as settled by the great archbishop Cranmer, and his fellow-martyrs and labourers, at the blessed reformation in religion in the sixteenth century, under our Edward VI. and Elizabeth; and, lastly, competent talents and acquirements, so as not to dishonour the sacred cause of Christianity in this heathen land.

9. The society may properly be called, "The Calcutta Diocesan Additional Clergy Society."

10. Our plans should be dutifully submitted, in the first instance, to the lord archbishop of Canterbury, under whom we are all placed; and proceed as much as possible under his grace's direction and guidance, and always with his approbation. It will be necessary to appoint a committee to manage its concerns, consisting probably of the bishop and archdeacon of Calcutta, the principal and professors of Bishop's college, the rev. chaplains in Calcutta, and a few gentlemen from amongst the laity resident in Calcutta—perhaps three, known for their sound piety, discretion, and warm and steady attachment to our church. Corresponding members in the Mofussil and at home may possibly be added. It will be an object of the greatest importance to raise, as early as possible, a fund to be invested in proper securities, so as to yield a permanent income, and secure, under God's blessing, the continued efficiency of the society. When an application is made to the bishop to receive a candidate for holy orders, whose stipend is partly to be furnished by this society, the bishop would require a guarantee of the due payment of that stipend for at least two years, according to the custom prevailing with regard to curates at home. The bishop would recommend that, except in special cases, the stipend of a clergyman should not be less than 300 company's rupees a month.

11. Hitherto India, after eighty years of British rule, has had no indigenous ministry, no students trained for holy orders, except in the department of missions, no benefices, no encouragement for a parent to dedicate any of his family to the high and sacred offices of the ministry of the church. Possibly this society may be the honoured instrument of beginning this great and necessary work. We may make the attempt at least, in humble hope of that divine blessing which it is earnestly recommended to every one who may join it, to seek by fervent persevering prayers for the effusion of the grace of God's Holy Spirit upon its subscribers, its officers, its proceedings, and the clergy supported by its funds.

Since the above proposals were issued by the bishop, the honourable East India company have determined to increase at once the number of assistant chaplains to the full complement of fifty-two, without waiting for vacancies.

Miscellaneous.

Colonial Bishopsrics.—We have reason to believe that, among other beneficial arrangements, the church in the West Indies is about to be placed on a far more efficient footing. Instead of two bishops, there will certainly be four, and in the end perhaps six in that part of the world. The bishopric of Barbadoes, which is now vacant by the resignation of Dr. Coleridge, is about to be divided into three, each of which will receive an endowment of 2,000*l.* a-year. To meet this, the bishop's revenue—at present

4,000*l.* a-year—will be distributed; and the three arch-deaconries, each of which is now worth 1,500*l.* a-year, reduced to 600*l.* So also it is stated that, at the Cape of Good Hope and in New Brunswick, sees will immediately be established, and that the same excellent arrangements will be entered into throughout the colonies in general. This is, indeed, to act as becomes a Christian government.

TO CORRESPONDENTS.

The lectures which our friends occasionally read us are very amusing. "Presbyter" is indignant because the names of one or two dissenting preachers have sometimes slipped into our obituary. Will he be so good as to furnish us with an infallible rule for detecting such intruders? Our authorities are the public prints, especially those of the two universities. We are as careful as we can be; but it is palpably absurd to imagine that mistakes will not sometimes occur, and to reproach us with them as if they were made intentionally.

REGISTER

OF

Ecclesiastical Intelligence.

MARCH, 1842.

Ordinations.

ORDAINED

By Bp. of DURHAM, at Auckland, Feb. 6.

PRIESTS.

Of Cambridge.—C. A. Raines, B.A., St. John's.

Of Glasgow.—J. Marshall, M.A.

DEACONS.

Of Cambridge.—C. Thornhill, B.A., Emm.
By Bp. of LLANDAFF, at St. Gregory's church, London, Jan. 9.

DEACONS.

Of Cambridge.—E. S. Stanley, B.A., Je-

rus.

By Bp. of NORWICH, at Norwich, Jan. 16.

PRIESTS.

Of Oxford.—R. C. Denny, B.A., Trin.;
W. W. Dickenson, B.A., Brasen.; J. W.

Dollgrion, B.A., Ball.; W. Ewing, B.A.,
Linc.; T. L. Fellowes, B.A., Ch. Ch.; J. E.
L. Schreiber, B.A., Ball.

Of Cambridge.—J. A. Ashley, B.A., Je-
sus; J. B. Bampton, B.A., Christ's; T. H.
Deacle, B.A., St. John's; J. H. Jerrard,
D.C.L., Caius; T. Reynolds, B.A., Pemb.;
W. C. Snook, B.A., Pet.; J. W. Spencer,
B.A., Pemb.; F. Sugden, B.A., Trin.; F. W.
Wilson, B.A., Christ's.

Of Dublin.—H. M'Master, B.A.

Of Durham.—G. F. Hill.

DEACONS.

Of Oxford.—R. Firth, B.A., New; G. P.
Turner, B.A., Trin.

Of Cambridge.—W. P. Borrett, M.D.,
Caius; C. D. Gibson, B.A., St. John's; A.
W. Hall, B.A., Pet.

By Bp. of SODOR AND MAN, at Bishop's
Court, Jan. 23.

PRIEST.

Of Dublin.—A. Williamson, B.A.

By Bp. of TUAM, Jan. 30.

PRIESTS.

Of Dublin.—R. G. Dickson, B.A., for
Derry; A. Hickey, B.A., for Cork; E. Lowe,
B.A., for Tuam; W. Newman, B.A., for
Cork.

DEACONS.

Of Dublin.—J. Ashe, B.A., for Tuam;
F. Cassidy, B.A., for Dromore; A. B. Clarke,
B.A., for Ferns; J. Crookshank, B.A., for
Derry; R. Eaton, B.A., Achenry; J. G. D.
La Touch, B.A., R. J. Moffat, B.A., for
Dublin; T. Olpherts, B.A., for Kildare.

Preferments.

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Adams, A....	Collon (U.), Louth		[Abp. of Armagh ...]		Going, J.....	Killaha and Kilgarvan (U.), Kerry		[Bp. of Limerick, &c.]	
Baker, F. E. .	Allensmore (V)....	262	[Dean of Hereford]		Grimston, Hon. E. H.....	Colne Wake (R.), Essex	442	[Earl of Verrulam]	*458
Bayne, T. V....	[St. John's (P. C.), Broughton, Lancr.]		Trustees ...		Gregson, J.....	Upton Overchurch (P. C.), Cheshire	191	[W. Webster, esq.]	52
Bennett, W....	Crantock (P. C.), Cornwall	456	[Sir J. B. Y. Buller, bt.]	78	Hamilton, J....	Tubbercurry (P.C.), Sligo		[Dean of Achonry]	
Blomfield, J....	Orsett (R.), Essex.	1274	[Bp. of London]	*577	Hepworth, W.	Finningham (R.), Suffolk	497	[Rt. Hon. J. H. Frere.]	*850
Bowen, J.	[Llandeloy (V.) c., Llanhowel, Pembroke]	303	[Prec. of St. David's...]	120	Hooper, W. T. H.....	St. Paul's (P. C.), Wiltshire		Trustees	
Boyd, A.....	Christ Ch., Cheltenham		Trustees		Hughes, I. ...	[Llandyfriog (V.), cum Llanfair Trefheligen (R.), Cardigan]			
Broughton, H. V.....	Wellingborough (V.), Northampt.	4088	[Q. Vivian, esq.]	*400	Jenson, F.	Spittlegate (P.C.), Grantham			
Burr, J. H. S.	Tidenham (V.), Glouce.	1180	[D. H. Burr, esq.]	*441	Kendall, J. H. F.	Hutton Roof (P.O.), West	351	[Vic. of Kyrkby Lonsdale.....]	70
Butterfield, H.	Fulmer (R.), Bucks	391	[D. & C. of Windsor.]	*385	Miller, C.	Ballymakerny, Louth		[Abp. of Armagh]	
Calthorpe, H....	Great Braxted (R.), Essex	1471	[C. C. C. Camb.]	*455	Moore, R.	Wetheringsett (R.), Suffolk	1001	[Rev. R. Moore]	*804
Cann, P.....	Virginetow (R.), Devon	130	The Crown .	*103	Morgan, P. H.	Bettws Penpont, (P.C.), Brecon ..	150	Inhabitants .	80
Clayton, J....	Weston-on-Avon, Glouc.		[Earl and Countess of Amherst]	*355	North, J. H....	Carbrooke (V.), Norfolk	789	[R. Dewing, esq.]	108
Compton, J. ...	Minstead (R.), Hants	2310	[H. C. Compton]	*365	Nosworthy, S.	Buckland Pilleigh (R.)	317	[Bishop of Exeter]	*218
Courtenay, Hon. C. L....	Broadclst (V.), Devon	2085	[Sir T. D. Acland, bt.]	*407	Price, J.....	Treddyn (P.C.), Flint		[Bp. of St. Asaph]	
Cox, A.	Askerwell (D.), Dorset	228	[Rev. J. Cox, D.D.]	*160	Richards, C.W.	St. Chad (P.C.), Lichfield		[Vic. of St. Mary's]	160
Crofton, W. ...	Killibegs (Preb.), Tipperary		Bp. of Tuam		Ryland, R.....	Mora (Preb.), Tipperary		[Bp. of Waterford & Lismore..]	
Davies, D.....	Kevenillys (R.), Radnor	367	[Bp. of St. David's]	135	Sabine, J.....	[Thorne Coffin (R.), Som.]	101		*200
Day, W.....	Passage (P.)		[D. & C. of Cork]		Stuart, J. H....	Ampton (R.), Suff.	110	[Lord Calthorpe....]	*173
Eltrington, C. R., D.D.	Armagh (R.)		[Abp. of Armagh]		Tripp, R. H. .	[Altarnun (V.), Cornwall]	1047	[D. & C. of Exeter, ..]	*360
Forester, Hon. O. W. W. ...	Brossely (R.), Salop	4400	[Ld. Forester]	432					
Poster, W. H.	Loughgilly (R.), Armagh		[Abp. of Armagh]						

Preferments—CONTINUED.

Archdall, G., D.D., can. of Norwich, *vice* Fisher, deceased.
Atkinson, M., head mast. of St. Bees' gram. sch., Cumberland (pat. prov. of Queen's coll., Oxon).
Christmas, H., librarian of Ston coll.
Churton, H. W., chap. bp. of Chichester.
Crowther, H., *ex-ovo* loc. St. Peter's-at-Arches, Lincoln (pat. the bp.).
Drury, C., preb. Warham, in Hereford cath.

Forster, J. W., treasurer Linc. cath. (pat. the bp.).
Frampton, J., rural dean Stonehouse.
Gough, H., second mast., St. Bees' gram. sch., Cumberland (pat. prov. Queen's coll. Oxon).
Hale, ven. W. Hale, archd. of Middlesex, to be Master of Charter House.
Henn, W., chap. bp. of Derry.
Lane, E., prin. Glouc. dioc. sch. (pat. the bp.).

Laying, T. F., mast. Brist. dioc. and Middle sch.
Lodge, B., Brit. chap. at Buenos Ayres.
Morgan, O., chap. Vindictive.
Maunsell, G. E., chap. earl of Westmoreland.
Smith, E., mast. of abp. Tennison's gram. sch. and chap., St. Martin's-in-the-Field, workhouse, *vice* Eyre, deceased.
Thornton, W. J., preb. Wellington, in Hereford cath.

Clergymen Deceased.

Ba's, H., of Emm. coll., at Southsea.
Bewicke, T., cur. Ilkeshall, Suffolk.
Blackley, T., vic. Rotherham (pat. earl of Edingham).
Broer, R. F., 66.
Colmer, J., rect. of Askerswell, Dorset (pat. rev. Dr. Cox); rect. of Littleton Draw, Wilt. (pat. bp. of Salisbury); rect. of Cricket Malherbie, Som. (pat. E. Pitt, esq.).
Fisher, P., D.D., mast. Charter-house, can. of Norwich, rect. Elton, Hunts. (pat. Univ.

coll. Oxford); vic. Whaplode, Linc. (pat. lord chanc.).
Heat, F. J., rec. Landevally and Crickenden, Brecon (pat. G. P. Watkins, esq.), 70.
Howels, H., late cur. St. Lythan's, Glouc., 92.
Kuhff, H., late fell. Cath. H., Cambridge, 88.
Manners, M., rec. Thelveton, Norf. and p. c. St. Anne's, Newcastle-on-Tyne (pat. lord chanc.), 82.
Marwood, G., Bushy Hill, Cleveland.
O'Neill, F., late fell. Trin. coll. Dublin.

Paris, S., at Leamington, 88.
Powys, hon. L., rec. Fitchmarch, Northamp. (pat. lord Lifford).
Pymont, J., cur. Eyke, Suff., 86.
Roberts, J., late rec. Witherley, Leic., 75.
Shirley, T. H., rec. St. Swithin's, Wore. (pat. D. and C. Wore.).
Smith, G., vic. gen. Elphin.
Watts, R., preb. and divinity lect. St. Paul's cath., London; librarian of Ston coll.; and rec. St. Alphage, London (pat. bp. of London), 92.

University Intelligence.

OXFORD.

Jan. 27.—Rev. J. Corbett, late fell. of Brasen., elected unanimously professor of poetry, *vice* rev. J. Koble.

Feb. 3.—Rev. R. M. Duke, M.A., Linc., admitted Michaelmas of Queen's.

Feb. 5.—W. E. C. Austin, admitted act. fell. New coll.

CAMBRIDGE.

BACHELORS' COMMENCEMENT.

JANUARY 22, 1842.

MODERATORS.

Thomas Gaskin, M.A., Jesus college.
Duncan Farquharson Gregory, M.A., Trin. college.

EXAMINERS.

Alexander Thurtell, M.A., Caius college.
Richard Potter, M.A., Queens' college.

WRANGLERS.

1 Cayley	Trin.	21 Westmoreland...	Jes.
2 Simpson	Joh.	22 Dumergue	Corpus.
3 Mayor, R. B.	Joh.	23 Fryan	Trin.
4 Fuller	Pet.	24 Shears	Joh.
5 Hird	Joh.	25 Greenwell	Joh.
6 Jarvis	Corpus.	26 Sutfield	Caius.
7 Shortland	Pemb.	27 Middlemist	Christ's.
8 Austin	Pet.	28 Davies	Queens'.
9 Fenwick	Corpus.	29 Cook	Joh.
10 Jones	Clare.	30 Penny	Joh.
11 Frost	Joh.	31 Davies, H.	Joh.
12 Parnell	Joh.	32 Eastwood	Caius.
13 Johnstone	Joh.	33 Venables	Pemb.
14 Castlehow	Emm.	34 Baily	Christ's.
15 Curser	Emm.	35 Light	Joh.
16 Wilson	Joh.	36 Walker	Sid.
17 Smith, B. F.	Trin.	37 Tandy	Joh.
18 Fenn	Trin.	38 Kinder	Trin.
{ Alinger			
{ Goode			

SENIOR OPTIMES.

1 Vidal, J. H.	Joh.	7 Metcalf	Sid.
2 Fitzgerald	Christ's.	8 Vidal, O. E.	Joh.
3 Hey	Joh.	9 Inchbold	Cath.
4 Parkinson	Queens'.	10 Penrose	Magd.
5 Ostry	Caius.	11 Riley	Trin.
6 Allen	Trin.	12 Brooks	Joh.

SENIOR OPTIMES—CONTINUED.

13 Gillett	Emm.	33 Parr	Cath.
14 Walpole	Caius.	34 Sharples	Joh.
15 Rowton	Joh.	35 Hopwood	Pet.
16 Wolfe	Joh.	36 Buckham	Joh.
17 Morse	Joh.	37 Thrupp	Trin.
18 Clubbe	Joh.	38 Atkinson	Clare.
19 Ommaney	Trin.	39 Kingsley	Magd.
20 Ridley	Jes.	40 Lloyd	Jes.
21 Douglass	Trin.	41 Postle	Corpus.
22 Hogg	Emm.	42 Woodford	Pemb.
23 Marie	Queens'.	43 Thurnall	Sid.
24 Tabor	Trin.	44 Blake	Jes.
25 Swann	Christ's.	45 Montagu	Caius.
26 Hazlehurst	Trin.	46 Balderstone	Joh.
27 Little	Christ's.	47 Boyce	Sid.
28 Green	Caius.	48 Rothery	Joh.
29 Hughes, J.	Queens'.	49 Salkeld	Pet.
{ Cobb	Corpus.	50 Gordon	Pet.
{ Shaw	Trin.	51 Stansfeld	Joh.
32 Fowell	Christ's.	52 Munro	Trin.

JUNIOR OPTIMES.

1 Twisaday	Joh.	{ Hutchins	Trin.
2 Maul	Joh.	{ Glade	Joh.
3 Vaughan	Christ's.	16 Oonybeare	Pet.
4 Wilkinson	Joh.	17 Yeoman	Trin.
5 Teague	Emm.	18 Hough	Caius.
6 Kerry	Joh.	19 Sheepshears	Trin.
7 Sheringham	Joh.	20 Shackleton	Cath.
8 Nugge	Trin.	31 Firman	Queens'.
9 Peter	Jes.	32 Worledge	Clare.
10 Webster	Emm.	33 Barstow	Trin.
11 Smythies	Emm.		
{ Pratt	Joh.		
{ Ramsay	Trin.		

Jan. 28.—G. Jarvis, B.A., and J. Fenwick, B.A., Corpus Christi coll., were elected fellows of that society.

Proceedings of Societies.

NATIONAL SCHOOL SOCIETY.

The report of the society for the last year is now in the course of distribution. In the appendix will be found a reprint of all the papers issued by the society during the last year; a very valuable report on the diocese of Worcester, by the rev. E. Field, M.A.; and a digest of statistical returns, showing the state of elementary education in the diocese of Rochester. In this digest are contained accounts of every parish throughout the diocese, transmitted by the officiating minister, and including such particulars as are strictly speaking statistical, and can be reduced to a tabular form. The following summary is appended:—The diocese of Rochester contains 134 parishes, or ecclesiastical districts, with a population of about 276,393. There are 328 schools: 137 in union, either directly or indirectly, with the National Society, and 191

not in union. There are 19,831 scholars receiving instruction, *i. e.*, 1 in 14 of the entire population.

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN.

The remark has often been made in our hearing, that there is something invidious in the expression—*poor pious clergymen*. We make no comment on this; we can only say, that we rejoice to find that the society is still in active operation; that it has, during the last year, remitted upwards of 2,000*l.* to the poor clergy; and that it confers very great blessings on a most meritorious class of men—the poor clergy. Why, is it conceivable that such a class of persons should exist in Christian—namely Christian—England? But more of this hereafter; we can only say we wish the sum distributed had been multiplied a hundred-fold.

Diocesan Intelligence.—England and Ireland.

CHESTER.

The Casterton Schools, near Kirkby Lonsdale, Westmoreland.—These schools, under the patronage of the archbishop of York, the presidency of the bishop of Chester, and direction of the rev. W. C. Wilson, consist: 1. Of the Clergy Daughters' School, established in the year 1823. It is open to the whole kingdom; but its benefits are confined to the clergy with the smallest incomes. 100 pupils are clothed and educated for 14l. a year, and 3l. for drawing or music. The greater part are provided for on leaving the school, as governesses in respectable families, for which there is always a larger demand than can be met. The twofold benefit is thus conferred upon a clergyman of a sound education and future provision. About 700l. a year is required from charitable sources. It is greatly desired to be enabled to fix the payment with each pupil at 10l. a year, including every thing; nor will the school adequately meet the circumstances of the most necessitous clergy till this is the case. It is anxiously hoped that the day may arrive when, by donations or legacies, an endowment may be formed to render this practicable. 2. The Preparatory Clergy Daughters' School, established in 1837, is situated close to the parent institution. It provides on the same terms, for 24 little children, chiefly orphans, and from missionary stations abroad, who, when fit, are advanced into the other school. It requires 150l. a year at least from charitable sources. 3. The Servants' School was commenced in the year 1820, at Tunstall; but only permanently established at Casterton in the year 1838. 100 poor girls are clothed, lodged, boarded, and educated for service and for teachers, for 10l. a year each. Promising young women are received into the school to train for national-school teachers, on paying 5s. a week. This school requires 100l. a-year from charitable sources, to cover all expenses; and, if there were larger means at command, more extended good could be done in the way of taking in the entirely friendless and destitute gratuitously. The satisfactory manner in which the schools are progressing is calculated to excite much thankfulness to God for the evident tokens of his blessing, and to commend them with confidence to the liberal co-operation of a generous public, as affording one of the least equivocal and most extensively beneficial channels for their benevolence. All communications to be made to the rev. William Carus Wilson, Casterton Hall, near Kirkby Lonsdale. [We cannot too earnestly recommend these schools to the beneficent consideration of our readers. With the extremely small pittance which many of the clergy receive, how are their families to be supported and educated? We have had repeated testimonies to the excellent mode in which the institution is managed, and to the care and anxiety on the part of those who chiefly manage it.]

CHICHESTER.

Ignorance of the Lower Orders.—The Chaplain's Report on the Lewes House of Correction.—The above annual document, for the year 1841, has been printed by order of the court, for circulation among the magistracy of the county. This speaks sufficiently as to the value and importance of the information which it contains. It consists of the report itself, which was presented at the October sessions, and an appendix of statistical matter since added. We are induced to transfer to our columns the following extracts, in the hope that they will not only prove interesting to our readers, but serve to draw a larger share of public attention to the painful but most important subjects handled in them. The mental condition of our criminal population is thus drawn from the life by the reverend writer. It can lead but to one conclusion; that which the chaplain draws:—"It may, perhaps, place in a more satisfactory light this subject—so important to those who have at heart the welfare of the poor, as well as the security of property—if, instead of confining my statement to the prisoners of last year, I make a review of the whole number, whom I have similarly examined during the three years of my office.

Omitting all re-commitments, the number of individual offenders of all sorts who came under my observation during that period, was 2,616. About one-seventh part of these were females. The portion under sixteen years of age was less than one-tenth of the whole. The great mass of them were young men; and the proportion of strangers, gathered from all quarters, may, upon the whole, be reckoned the same as in the prisoners of last year*. I will therefore proceed to give a true and explicit account, as fully as this brief report will admit, of this large body of criminals, touching their general and religious information. 1680 of these persons—i. e., about two-thirds of the whole—were either strangers to the alphabet, or unable to join their letters correctly together. Of the remaining 936, only 111 could read fluently and write a legible hand, uniting with it correct spelling, and some knowledge of arithmetic; the writing of the rest being very incorrect, and their reading not much better. Concerning this more educated portion, I should add that a large part, say two-thirds, were ignorant of the meanings of the most important words in any book given them to read. In short, I shall, to the best of my judgment, state the matter truly if I say, that but one twenty-fifth part of those twenty-six hundred prisoners were intelligent persons, at all possessed of useful information; while the remaining 24 parts were either almost or altogether ignorant of whatever has been written for their good. I will now confine my description to their knowledge of religion. Out of the whole number, not more than 61 persons, i. e., a 43rd part, were found acquainted with the leading doctrines of the Christian faith. Among these, persons of nearly all religious persuasions in this country, with one or two Lutherans, are included. The same is the case, nominally, with the more ignorant mass of the prisoners. In reality, few of them belonged to any class of Christians, or attended any place of worship, except at very irregular and lengthened intervals; very many never went at all. 344 more had some idea of the history of our blessed Redeemer. They could tell me something of his birth, miracles, and death; but they were very seldom able to enter into any particulars upon these points, and they showed little understanding of what they said. These being left aside (of whom, as I noticed in a former report, vagrants, being often reduced from a better condition, form the larger portion), there remain 2211 persons out of the 2616. I am at a loss for language to convey a proper impression of the deplorable ignorance of these two unhappy thousands. From 800 of these persons, by patient efforts, and with ten years large experience of the poor, I could not elicit any idea as to the person, miracles, sufferings, and office of our Saviour: they, literally, knew not his name. When I mentioned it, some of them thought they had heard it; but that is all. To the other 1400 the Saviour's name was known, and that he died; but when, or how, or why, or any thing more upon the subject, they could not say. Those were in the darkness of heathenism; these in its shadow. I do not mean to imply that any of these criminals were without the idea of a God, or devoid of some notion and persuasion of a future state and a judgment to come: no one was so, although some were very near it; and the notions of all upon these points were grossly deficient and erroneous. The foregoing statement, as I have said, presents their condition in regard to Christianity. I have not drawn it from general impressions, which are apt to deceive, but from the carefully-ascertained and registered particulars of each individual case. That the criminal habits of these persons contributed much to this deplorable ignorance, must not be denied. Such habits not only alienate their subject from means of grace and instruction; but, together with the drunkenness and debauchery that accompany crime, awfully

* It is shown in the appendix that 408 prisoners were strangers; i. e., two-fifths of the whole number. Of these 61 were natives of Kent, 23 of Surrey, and 23 of Hanls.

† Acquainted to such an extent as might reasonably be expected of the labouring poor.

darken and stupify the mind. I accordingly found among those persons some that could once read, but had lost the ability; and others that had spent many years at school, but had forgotten nearly all they ever learned. Many of them, too, as they bitterly bemoaned to me, had in boyhood disliked their books, played the truant, and quite neglected their opportunities of instruction. I should feel myself, however, as very deficient in the discharge of this annual duty, were I not to express the conviction daily forced upon my mind, that this lamentable ignorance of the criminals is owing in the main to their want of education; that demoralized habits flowed from the same source; and that these, to a large extent, are the origin of crime. Distress, arising from the precariousness of his employment, is certainly pleaded with truth by many a labouring man, in extenuation of his guilt; especially so in the four winter months, which I have ascertained have, for the last six years, produced exactly as much crime as the other eight: but in general, as far I can learn, it is a cause subordinate to that which I now lament. By education, I need scarcely say, I mean instruction in the points of Christian faith and duty as well as in reading, writing, and arithmetic—instruction so given as to exercise the understanding as well as the memory, and to influence the heart and regulate the conduct. Such instruction as this very few, even of the more intelligent criminals, appear to have had. I have been astonished to find how grossly ignorant of religious truths many of those were who had been even seven years and more at private schools. Upon this higher ground, however, I need not dwell, since of instruction, in the lowest sense of the term, half of the whole mass of prisoners had literally none: they either went to no school at all, or at best for a few months, off and on. And a great part of the other half only had it by snatches in like manner, during one, two, or three years of their childhood, before the age of eight or nine years, when they are taken away to work. As in the year 1839-40, I have made accurate inquiry into this point, and constructed a table of particulars; the result of my inquiries, during both years, warrants the statement I now make. The same conclusion is corroborated in another way. In my last report I added a table showing the condition of the prisoners with regard to parentage. I have pursued this inquiry also during the year just ended. Both tables agree in showing that more than one half of the prisoners were either the offspring of criminals, base-born, left orphans, or deserted, one or more of these, before the age of 16. When we add to this the probable number of those whose parents, though not criminals, were ignorant and vicious, and even trained them up to crime, we cannot expect the result to be otherwise than it is. I should dismiss this subject in much fewer words, did I not feel it incumbent on me, in my situation, to point out in the strongest manner that I can, the connexion that exists between ignorance and crime, and to show the importance of Christian education as the great and only preventive of crime in the rising and future generations. Were this more general and efficient—especially in our workhouses, where so many of those very children from whom criminals principally spring are collected together—we should, doubtless, have far less crime to lament. I have rarely found the prison-house tenanted by the well-informed and those that have been taught something of religion. Were all so taught, we might reasonably expect to have it comparatively empty."

In the appendix we afterwards find the following interesting and important fact. Alluding to tables foregoing, the chaplain says:—"It will be seen in all those educational tables that three of the spaces are quite empty. The first is of those able to read and write well, without any knowledge of religion: that this space is empty, I do not wonder: since, probably, no such persons are to be found: the other two spaces are for those who have a competent knowledge of religion without being able to write or read. That these spaces are unoc-

cupied seems to me worthy of notice. Many such persons are known to every clergyman, but they were not found in prison. Their religion, it appears, even without other education, preserved them from the temptations which overcame their more educated, but more irreligious neighbours."

The suppression of intemperance ranks high among the subordinate means of checking crime. This is abundantly manifest from the following passage:—"As a document of this nature would be very deficient without some allusion to the abuse of intoxicating liquors as a special cause of crime, I add a table which shows the portion of the year's crime directly attributable to it. (This table contains 96 cases of crime out of the 438 in the calendar. Among them are several of the most heinous and abominable nature). Most of the assaults and several other misdemeanors, summarily dealt with, must be added to the foregoing list taken from the calendar. This statement, however, conveys a very imperfect idea of the share which intemperance has in filling our prisons. No table can express its powerful indirect bearing upon crime, in its origin and progress: he who would have any adequate conception of it, must walk the wards of a prison for a while, and converse with the unhappy inmates, to see the fruits of this baneful vice, and to hear the lamentations with which it makes almost every cell to resound."

Our space only allows us to conclude with the chaplain's account of the state of discipline in the prison, and of the means used for the instruction and reformation of this large and most unhappy portion of our fellow-creatures:—"Having entered so fully, in my last report, into the various means used within the prison walls for the instruction and reformation of its inmates, it may perhaps on the present occasion suffice to say, that the same have been pursued during the past year, with equal satisfaction, and with an encouraging measure of ascertained success. The only new feature is, that school education has been extended to the female prisoners as well as to the males. In discharging my ministerial duties I have met with every encouragement on the part of the prisoners, which respect, attention, and thankfulness (outward at least) can give. The same has been found by the schoolmaster and mistress, and by the officers, some of whom have, much to their credit, zealously laboured with me in the instruction of the prisoners. The discipline of the prison, too, has been carried on as to give me unspeakable advantage. There were no exasperated feelings to contend with. Except in one or two instances I always found the prisoners in a quiet and subdued state, most favourable to my efforts for their good. It is a fact as important as it is pleasing, that, while the discipline of the prison is maintained with increasing strictness, the number of punishments for breach of prison rules is greatly on the decrease. For the last twelve months, as I am happy to learn from the governor, the amount is reduced better than one-half. The fact is more pleasing, as the prison, during most of the year, has been unusually crowded through the exertions of the increased constabulary; and that with a variety of characters from the railroad and elsewhere, such as perhaps few other prisons contain. I take it as an encouraging omen of what may be effected by moral means under separation, or even silence, in a well-constructed prison, where there shall be no crowding of prisoners, three in a cell, so destructive to every serious thought; and where constant opportunity and temptation to communicate shall not be offered by the imperfections of the building; evils which have vainly to be striven against in the Lewes house of correction, especially during the winter."

In the appendix it is further stated, that better than a fourth part of the prisoners received instruction in the schools, concerning which the chaplain adds:—"As it is, the advantages of the schools are great in various ways. The depressing silence of the prison is thus relieved in a manner profitable to the prisoner's mind; he sees justice tempered with mercy, and that his good is sought while his crime is punished; his better feelings (which the worst have) are awakened, and he is both disposed and enabled to understand and appreciate my ministrations in the chapel; for want of which elementary instruction, preaching, however simple, in the great majority of cases is but a parable. I may add also, what is no small ad-

* From the report of E. G. Tufnell, esq., on the workhouses of the Sussex unions, (1840), it appears that the proportion of their juvenile inmates, which were illegitimate, orphans, deserted, or children of prisoners, was just the same as I have found it in the prison, among the prisoners of all ages taken together. 477 children out of 943 were such.

vantage, that the prisoners are thus rendered more amenable to discipline, and the necessity of punishment is diminished."—*Leves Paper of Jan. 15.*

The late Bishop's Funeral.—The mortal remains of the late lamented bishop, Dr. Shuttleworth, were consigned to the tomb on Jan. 15th, in Chichester cathedral. A vault was prepared close to that in which those of bishop Otter are deposited. The funeral was attended by many of the nobility of the county of Sussex, and a great number of the clergy of the diocese. The service was read by the very rev. the dean, who, on the following day (Sunday), preached in the cathedral an eloquent and affecting sermon on the occasion, from James, chap. iv. verses 13 and 14. Allusion was also made to the sad subject in almost all the parish churches in the city on the same day.

LINCOLN

Nottingham.—In the last register, a letter from the bishop to the committee for the formation of a local Church Building Society, was inserted, the importance of which is strikingly exemplified by "An address to the parishioners of St. Mary's, Nottingham," by the vicar, archdeacon Wilkins, on the occasion of the building of a second edifice of a magnificent character for Roman catholic worship in the parish, which, it is reported, will be 200 feet in length and 75 in breadth, having aisles, clerestory, tower, and spire. It has been stated that Nottingham is become the strong hold of popery in the country. There is already one popish chapel erected, which is more than sufficient for the number of papists in the town and neighbourhood. "Titular bishops and their staffs are newly appointed to such places, and, amongst the rest, Nottingham and its neighbourhood of more than one hundred thousand souls is not to be overlooked. It is true that there the national church until of late years, for want of extension, has been so smothered by sectarianism or irreligion, that its energies have been crippled. From the time of the first Charles, dissent and religious indifference have prevailed in this town; and, if one-half of its inhabitants were characterized by entertaining any notions of religion, the greater portion of the remainder were ranked in the motley companies of the sects." On the 2d Feb. a public meeting was held for the formation of the society referred to, the bishop in the chair. The attendance of the nobility and others was very numerous; the large sum of 4,600*l.* was collected, of which Mr. F. Wright, of Lenton-hall, contributed 1,000*l.*

Tributes of respect have recently been presented to the following:—

Dean of York, plate.
Arden, F., late cur. of Stowe, near Stafford.
Baines, E., late rec. of Clipston, Northants.
Blunt, W., late of Stroud.
Brown, J., Cheltenham, money raising to purchase him a house.
Clayton, J., per. cur. Redditch, plate.
Cotter, J. R., Donoughmore, Cork.
Crugg, S., late cur. of Old Swinford, Worcester.
English, C., cur. Butleigh, Somerset, plate.
Frost, J. L., late cur. of Bingley, York.
Hall, W., St. Nicholas, Cloyne.
Hope, H. P., of Thornford, Dorset.
How, Aug. G., cur. of St. Leonard Bromley, Middx.
Isom, J. L., cur. Tipton, pursa.
Kinsey, W. M., cur. of St. John's, Cheltenham.
Littler, R., incum. of Poynton, Cheshire.
Lomas, J., cur. of Walton-le-Dale, Lancashire.
Marsh, R. W. B., cur. of Clitheroe.
Munsey, V., vic. of Norton Canon, plate.
Nelson, J., of Rotherham.
Pedlar, C. H., assist. cur. of St. Nicholas chapel, Saltash, Cornw.
Radcliffe, T., late of Coningsby, Lincoln.
Smith, J., per. cur. of Keyingham, Yorkshire.
Thompson, W., cur. of Otheadle, Yorkshire.
Tripp, R. H., St. Sidwell's, Exeter, books.
Vic. of Kirk-Braddon, Isle of Man.
Williamson, W. C., Murrillane, plate.

COLONIAL CHURCH.

TORONTO.

We have received the "Charge delivered to the clergy of the diocese of Toronto, at the primary visitation held in the cathedral church of St. James, Toronto, on the 9th of Sept., 1841," by the bishop of the diocese. The perusal of this charge is calculated to excite great thankfulness for the extension of Christian instruction in connection with our church, while at the same time we are reminded of much that is still to be done. "The history of the church in this diocese," says the bishop, "though doubtless resembling that of many other colonies, is not without peculiar interest. For many years after its first settlement, as the favourite asylum of suffering loyalty, there was but one clergyman of the church of England within its extensive limits. This highly revered individual came into the diocese in 1786, and settled at Kingston, in the midst of those to whom he had become endeared in the days of tribulation—men who had fought and bled, and sacrificed all they possessed in defence of the British constitution—and whose obedience to the laws, loyalty to their sovereign, and attachment to the parent state, he had warmed by his exhortations, and encouraged by his example. The rev. Dr. Stuart may be truly pronounced the father of the church in Upper Canada, and fondly do I hold him in affectionate remembrance. He was my support and adviser on my entrance into the ministry, and his steady friendship, which I enjoyed from the first day of our acquaintance to that of his lamented death, was to me more than a blessing. In 1792, two clergymen arrived from England; but so little was then known of the country, and the little that was published was so incorrect and so unfavourable, from exaggerated accounts of the climate and the terrible privations to which its inhabitants were said to be exposed, that no missionaries could be induced to come out. Even at the commencement of 1803, the diocese contained only four clergymen, for it was in the spring of that year that I made the fifth. It might have been expected that, on the arrival of the right rev. Dr. Mountain, the first lord bishop of Quebec, the clergy would have rapidly in-

creased; but, notwithstanding the incessant and untiring exertions of that eminent prelate, their number had not risen above five in Upper Canada so late as 1812, when it contained upwards of 70,000 inhabitants. In truth the colony, during the wars occasioned by the French revolution, seemed in a manner lost sight of by the public. It was still considered another Siberia, to which no man of education, and possessing the slightest hopes of obtaining a competency at home, could be persuaded to emigrate. Nor was it till after the termination of the war with the United States in 1814, that the natural advantages of Canada began to be understood, and the errors entertained respecting its climate and productions to be slowly corrected by the testimony and experience of that portion of the army and navy which assisted the inhabitants in its defence. But when, in addition to such evidence, it became known that our venerable bishop did not hesitate, in the very midst of the war, to traverse the whole of the two provinces, a desire of emigration was encouraged, and the privations, and difficulties, and perplexities of a missionary life, in a great measure, ceased to be matters of apprehension. It was now that the bishop's unwearied zeal, in bringing before the British public the spiritual destitution of his vast diocese, began to call forth sympathy and attention. At his instigation, noble contributions were raised, churches built, and clergymen placed in the more prominent settlements. The great impulse thus given was continued and increased by his amiable, pious, and indefatigable successor, bishop Stewart, and under far more happy circumstances; for a great and salutary change, in favour of spreading the gospel not only in the colonies, but throughout the world, had come over the minds of the religious in the mother country—a change which, blessed be God, is still rapidly increasing in strength and energy, and in that skill in the application of the means which is the fruit of experience. From this period the prospects of the church in Canada have steadily brightened. In 1819, the clergy in this diocese had increased to ten; in 1825 they had arisen to twenty-two, in 1827 to thirty, in 1833 to forty-

six, and our numbers have now reached ninety; still our spiritual wants are many. More than forty missionaries could at this moment be most usefully employed, and earnest applications are daily being made to me, from various villages and townships, for resident clergymen. But, if much remains yet to be done, let us thankfully acknowledge that much has been accomplished. My primary visitation through the diocese occupied from the latter end of May to the middle of October of last year. In my progress, I was able to go to every parish at which a clergyman resided, with the exception of one or two which it was impossible for me to reach, on account of their peculiar situation and difficulty of access, without a greater sacrifice of time than I could then spare." [It is with great pain that we are obliged to confess that we are compelled to dissent entirely from many of the sentiments expressed in the charge. The bishop maintains, for instance—we trust we do not misinterpret his language—that it is the duty of the clergy to confine their aid and co-operation solely to the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts. We fully admit that these societies have, in God's hands, been instruments of great good. We rejoice to think that they are yearly progressing in usefulness, still really we cannot confine our small bounty to these alone. The most distinguished prelates of our church have not scrupled to join other associations for the furtherance of the gospel. The last year has fully proved this.]

NEWFOUNDLAND.

The following extracts are from a letter of the bishop, 8th Nov., 1841, to the Society for the Propagation of the Gospel in Foreign Parts:—

"It would not be easy to express the deep gratitude which I feel to Almighty God, and the noble society which has been the instrument for enabling me to bring the lately drooping church of this colony into its present healthy and vigorous condition. I have the happiness to know, that not only has the number of churches, schools, ministers, and teachers been largely increased, but that the principles of church unity, doctrine, and discipline are now gaining ground in this community, and beginning to produce their legitimate effect. The district missionary now inspects and exercises a just influence over the school with which he had been heretofore disconnected. His people, awakened to a sense of the importance of Christian education in direct union with the church, willingly enrol themselves as members of a Diocesan Church Society, whose object is the support of those institutions; and I look forward with inexpressible satisfaction to the prospect of a gradual supply of well-qualified missionaries from the seminary of lay readers and students in theology, which the exceeding liberality of your society has enabled me to found. The missionary in Newfoundland has certainly greater hardships to endure, and more difficult obstacles to surmount, than those which await the messengers of the gospel in New Zealand, or India, or perhaps any field of Christian labour yet opened in the known world. With great physical capabilities, he must combine a patient temper, an energetic spirit, a facility to adapt his discourse to the lowest grade of intellect, a ready power of illustrating and explaining the leading doctrines of the gospel and the church to the earnest, though dull and ill-informed inquirer, and a thorough preparation for controversy with the Romanist, together with the discretion and charity which will induce him to 'live, as far as it may be possible, peaceably with all men.' The letters from the respective missionaries which from time to time I send to the society, and the occasional transcripts from my own journal of my visitations, will sufficiently exemplify the nature of missionary duty in Newfoundland. But while I am writing on this subject I would beg leave to invite the attention of the society more especially to the new missions which have been this year commenced. In several of these, founded amongst a people poor to the utmost extremity of poverty, and where both churches and school-houses are to be built, at least partially, at their expense, it will be absolutely impracticable to find any permanent lodgement for the missionary, unless some aid may be obtained from your board for the erection of this humble dwelling. In Fortune Bay, in the bays of St. George

and Placentia, at Burin, on the Cape shore, and in the district comprising King's Cove and Salvage in Bonaville Bay, the missionaries and their families are literally homeless wanderers, and pursuing their arduous labours under difficulties and perils which God's special grace can alone enable them to sustain. Unwilling as I am to tax the funds of the society for the erection of parsonage-houses, which generally the people ought certainly to provide, I must implore their assistance in behalf of the zealous and distressed labourers in the more desolate parts of the Lord's vineyard. I would not devolve on the society the cost of a single pound that might be borne by the people, whom their missionaries instruct; but in the instances to which I refer, without the aid of the society, the privations of their servants would be insupportable. There are a few capable persons in this country who have not been penurious in the support which they have given to our church. Mr. Slade, a merchant whom I met in the course of my northern visitation, has liberally contributed to the building of five churches in his vicinity, and has lately promised to complete a tower and steeple for the church of Twillingate, at the cost of 700*l.* from his private funds. A planter at the same place, who was recently at the point of death, but who has since recovered, has bequeathed his whole substance, amounting to 2000*l.*, to the Society for the Propagation of the Gospel in Foreign Parts, to whose ministers he has felt himself indebted during fifty years for all the comforts of our blessed religion. These are instances of pious benevolence worthy of record, and I gladly relate them, as auspicious of the spread of true piety in this land."

MADRAS.

At the meeting of the Society for Promoting Christian Knowledge in Feb., the following most interesting letter from the bp. of Madras to the Secretary (the rev. W. Parker), was laid before the board:—

"Dwanah Roondah, en route to Hyderabad,
"18th Nov., 1841.

"Rev. and dear sir,—If you could have seen my arrival this morning at this place, a little mud-walled dilapidated village of the ceded districts, you would have smiled at the strange *cortège* which had been drawn together to escort a Christian bishop. From a village seven miles off, where, after a night's 'run' in that really not uncomfortable conveyance, a palankeen, I mounted my horse, I was met by a guard of honour of almost naked men, armed with long bamboo spears, which they certainly did not brandish in very warlike fashion, but carried most awkwardly; and, although I rode tolerably fast in order to escape the European's enemy the sun, they kept up with me with ease, shouting from time to time doubtless some complimentary address, accompanied by the incessant thumping of their tom-toms, the noise of pipes, and the harsh monotonous blast of the colaroon horn. Under the guidance of this escort I reached my tent—a strange escort, some may be inclined to say, for a bishop; but would it be wise, setting aside the question of its unkindness, churlishly to drive the poor people away, and to repel their attentions, because they are somewhat troublesome and incongruous? Their noisy and barbarous honours signify nothing to me, but they are of great importance to themselves; because the bishop passing through their district gives them a kind of holiday. It seems to me even a duty to make these poor people happy in their own way, when it can be done without impropriety. I mention this, however, chiefly to give you an idea of the curious alternations in a bishop's life in India. One day he is engaged in preaching Christ crucified to a large European congregation, or administering some solemn rite belonging to his office, and the next may find him miles and miles from any Christian dwelling, and among people who are now much what they were a thousand years ago. I left Bellary yesterday, after passing there a most gratifying fortnight; and it may be interesting to the society to know how I passed it, as they will have thus some idea of the state of Christian knowledge in a large Indian cantonment. Bellary, being always the head-quarters of an English royal regiment, as well as of a considerable native force, affords ample work for a chaplain. The gentleman who was stationed there for several years was carried off lately by that awful scourge of India, the cholera, with which he

was seized at the bed-side of a dying fellow-Christian. He was a nephew of the late excellent bishop Otter, and was honoured and loved by all who knew him. I reached the place on Wednesday the 3rd inst., and preached that evening in the church to a very attentive congregation, principally of soldiers, whom I was very glad to have such an opportunity of speaking to, in a more familiar style than I could perhaps have adopted on a Sunday, on several matters of great importance to them. It is impossible not to feel deeply interested in the British soldier in India, exposed as he is to so many temptations, while his comforts are necessarily so small. These, however, may be much augmented by the kindness of his commanding officer; and I am bound to say, that the gentleman who now commands her majesty's regiment stationed at Bellary is most anxious to improve the condition of his men, and most judicious in his system. He is a warm friend to Christian training, to temperance on sound principles, and to seasonable and innocent amusement. The next day, I think, after my arrival, I visited the regimental school, where I found all as I could wish it to be, except a sad lack of books. Those they have are good, but they want many more; and this want is general throughout this part of India. And here I may remark that we have by no means so many of the society's publications in circulation in this diocese as we ought to have. Pious works, but of a questionable soundness on some points of Christian doctrine, find their way abundantly into the country; but I do not meet with those which bear the venerable badge of our society by any means so frequently as I could wish. The poor soldiers, cooped up for ten hours every day in a comfortless barrack, as they themselves often tell me, must either read or drink. The fact is well known, and eagerly caught at by those who seek to inculcate among them peculiar religious opinions, and they are plentifully supplied with such publications, while these of our society are seldom seen among them. The consequence is, that those who cease to be drunkards often learn to be dissenters. I could wish that they would cease to be drunkards, and learn to be churchmen. The following morning I assembled in the church the candidates for confirmation, which I always use if possible for all meetings connected with religion, and gave them an address on the solemn responsibility they were about to take on themselves. The society will be pleased to hear that through the zealous labours of the present chaplain many soldiers, young and old, were among the number. Saturday was given up to visitors, and to answer the heap of letters which always tracks a bishop in India from one station to another. On Sunday morning I went to the hospital, where I was met by the colonel, and the indefatigable surgeon of the regiment. Those who have never been there cannot enter into the feelings of a clergyman when addressing his countrymen on their bed of sickness, and too probably of death, in an Indian hospital. It is indeed a melancholy sight to see so many of our countrymen broken down by tropical disease, and lying there day by day, and week by week, through the long wearisome hours of heat and pain; and it is most peculiarly affecting to pray with them under such circumstances in the beautiful liturgy of our church, and to speak to them a word in season with their sad condition. I spoke to them kindly, though I believe faithfully, and they were evidently pleased: God grant that they were benefited! At morning service in the church we had a large and one of the most earnestly attentive congregations I ever preached to, and many communicants, I am thankful to say, at the Lord's table. I was too much exhausted to attend the evening service. Monday and Tuesday were given up to local business; on Wednesday I again preached at the church, and on Thursday I repeated my visit privately to the hospital. I came upon the poor fellows quite unexpectedly, and they were evidently delighted to see me again. On Friday I had the comfort of confirming upwards of eighty persons, whom I addressed as usual at some length, and exhorted them to walk henceforth worthy of their Christian vocation. On Sunday I consecrated the church, and preached on the sacraments; and the next morning I consecrated the burial-ground. Both ceremonies were witnessed with great interest by all, and by very many for the first time. How little is our church system known

in India! Would that these things were much oftener seen here! But, with God's blessing, the time will come. Tuesday was devoted to the unavoidable duty of letter-writing; and on Wednesday I left with hearty regret a place where I have been treated by all with a respect and affection which I can never forget; and I am now on my way towards Hydrabad. You will see, from this brief account of my visit, that Bellary is an important place, and that a clergyman may do much good there: publicly ministering, preaching, and catechising; privately warning the vicious and the thoughtless, the unruly and the drunkard, the self-sufficient and the indifferent; consoling the sick, praying with the dying, and burying the dead—alas, a very frequent duty in India—and mixing himself up in all the little charities of social life, while he keeps himself clear from all party-spirit, and is content to walk simply and faithfully in the path marked out for him by the church. A chaplain, whose heart is thus in his work, is in such a place a blessing to hundreds. Such clergymen, thanks be to God, we have; but we want many such. Our people are ready enough, anxious enough, to be taught; but we want teachers. I have not given, therefore, the sketch of my work at Bellary to magnify my office, far less to magnify my capability of discharging its many duties; but to show the friends and advocates of the diffusion of Christian knowledge throughout this country the inestimable value of good clergymen at every station in India where there are British residents. The bishop's visit to such a place can at best only produce a healthy excitement; it is its minister who must regularly feed the sheep; and the society may be assured that the cause of sound religion and piety only needs a larger body of clergy, in order that it may triumph from the Himalayah to Cape Comorin. In their hearts the natives highly respect our religion, and recognise its vast superiority to their own, as fully as they appreciate European knowledge, perseverance, and skill, compared with Asiatic torpor. Give us, then, plenty of chaplains and missionaries. India, who once begged this of England, now demands it of her. She has a right to it; and I trust the time is not very distant when her right will be fully recognised. Wherever I go, I find great cause for thankfulness. "What shall I do to be saved?" is a question now constantly asked in places where not many years ago such a question seldom suggested itself, it is to be feared, to the minds of many British residents; but I cannot repeat too often, that India wants and claims a much larger body of clergy to help them to the right answer to this most important inquiry. Christ is preached wherever there is a minister to preach him, both to Europeans and natives; but very many places still want a minister. The occasional visits of a clergyman, although very welcome, can have no lasting effect; while a resident clergyman is, at the very least, as great a blessing to an Indian cantonment as to an English town or village. There are many out-stations, as they are termed in this country, where a clergyman qualified to combine the duties of chaplain and missionary might be incalculably useful; and for this reason I am anxious to see the land occupied far more fully than it is by the Society for the Propagation of the Gospel in Foreign Parts. I have promised on the part of the society a service of communion plate to the value of 50*l.* for the intended new church at Bangalore. It will be paid for out of the sum so liberally placed by the society at my disposal; and as a large portion of the expense of erecting the church will be met by private contributions, principally from the residents, I trust that such a donation in the society's name will not be considered inappropriate. I am now, as I have already said, on my way to Hydrabad, from whence I hope to write to you again, as I expect to find there much to interest me. In any case I know that the society will receive my communications with that indulgence which I have always met with at their hands. My health is much broken. A three years' residence in India as a bishop tells upon a delicate frame. Frequent and excessive fatigue of body, and unremitting tension of mind, do here the work of time very rapidly upon a European constitution. God, however, will give me strength as long as it shall please him to give me work. Believe me the society's devoted servant,

G. T. MADRAS."

[In perusing the above letter we would only ask the

following questions:—1st, of the opponents of the church of England: Can you show, in the whole annals of dissent, a more devoted zeal in the attempt to preach Christ crucified, than is here brought under your notice? 2ndly, of the nominal members of the church of England: Can you rest satisfied while you are doing nothing for the extension of the kingdom of the Redeemer? We do hope and trust that a better feeling will arise in the minds both of out-and-out dissenters, and those nondescript churchmen who really are utterly ignorant of every thing connected with the church.—Ed.]

NEW ZEALAND.

Departure of the Bishop and his Clergy.—On Sunday, Dec. 12th, the bishop of New Zealand attended the morning service in Exeter cathedral, and preached from Psalm cxxxvii. 4, "How shall we sing the Lord's song in a strange land?" The sermon, expressive of the bishop's feelings on quitting his native land for the distant scene of his future labours in the gospel of Christ—of the deeper sense of God's mercies impressed by the prospect—the remembrance of opportunities and means of grace abundantly supplied, and too lightly valued—the encouragement derived from the past triumphs of the faith of Christ, and especially from the records of the planting of the church in England, where the missionaries were once tempted to ask despondingly, "How shall we sing the Lord's song in a strange land?" and concluding with an earnest request for the prayers of the church of England in behalf of the New Zealand mission—was listened to with deep interest, and many of the congregation partook of the holy communion with the bishop and the cathedral

clergy. The ship being delayed by contrary winds in the Channel, the bishop and his party were most hospitably received for some days at the seat of Sir T. D. Acland, Killerton park, where his lordship preached in the newly-consecrated chapel, from Ephesians iii. 17—19; and, having again visited Exeter, and attended the cathedral services for three successive days, on Saturday, the 18th, proceeded to Plymouth, where the ship arrived on the following morning. The bishop preached twice on Sunday the 19th, in the parish church of St. Andrew's, and attended the morning service at eight o'clock on the three following days, accompanied by the clergy and catechists of the mission. On Thursday, Dec. 23rd, being the day fixed for sailing, divine service was celebrated at St. Andrew's church, at 10 A.M., when the bishop preached from Matthew xxvi. 29, in behalf of the two great missionary societies of the church of England. The holy sacrament of the Lord's supper was then administered to more than 200 communicants, including nearly 50 of the clergy. After this service, the vicar of St. Andrew's, the rev. John Hatchard, requested the presence of the bishop in the vestry-room, where the following address was presented to his lordship, and read by the rev. N. Oxenham, vicar of Modbury. To this the bishop returned a suitable reply. In the afternoon of the same day, the bishop embarked on board the *Tomatin*, but the wind being contrary, the vessel did not sail until the following Sunday, St. Stephen's day, when, after morning service on board, the anchor was weighed at half-past twelve P.M., and the ship left the Sound with a fair breeze at N.N.W., and proceeded on her way.

Miscellaneous.

Colonial Bishoprics.—We take the opportunity afforded to us by the appearance of the Lambeth declaration, with the whole of the signatures complete, to call the attention of our readers to those colonies and dependencies named in the first list, and in which it is proposed (as soon as the necessary arrangements can be effected) to found sees. We have already given an account of the formation of the diocese of New Zealand, and of the embarkation of the bishop in December last. 1. The first diocese to be formed is for the Mediterranean. Besides the British possessions and dependencies in the Mediterranean, there are, at nearly every large city in the immense line of coast from Lisbon to Constantinople, either congregations, or a sufficient number of persons to form congregations, of English churchmen. In many of these cities English churches have been erected, and chaplains appointed; yet they are altogether without the benefit of episcopal superintendence. To remedy this defect the declaration proposes that a new see should be established, the bishop of which should reside chiefly at Valetta, in Malta, as the most convenient position for exercising superintendence over the English congregations in the countries of the Mediterranean. But it is proposed that the bishop should bear the title of bishop of Gibraltar; that city being a possession of the British crown, where the established religion is that of the church of England. We conclude that he would be called to reside occasionally at Gibraltar: and the circumstance of having two cathedral churches would be an advantage, rather than otherwise, in such a scattered and unconnected diocese. 2. The next diocese to be formed is that of New Brunswick. This province at present forms part of the diocese of Nova Scotia; but when it is considered that it is nearly as large in extent as Ireland, and that it contains a population of 158,000, though unfortunately with hardly more than 30 clergymen, it will be obvious that this colony is entitled to the advantage of a resident bishop. 3. The Cape of Good Hope contains an area of

130,000 square miles, that is, more than the whole of England, Scotland, and Ireland put together. The population is not yet a large one, amounting to no more than 166,000, but they are widely scattered. The present number of the clergy is 10. No bishop of our church has visited this colony for the last five years, and, consequently, the rites of confirmation and consecration have been altogether omitted during that period. There is a remarkable activity among the various dissenting bodies, as well as among the Romanists, at the Cape, and the affairs of our church greatly require the care and attention of a bishop. 4. Van Diemen's Land at present forms part of the unwieldy diocese of Australia. It contains a territory about as large as ten of our English dioceses, with a population of 50,000. The number of the clergy is 21. It is understood that the present governor has strongly urged the importance of founding a bishopric there. 5. The only other place named in the first list is Ceylon. It is in extent very nearly the same as Van Diemen's Land, both islands being about 24,000 square miles. Its population, however, is much greater, viz., one million and a quarter, the greater part of them heathens. The number of chaplains and missionaries together is 22. Ceylon is for the present in the diocese of Madras, but it is evident that no very efficient control can be established under such an arrangement, and it is hoped that so important a dependency of the crown will, ere long, be formed into a separate see. We have reason to believe that it is the intention of the bishop of London to recommend the clergy of his diocese to devote a portion of the collections made at the offertory on (Good Friday, in all churches where the holy sacrament of the Lord's supper is administered, in aid of the fund for the endowment of the new colonial bishoprics. The collectors for the day suggest strong and powerful motives for the exercise of Christian liberality towards such an object.—*Ecclerastical Gazette.*

TO CORRESPONDENTS.

The Editors have again to acknowledge, with many thanks, the receipt of numerous newspapers. It is of importance that these should be received as soon after publication as possible. The Editors have also to thank the authors of many pamphlets and sermons (in print of course), for their attention in forwarding their productions.

It is very properly in the absolute power of the ordaining bishop to act as he thinks proper, with respect to those who are non-graduates. The tone of our correspondent's letter is not quite pleasing.

The clergyman who received a letter some days ago, respecting a volume of sermons, requests the Editors to state, that the exposure has prevented its publication.

Much anonymous contribution has materially aided the kindling of the fires in the Editors' studies.

London: Joseph Rogerson, 24, Norfolk-street Strand.

REGISTER

OF

Ecclesiastical Intelligence.

MAY, 1842.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of DOWN and CONNOR, May 22.

ORDAINED

By Bp. of KILMORE, for the PRIMATE, at Armagh Cath., Feb. 27th.

PRIEST.

Lord John De La Poer Beresford.

DEACONS.

Of Oxford.—G. F. Alexander, B.A.; H. Cobb, B.A.

Of Cambridge.—J. W. H. Molyneux, B.A.

Of Dublin.—J. Flanagan, B.A.; G. Stodart, B.A.; R. Wrightson, B.A.

By Bp. of LLANDAFF, at St. Gregory's Church, London, March 18.

DEACON.

Lit.—T. Griffith.

PRIEST.

Of Cambridge.—D. W. Williams, B.A. By Bp. of HEREFORD, at St. George's, Hanover Square, London, March 20.

PRIESTS.

Of Oxford.—W. S. Burd, B.A., Ch. Ch.

Of Cambridge.—J. B. Harrison, B.A., Magd.; Messrs. Hoskens, Macfarlane, and Chamberlayne (lett. dim. from bps. of Exeter, Bath and Wells, and Chester); J. Lees, B.A., C. C. C.; W. H. Pillans, B.A., Jesus; J. Pulling, B.A., C. C. C.; C. Willey, B.A., Trin.

DEACONS.

Of Oxford.—G. Bailey, B.A., New Inn H.; T. C. Griffith, B.A., Wad.; W. Taylor, B.A., Trin.

Of Cambridge.—J. Barr, M.D., Emm.; J. A. Beaumont, B.A., Trin.; A. F. Boucher, B.A., Pet.; J. W. Bourke, B.A., Queens'; P. Brown, B.A., C. C. C.; S. Charles, B.A., Trin.; J. Fenwick, B.A.; R. Goldham, B.A., C. C. C.; J. W. Hepworth, B.A., John's; A. Hibbitt, B.A., Cath.; O. H. Hosken, B.A., Queens'; J. Morris, B.A., Cath.; W. E. Mousley, B.A., Trin.; J. Spurgin, B.A., C. C. C.; J. Thompson, B.A., Pet.

Of Dublin.—F. S. Bradshaw, B.A., Trin. Lit.—J. Lewis (lett. dim. bp. of Llandaff.)

By Bp. of ROCHESTER, April 10, at St. Mary's, Pimlico.

DEACONS.

Of Cambridge.—H. P. Dawes, B.A., Trin.; G. Kingsford, B.A., C. C. C. (lett. dim. bp. of Chester).

By Bp. of LONDON, at Chapel Royal, St. James's, March 20.

PRIESTS.

Of Cambridge.—L. A. Beck, B.A., Jesus (lett. dim. archbp. of York.)

Lit.—J. R. T. Lieder (for the colonies).

DEACONS.

Of Oxford.—W. Russell, B.A., New Inn H.

Of Cambridge.—H. G. N. Bishop, B.A., Magd.; J. Davies, B.A., John's; O. H. Flowers, B.A., Queens' (lett. dim. archbp. of York); W. H. Wawn, B.A., John's.

Of Dublin.—W. Smith, B.A. (lett. dim. archbp. York.)

Colonial.—A. F. C. Schwartz, J. Buller (lett. dim. archbp. York.)

Preferments.

Rev. E. G. Hudson to be dean of Armagh.

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Adams, A. ...	Collon (U)		Abp of Armagh ..		Milward, H. ...	Paulton (P. C.), Somers.		W. Kingsmill, esq. ...	
Alexander, D. ...	Bickleigh c. Sheepston, Devon	620	Sir R. Lopez, Bart. ...	*253	Moody, G.	Gilston (R.), Herts.	223	Bp. of London	*341
Bell, H.	Long Houghton (V.)	690	Duke of Northumb. ...	102	Mudge, W. ...	Pertenhall (R.), Beds.	273	Rev. J. K. Martyn ..	*315
Bullen, C.	St. George, Chorley (P. C.), Lanc.		Rec. of Chorley ..		Mules, F.	Bittadon (R.), Devon	57	Lord Chanc.	63
Clerk, C. N. ...	Reddingfield (P. C.), Suff.	235	W. Adair, esq.	71	Munby, J. P. ...	Hovingham (P. C.), Yorksh.	1193	Earl of Carlisle	101
Cosens, R.	Long Burton (V.), cum Holmsat chap., Dorset ...	590	C. Cosens, esq.	*275	Newman, W. ...	Garryhoe (R.), Cork		Lord Kinsale's Trustees	
Cremwell, J. ...	Comptall near Stockport		T. & G. Andrews, esq.		Notley, C.	Reddingfield (P. C.), Suff.	226	W. Adair, esq.	71
Dean, E. B. ...	Lewknor c. Ash-hampstead (V.), Oxon.	709	All Souls Coll.	*830	Palmer, H. ...	Crickett Malherby (R.), Somers.	28	S. Pitt, esq.	77
Elrington, C. R., D.D.	Armagh (R.)		Abp. of Armagh		Robinson, R. ...	Ravenstonedale (R.)	1036	Earl of Lonsdale	110
Foster, W. H. ...	Loughgilly (R.) ..		Abp. of Armagh		Sandford, S. ...	Templebrady (P. C.), Cork		Dean of Cork	
Gilbert, E.	Hardingstone (V.), Northamp.	1036	Lord Chanc.	*534	Sankey, J.	Stony Stanton (R.)	549	E. Fisher, esq.	*348
Gilpin, P.	Elsdon (R.), c. Byrness (P. C.), Northum.	1724	Duke of Northumb. ...	*557	Shipperdson, T. R.	Woodhorn c. Newbiggen (P. C.), Northumb.	1416	Bp. of Durham	*618
Grey, Hon. F. ...	Morpeth (R.), Northumb.	5156	Earl of Carlisle	*1011	Somerset, G. H. ...	St. Mabyn (R.), Cornwall	793	Earl of Falmouth	*712
Hall, R. E. ...	Congerston (R.), Linc.	170	Earl Howe	*218	Smith, H. C. ...	Trinity (P. C.), Plymouth		Vicar of St. Andrew's ..	
Heald, J.	Pointington (R.), Somers.	165	Lord Willoughby de Broke	*247	Stone, G.	Bondleigh, Devon.	353	Earl of Egremont	*222
Hildyard, R. ...	Winestead (R.), York	145	Mrs. Hildyard	*247	Thomas, W. B. ...	Aberedwy (R.), Radnor	244	Bp. of St. David's ..	355
Hutchinson, C. G.	Batsford (R.), Glouce.	107	Ch. Ch., Oxford ..	*370	Thompson, C. ...	Kirk Ella (V.), York	836	Major Bykes.	225
Johnes, T. W. ...	Welton (V.), Northamp.	600	Lord Chanc.	*193	Vallance, W. ...	Maldstone (P. C.), Kent	15367	Abp. of Canterbury ..	720
Jones, W.	Frisby-on-Wreak, Linc.	443	Lord Chanc.	*180	Webber, F. ...	St. Michael Penkevill (R.), Cornwall	176	Earl of Falmouth	*156
Kendall, W. C. ...	Ravensdale (P. C.), West.	26	Earl of Lonsdale	23	West, T.	Orchard Portman (R.), Somers.		E. B. Portman, esq.	113
King, T.	Ordsall (R.), Notts.	2491	Lord Wharncliffe	140	Wordsworth, C. ...	Audley (V.), Staffords.	2617	Geo. Tollet, esq.	*179
Lee, S.	Broughton c. Boscington, Hants.	944	H. Lee, esq.	748					
Leader, R.	West Barnham (V.), Norf.	101	C. W. M. Balders, esq.	155					

Preferments—CONTINUED.

Armstrong, J., one of the lects. St. Paul and Trin., Exeter (pat. trustees St. John's hospital).
Bowstead, T. S., Bobenhall, preb. Lichfield (pat. bishop).
Churtou, H. B. W., preacher at charter-house.

Coltom, G., chap. duke of Cleveland.
Germom, N., high mast. Manchester gramm. school (pat. pres. C. C. C., Oxford).
Gray, H. F., preb. Combe, Wells (pat. bishop).
Harkan, W., one of the lects. St. Paul and Trin., Exeter (pat. trustees St. John's hospital).

May, E., chap. earl of Radnor.
Pedder, W., ev. lect. St. Cuthbert's, Wells.
Turner, G. F., chap. duke of Cambridge.
Walker, T., mast. Clifton sch., Northamp.
Woolley, J., mast. Hereford cath. sch.

Clergymen Deceased.

The right rev. James Saurin, lord bishop of Dromore, and brother of the late right hon. William Saurin, expired on Saturday evening at Kingstown, near Dublin. The deceased prelate was the oldest member of the hierarchy, and was esteemed, throughout a life longer than usually falls to the lot of man, as an exemplary and pious divine. Dromore is one of the suppressed bishoprics, and the diocese will be united to that of Armagh. Dr. Saurin was in the 83d year of his age, having been born in 1759; he was ordained in 1781; and after having successively filled the deanery of Cork, the archdeaconry of Dublin, and the deanery of Derry, was elevated in 1819 to the bishopric of Dromore.
Banks, T., p. c. Great Singleton, Lanc., 76.
Barker, J. C., rec. St. George, Barbadoes; chap. bp. of Barbadoes, and to garrison.
Bateson, C., p. c. West Horton, Lanc., 50.
Blackall, S., preb. Wells, rec. North Cadbury, Somerset (pat. Emman., Camb.), 71.

Blick, F., preb. Lichfield; rec. Walton-on-Trent, Derby (pat. lord C. Townsend); p. c. Wiset-le-Road, Suff. (pat. sir E. C. Har-topp); p. c. Tamworth, Staff. (pat. exors. of C. E. Resington); 88.
Bowman, T., formerly cur. Gateshead, Durham, 84.
Brookland, W. J., vic. Netherbury, c. Bea-minster.
Brooke, Z., rec. Great Hormead, Herts, 76.
Buck, J., D.D., rec. Desertcote and Clonoe, Tyrone (pat. Trin. coll., Dub.), 84.
Crampton, J., rec. Castle Connell, Limerick.
Ekins, F., rec. Morpeth, Northumb. (pat. earl of Carlisle), 75.
Hocker, W., rec. St. Mewan, Cornwall (pat. repps. of sir C. Hawkins, rev. H. Hoblyn, and rev. J. H. Tremaine); 70.
Johnson, A., rec. Little Baddow, Essex (pat. col. Strutt), 93.
Kennelcott, E., vic. Woodham, Northumb. (pat. bp. of Durham), 87.

Love, C., cur. Iddesleigh, Devon.
Masters, J. W., vic. Sparshott, Hants (pat. ld. chanc.); and vic. Shalbourne, Berks (pat. d. & cs. of Windsor), 97.
Montgomery, J. A., cur. Ledbury, 66.
Monk, T. S., r. Closegam and Newton Lanan (pat. the crown).
Pack, A., L.L.D., vic. gen. of Ossory, preb. of Closeamery, and vic. of Innistoge, and union of Kilbeacon, Kilkenny (pat. bp. Ossory).
Porter, J., mast. Chatham sch.
Reeve, J., p. c. Maidstone, Kent (pat. sbp. of Canterbury), 78.
Serrell, S., Wells, 81.
Singleton, ven. T., archd., Northumb., 68.
Wasey, W. A., vic. Bracewell, York, 74.
Williams, J. H. W., rec. Fomham All Saints (pat. Clare hall, Camb.); c. Westley, Suff., 66.

University Intelligence.

OXFORD.

Vinerian Scholar.—W. T. Hutchins, B.A., Worc.
Mathematical Scholarship.—Rev. B. Price, schol. Pemb.
Lushy Scholarship.—J. W. Knott, Wad.
Oriel.—D. P. Chase, B.A., Oriel, and A. H. Clough, B.A., schol. Ball., elected fellows.

Proctors.—In a convocation held Wednesday, April 6th, the proctors of the last year resigned their offices, and the new proctors previously elected by their respective colleges, were presented for admission to the vice-chancellor.—Rev. W. Monkhouse, M.A., fell. of Queen's, senior; rev. J. S. Pinkerton, M.A., fell. of St. John's, junior. The former was presented by the rev. the provost of Queen's; the

latter by the rev. A. P. Dunlap, B.D., vice-president of St. John's. After the usual forms of admission, the new proctors nominated as pro-proctors.—Rev. T. Dand, M.A., fell. of Queen's; P. N. Pocock, M.A., Michel fell. of Queen's; rev. F. Burges, M.A., fell. of St. John's; rev. H. Heming, M.A., fell. of St. John's. Immediately before the resignation of the books and keys by the senior proctor to the vice-chancellor, Mr. Foley made a Latin oration on the events of the past year.

Bampton Lecturer for 1845.—Rev. A. Grant, late fell. of New coll., and vic. of Romford.

CAMBRIDGE.

CLASSICAL TRIPOS, MAY 12, 1842.

EXAMINERS:

W. H. Bateson, M.A., St. John's.
E. H. Bunbury, M.A., Trin.
E. Warter, M.A., Magd.
J. Hildyard, M.A., Christ's.

FIRST CLASS.

Denman, Hon. G., Trin.
Munro, H. W. J., Trin.
Atkinson, E., Clare H.
Peter, R. G. Jesus.
Wolfe, A., St. John's.

Shaw, B., Trin.
Morse, F., St. John's.
Wilson, W. G., St. John's.
Kingley, C., Magd.

SECOND CLASS.

Nugee, G., Trin.
Ainger, G. H., St. John's.
Omanney, G. D. W., Trin.
Bartow, T. I., Trin.
Venables, E., Pemb.
Vaughan, E. H., Christ's.
Vidal, O. S., St. John's.
Fowell, R. D., St. John's.

Carter, S. R., Emm.
Montagu, E. W., Caius.
Woodford, J. R., Pemb.
Vidal, J. H., St. John's.
Farr, W., Cath.
Sheepshanks, T., Trin.
Sheringham, J. W., St. John's.

THIRD CLASS.

Walpole, E., Caius.
Yeoman, T. L., Trin.
Slade, J., St. John's.
Conybeare, J. C., Pet.
Riley, J., Trin.

Thrupp, C. J., Trin.
Light, W. E., St. John's.
Hogg, L., Emm. } Eq.
Ramsey, A., Trin. }

THEOLOGICAL EDUCATION—REPORT OF THE SYNDICATE.
The syndicate, appointed "to consider whether any and what steps should be taken to provide a more efficient system of theological instruction in the university, beg leave to commence their report with a brief account of the present state of instruction in that department of study.

In the previous examination and in the ordinary examination for the B.A. degree, the university requires an acquaintance with one of the gospels and the acts of the apostles in the original Greek, with Paley's *Evidences* and Paley's *Moral Philosophy*.

The other encouragements and aids to theological studies offered at present by the university (in addition to what is done by lectures, examinations, prizes, &c., in the several colleges) consist of The examinations and disputations conducted by the regius professor of divinity in order to divinity degrees (A):

The lectures of the lady Margaret professor of divinity (B):
The lectures of the Norrisian professor of divinity (C):

The lectures of the Knightsbridge professor of moral theology (D):
The lectures of the regius professor of Hebrew:
The three Crossed theological scholarships:
The six Tyrwhitt Hebrew scholarships:
The prize (occasionally given on the Tyrwhitt bequest) for a dissertation on some subject connected with Hebrew literature:
The prize for the Hulsean dissertation (about 100*l.*):
The prize for the Norrisian dissertation (18*l.*)

Judging from the information received from the professors and examiners, the syndicate consider that the amount of the attendance at the lectures of the professors, the number of the competitors for the above-mentioned scholarships and prizes, and the proficiency in theological learning exhibited by those competitors, prove that the existing requirements together with the encouragements and aids above referred to, are, to a very considerable extent, efficacious towards the end for which they were designed.

The syndicate, bearing in mind the theological knowledge at present required, and the encouragements and aids to theological studies already afforded both by the university and by the several colleges, and being anxious that whatever may be adopted with a view to the further advancement of theological learning amongst the younger students of the university, should be founded on the methods of instruction already established, recommend, in the first place, the following plans, marked No. 1, No. 2, No. 3. It will be observed that those three plans have reference to students before admission *ad respondendum questionem*, whether such students be intended for holy orders, or not. In the first of them, an addition is made to the present previous examination. In the second will be found some additions to the present ordinary examinations of the B.A. degree, together with a few alterations in the same. The object of the third is to afford to questionists who are candidates for honours, an opportunity of showing that they have paid due attention to theological studies. In the plans marked No. 1 and No. 2, the syndicate have inserted in the present report those paragraphs only of the existing regulations for the previous examination and for the ordinary examination for the B.A. degree, in which any changes are proposed; and all such changes are printed in the *italic* character.

NO. 1.—PLAN FOR THE PREVIOUS EXAMINATION.

1. That the subjects of the examination shall be one of the four gospels in the original Greek, Paley's *Evidences of Christianity*, the *Old Testament history*, and one of the Greek and one of the *Latin* classics.

2 and 3 to remain unchanged.

4. That every person when examined, shall be required to translate some portion of each of the subjects appointed as above.

said, (9) to construe and explain passages of the same, and (8) to answer printed questions relating to the evidences of Christianity and the *Old Testament history*.

5, 6, and 7, to remain unchanged.
8. That the persons to be examined each day shall be formed into two divisions; that each of these divisions shall be examined in the Greek subject by two of the examiners, and in the Latin subject by the other two during the morning; and that the Greek Testament, Paley's Evidences, and the *Old Testament History*, be the subjects of examination in the afternoon.

9 to 22, to remain unchanged.
23. That the first examination, under the regulations now proposed, shall take place in the Lent term of 1844.

NO. 2.—PLAN OF EXAMINATION FOR QUESTIONISTS WHO ARE NOT CANDIDATES FOR HONOURS.

1. That the subjects of the examination shall be the *first fourteen, or the last fourteen chapters of the Acts of the Apostles, and one of the longer, or two or more of the shorter epistles of the New Testament* in the original Greek, one of the Greek and one of the Latin classics, *three of the six books of Paley's Moral Philosophy, the history of the Christian church from its origin to the assembling of the council of Nice, the history of the English reformation, and such mathematical subjects as are prescribed by the grace of April 19, 1837, at present in force.*

2. That in regard to these subjects the appointment of the *division of the Acts, of the epistle or epistles, of the books of Paley's Moral Philosophy, and both of the classical authors and of the portions of their works which it may be expedient to select, shall be with the persons who appoint the classical subjects for the previous examination.*

3. That public notice of the subjects so selected for any year shall be issued in the last week of the Lent term of the year next but one preceding.

4 and 5 to remain unchanged.
6. That the distribution of the subjects and times of examination shall be according to the following table:

	Div	9 to 12.	Div	12½ to 24.
Wednesday...	1	Euclid	2	Greek subject
Thursday	1	Greek subject	2	Euclid
Friday	1	Mechanics and hydrostatics	2	Latin subject
Saturday	1	Latin subject	2	Mechanics and hydrostatics
Monday	1	Paley and eccles. history	2	Acts and epistle or epistles
Tuesday	1	Acts and epistle or epistles	2	Paley and eccles. history
Wednesday ..	1	Arithmetic & algebra	2	Arithmetic & algebra

7 to remain unchanged.
8. That the papers in the classical subjects and in the Acts and epistles shall consist of passages to be translated, accompanied with such plain questions in grammar, history, and geography as arise immediately out of those passages.

9 to 14 to remain unchanged.
15. That two of these examiners shall confine themselves to the classical subjects, and two to Paley's Moral Philosophy, *ecclesiastical history, the Acts of the Apostles, and the epistles.*

16, 17, and 18, to remain unchanged.
19. That the first examination, under the regulations now proposed, shall take place in the Lent term of 1844.

NO. 3.—PLAN OF EXAMINATION FOR QUESTIONISTS WHO ARE CANDIDATES FOR HONOURS.

1. That the questionists who are candidates for honours be required to attend, with the other questionists, the examination in Paley's Moral Philosophy, the New Testament, and ecclesiastical history, appointed to take place on the 1st Monday in Lent term and on the following day.

2. That the names of all such questionists, candidates for honours, as shall, in the judgment of the examiners, have passed their examination in these subjects with credit, be published in alphabetical order by the proctors, in the senate house, upon the day of the bachelor of arts' commencement.

3. That the first examination, under the regulations now proposed, shall take place in the Lent term of 1844.

On proceeding to direct their attention to a plan of examination for persons who, having been admitted *ad respondendum questionis*, are intended for holy orders, the syndicate found the subject involved in difficulties; but, after mature consideration, they beg leave to recommend, in the second place, the following plan to the senate.

NO. 4.—PLAN OF THEOLOGICAL EXAMINATION FOR STUDENTS WHO SHALL HAVE BEEN ADMITTED AD RESPONDENDUM QUESTIONIS, IN CONFORMITY WITH THE PRECEDING REGULATIONS.

1. In the first or second week of the Michaelmas term of each year, there shall be an examination in the Greek testament, assigned portions of the early fathers, ecclesiastical history, the articles of religion and the liturgy of the church of England; which examination shall be open to all students who, having at any time been admitted *ad respondendum questionis* in conformity with the preceding regulations, shall present themselves to be examined.

2. The examinations shall be conducted by the regius and lady Margaret professors of divinity; or, in case of the illness or unavoidable absence of either or both of them, by some member or members of the senate, nominated by either or both of the professors, and confirmed by grace of the senate.

3. The names of those students who shall have passed their examination to the satisfaction of the examiners shall be published in alphabetical order, and registered in the usual manner.

4. Immediately after each such examination, a portion of the Hebrew scriptures shall form the subject of a new examination

for such students as, having their names published as above-mentioned, shall offer themselves to be examined.

5. The examination in the Hebrew scriptures shall be conducted by the regius professor of Hebrew; or, in case of his illness or absence, by some member of the senate, nominated by him, and confirmed by grace of the senate.

6. The names of the students, who shall have passed their examination in the Hebrew scriptures to the satisfaction of the examiner, shall be published and registered in the manner already described.

7. Public notice of the days of examination, and also of the portions of the early fathers and of the Hebrew scriptures assigned for the aforesaid examinations in the Michaelmas term of any year, shall be given in the first week of the Lent term immediately preceding.

8. The first examination, under the regulations now proposed, shall take place in the Michaelmas term of 1844.

The syndicate recommend that the examination marked No. 4. should be open to students in the civil law, on producing certificates from the regius professor of the civil law, or his deputy, of their having performed the exercises required for the degree of bachelor in that faculty.

G. ARCHDALL, Vice-Chancellor.

W. FRENCH.

R. TATHAM.

W. WHEWELL.

T. TURTON.

J. J. BLUNT.

JAMES WM. GELDART.

JAMES SCHOLSFIELD.

The syndicate are authorized to announce to the senate that, should the regulations contained in the foregoing report be adopted, the regius and the lady Margaret professors of divinity and the regius professor of Hebrew, in consideration of the length of time which must elapse before the plan marked No. 4 can come into operation, will commence in the Michaelmas term of 1843, and continue in the corresponding term of each of the two following years, examinations somewhat similar to those proposed in that plan.

A grace to confirm the above report will be offered to the senate at the congregation on Wednesday, May 11.

Notes A.

The superintendence of all exercises required for the degrees of bachelor and doctor in divinity, is committed to the regius professor of divinity; who also is much engaged in examinations more or less connected with theological studies.

Notes B.

Memorandum of the lectures delivered by the lady Margaret professor since his election in 1839.

I. On the "Early Fathers."

Introductory lectures, shewing, first from her express declarations, and secondly from her structure and services, the regard the church of England pays to early antiquity.

On the apostolical fathers (the lectures on Ignatius produced by an abridgment of bishop Pearson's *Vindicta Ignatiana*). On Justin Martyr, Tatian, Athenagoras, Theophilus, and Irenaeus; the last now in the course of delivery.

The object of these lectures is to put the hearers eventually in possession of the knowledge of all the fathers of the first three centuries. The plan has been to go through each father in detail; to give the substance of the author, where more than this did not seem necessary; to translate at full and explain, where a passage was remarkable; and lastly, to sum up the whole (with references) under several heads—such as evidences, canons of scripture, interpretation of scripture, sacraments, ecclesiastical discipline and polity, points of controversy with Rome, classical illustrations, &c.

When the course is completed, it may be adjusted to the period of an undergraduate's residence in the university; meanwhile parts of it are repeated, and advances made in it every year.

II. A course of practical lectures on the acquirements and principal obligations and duties of the parish-priest.

Introductory lecture, on the ministerial character of St. Paul.

On the reading of the parish-priest; (advising (1) the study of the scriptures in the original language, with examples of the advantage of this, and other hints for reading them; (2) the study of the fathers of the first three centuries, with illustrations of the benefit to be derived from this study; (3) the study of the English reformation in the documents set forth seriatim by the reformers; a list of these given, with remarks on each: the whole intended to put the students on applying themselves to original authorities, as the sources of sound knowledge, and to divert them from such as are only secondary and derivative). On the composition of sermons; on schools, Sunday and daily, the method of establishing, maintaining, and conducting them; on parochial ministrations, especially visiting the sick; on ordinary pastoral intercourse; on the observance of rubric and canons; on the general rule by which the parish-priest should be guided.

The Margaret professor proposes to deliver this latter series of lectures, with such alterations or additions as may suggest themselves, every second or third year, so that all students intended for holy orders may have an opportunity of hearing them.

Note C.

Outline of the lectures delivered by the Norrisian professor since his election in 1839.

1. The provision made by the church of England for securing in candidates for holy orders,

1. Moral fitness.

2. Literary qualifications.

3. Soundness in doctrine.

Occasion is taken to explain what is implied in subscription to articles of religion generally, and in subscription to the three propositions contained in the 86th canon particularly; references being at the same time given to authors who have treated of these several subjects.

II. The course of reading desirable to be pursued by the candidate for holy orders is then considered, as embracing

a. *The sacred scriptures* in the original languages, and under this head is given a detailed account of some of

1. The principal editions of the Hebrew bible and Greek Testament.
2. The Hebrew and Greek Lexicons. } to the sacred
..... Concordances. } Scriptures.
3. The commentaries on the Old and New Testament.
4. Those writers who have treated of the chronology, geography, antiquities, &c., of the scriptures.

A selection being made in each case, for the biblical student, of such books as seem to the professor best adapted for the student's use and circumstances.

β. The Prayer-book.

Under this head are noticed—

1. The conformity of the English liturgy with the scriptures, and with the best portions of the liturgies of antiquity.
2. The modifications which the prayer-book has undergone.
3. The importance of an accurate acquaintance with
 - a. The office for the administration of baptism.
 - b. holy communion.
 - c. ordering of deacons and priests.
 - d. Those of the XXXIX. Articles which treat of the doctrine of the sacraments.

In the discussion of these several subjects references are given to such writers as treat of them respectively.

γ. The church of England as respects her

A. History.

Comprising under this division notices of

1. The ancient British church.
2. The Anglo-Saxon "
3. The Anglo-Norman "
4. The Reformed "

The more important eras in each being pointed out, and books mentioned in which information respecting the subject-matter may be obtained.

B. Polity.

Comprising an enquiry into

1. The scriptural authority for a threefold ministry.
2. The validity of the orders of the English church.

The principal writers on these subjects being referred to as occasion requires.

C. Controversies. With

1. Infidelity.

The bearing and importance of natural religion, as connected with revelation, being pointed out.

2. Romanism.

Mentioning in detail the chief points in dispute with Romanists, and in the history of the Romish controversy in this country.

3. Dissent.

Marking the peculiarities of dissent, and the different form it has assumed, both doctrinally and in its workings.

The writers from whom information on these several topics may be obtained being severally referred to.

D. Ministrations.

1. Preaching.

Taking occasion under this head to refer to sources from whence instruction may be derived respecting

a. The style and composition of sermons; and then

b. Giving a list of some authors whose sermons may be read with advantage.

2. Parochial duties.

In connection with which such books are referred to as treat of

a. The spiritual duties and general conduct of a clergyman, b. Or relate to the secular affairs of a parish.

E. Endowments.

Under this head notice is taken of

1. The general principles involved in establishments, as contrasted with what is called,

2. The voluntary principle.

Then is noticed,

a. The origin of our parochial and cathedral endowments. b. Some of the chief points in their history.

References being given to writers on these subjects respectively.

Besides the several topics which have been thus recited, it should be borne in mind that the main outlines of the evidences and doctrines of Christianity are discussed in such portions of "Pearson on the Creed" as are read and commented upon in the course of the lectures.

Note D.

The professorship of "moral theology or casuistry" founded by Dr. Knightbridge, is considered by the present holder of it as a professorship of moral philosophy. During the last three years he has delivered three courses of lectures upon the history of moral philosophy, especially its history in England since the reformation. During the present year he is delivering a course of lectures on the difficulties which attend the formation of a system of morality and the mode of overcoming them.

Proceedings of Societies.

ADDITIONAL CURATES' FUND SOCIETY OF IRELAND.

The annual meeting of this society was held April 5, in St. Patrick's cathedral. At the conclusion of the service the archbp. of Dublin preached from Philippians i. 3, 4, 5. At the conclusion his grace, accompanied by the clergy, mostly dressed in canonicals, proceeded to the chapter-room for the purpose of presiding at the annual meeting of the society. His grace, in the absence of the lord primate, took the chair, supported on the one side by the bishops of Meath, Cork, Down and Connor, Kilmore, Ossory; and on the other by the prebs. and cans. of the cathedral, in their canonicals. Present: the dean of Kildare, the archdeacons of Dublin, Emly, Kildare, Magee, revs. Dr. Elrington, Dr. Singer, and a great number of the city clergy, as well as many from different parts of the country. The rev. T. Newland, secretary, read the report, which, having been adopted, several appropriate resolutions were passed. The bishop of Meath was then called to the chair, and thanks voted to the archbishop.

CHURCH EDUCATION SOCIETY OF IRELAND.

The third annual meeting of this society was held April 7, at the rotunda; and, while the platform was crowded with the prelates and clergy of the established church, the body of the room was filled by a most respectable and attentive auditory. The chair was taken by the primate. From the report read by Dr. Elrington the following extract is taken:—

"The claims of your society have lately been brought under the notice of the legislature by means of petitions very numerous signed from many of the parishes in Ireland, and many more, your committee have reason to believe, are in preparation. Should the various complicated and embarrassing subjects of acknowledged urgency that press upon the attention of the legislature, render it unable to give immediate heed to the claims of the petitioners, your committee cannot suppress the hope that the time is not far distant when it will recognise those claims, and do somewhat to maintain the great principles you desire to promote. They cannot doubt that a society which maintains that secular instruction is only to be sanctioned by scriptural knowledge, and seeks to improve the hearts as well as cultivate the minds of the children of the land; a society that counts amongst its patrons the venerated primate and a large majority of the prelates of our church, together with the great proportion of the nobility and gentry, and almost the entire body of the clergy—that has in connection with it 1,219 schools, attended by 69,643 pupils—that has proved its suitability to the wants of the country by the continually increasing demand for schools, to be founded and supported by it—that presents a system in which so large a body of the Roman catholic population not only see nothing to be objected to, but acknowledge much to be desired: a society thus constituted and thus appreciated, your committee repeat, they cannot doubt will meet countenance and support from a Christian government.

Diocesan Intelligence.—England and Ireland.

DURHAM.

Archdeacon Singleton.—It is our painful duty to announce the decease of the venerable Dr. Singleton, archdeacon of Northumberland, and canon of Worcester cathedral. His decease was awfully sudden, and took place on Sunday, March 13, at Alnwick castle, the seat of the duke of Northumberland, whose chaplain he was, and where he had been for some time on a visit. Though he had been suffering much from indisposition during the winter, yet no serious apprehensions of danger were enter-

tained; indeed his health was supposed to be improving: when, having retired to his own chamber previous to reading the evening prayers, on Sunday last, he was found lifeless on the floor by the servant who entered a short time afterwards. The cause of his death is supposed to have been water on the chest; and his age, as nearly as we can ascertain it, must have been about 58 years. By the noble family in whose residence much of his time was passed, and his life ultimately closed, he was both beloved and valued; and the friendship with which the duke re-

garded him, which began at Eton, was never interrupted: in that circle therefore he will be much lamented: nor in that circle alone. The general urbanity of his manners, and many other estimable qualities, will equally make him regretted, not only by his brethren in the chapter and his numerous friends, but also by all to whom he was known—and he was known to almost all in this city and neighbourhood. The vacancy thus occasioned in the number of canons in our cathedral will not be filled up.—*Berrow's Worcester Journal.*

ELY.

Cambridge.—The following is a simple statement of facts in answer to the remarks made by Mr. T. Duncombe in the house of commons, on Tuesday, March 1, upon the deplorable state of Barnwell, in the town of Cambridge, with respect to the religious instruction of the people. Barnwell is properly a district of the parish of St. Andrew the Less, and contains a population of between six and seven thousand persons. The same parish includes another district, called New Town, with a population of between two and three thousand persons, and separated from Barnwell by a considerable intermediate space of unoccupied ground. The population of St. Andrew the Less has increased in a manner almost unprecedented. In 1811 it was four hundred and twenty-one; in 1831 it amounted to six thousand six hundred and fifty-one; and it is now upwards of nine thousand. Three clergymen of the church of England are now regularly employed in the pastoral superintendence of the parish. In Barnwell there is a church, which was built by public subscription, and opened two years ago, containing sittings for one thousand four hundred persons, one half of which are free and unappropriated. There are three full services in this church every Sunday, and all of them are well attended. There are national daily schools for boys, girls, and infants; and there are two large Sunday schools, at which not fewer than seven hundred and fifty children are instructed every week. There is also a District Visiting Society and a Clothing Club, under the management of the incumbent and his curates; and any one acquainted with the state of Cambridge will testify that the place presents altogether the appearance of a well-ordered parish, diligently superintended by its appointed ministers. In New Town—the other district of the parish mentioned above—there is an infant school and a large well-regulated Sunday-school. The boys and girls, who are too old for the infant school, attend the national daily schools in Barnwell; and the District Visiting Society and Clothing Club comprehend both districts. At present divine service is performed in New Town on Sundays, morning and evening, and on Tuesday evenings, under the license of the bishop of the diocese, in the infant school-room. But another church has already been erected, containing nine hundred sittings, half of which will be free and unappropriated. For this church more than 5,000*l.* have been already raised by subscription; and, when the further sum of about 400*l.*, still required for defraying the whole cost of the site and building, shall have been obtained, the edifice will be completed and opened for divine service. Thus an appropriate house of prayer will be provided for the population of this district, as one has been already provided for Barnwell; one additional minister, at the least, will be secured to the parish, and the incumbent will be relieved from a large portion of his present heavy parochial charge.

KILMORE, ELPHIN, AND ARDAGH.

The bishop having removed his residence from Elphin to Kilmore, the following address was presented to him by the clergy of the former diocese:—

"To the right rev. father in God, John, lord bishop of Kilmore, Elphin, and Ardagh.

"We, the clergy of the diocese of Elphin, beg leave to approach your lordship with the expression of our unfeigned regret that you are no longer to reside amongst us, and of our reverence for your office and personal character. Under any circumstances, the removal of a resident bishop would be felt by us as a most painful privation; but in the present instance it becomes doubly so, as the comfort and strength which we have derived from your continued presence will serve only to render us more sensible of the loss which we shall sustain in consequence

of your departure. We find it to be by no means an easy task to express our sense of your worth, lest that, while we indulge ourselves by giving utterance to what we feel, we should at the same time offend your delicacy, and incur the imputation of being swayed rather by personal regard than a sober estimate of your merits. Hence, we shall place ourselves under some restraint in the enumeration of the claims which you have upon our respect and gratitude, and shall state nothing but what your personal enemies (if you had any) would acknowledge to be true. We can testify then, that you have ever manifested the utmost zeal for the welfare of our church, the diffusion of true religion, and the comfort and independence of the clergy under your care. When, in consequence of resistance to the payment of tithes, some of us were reduced almost to utter destitution, you most generously contributed out of your own funds to our relief, and procured considerable sums for the same purpose from the London committee, which you administered with equal judgment and impartiality. In the distribution of your ecclesiastical patronage, you have been influenced by a sincere desire to promote the spiritual good of the people; and a diligent endeavour on the part of any clergyman faithfully to discharge his duties was the surest and most effectual means of securing your favour. To the erection of churches and parsonages within your diocese you have also contributed with a munificence of which there have been few examples in recent times. Every religious society, which had for its object the promotion of the knowledge of Christ under the sanction of the lawful authorities of the church, found in you a warm patron. Whosoever we have had occasion to resort to you for advice or direction, it has been given with judgment and readiness. You have long manifested a lively interest in the welfare of the parochial schools under our superintendence, which are mainly indebted not only for their prosperity, but even their existence, to your liberality; and, while you have been thus faithful in the discharge of your official duties, you have, in the exercise of the domestic virtues, as a husband, a father, and a friend, been a model for the imitation of all within your diocese. We would further assure your lordship, that you bear with you our fondest wishes for the prosperity of yourself and your amiable and accomplished family; and we earnestly pray that all spiritual and earthly blessings may rest upon you and them, and that we may long continue to enjoy the benefit of your superintendence."

(Answer).

"Rev. and dear Brethren,—I find great difficulty in expressing the gratification afforded me by your very affectionate but too flattering address; too flattering, inasmuch as I am conscious that I am really entitled to but a small portion of the praise which you have so lavishly bestowed upon me. I think I can conscientiously affirm that I have desired to exercise my official functions with a single eye to the glory of God and the salvation of immortal souls. But if, as you kindly intimate, I have manifested a zeal for the well-being of our holy church, and the diffusion of pure religion, my humble endeavours could never have succeeded were it not for the effectual support and co-operation of my clergy. If I have shown my anxiety for the welfare of the parochial schools under your superintendence, what benefit could have been derived from it had not you devoted yourselves, together with all the means which your very limited resources were able to command, to the arduous task of securing their prosperity by your godly instructions and self-denying labour? To you, therefore, my reverend brethren, belongs the praise you so kindly bestow upon me—to God be all the glory. I shall not suffer the present opportunity to pass without expressing my heartfelt thanks to you, my brethren in Christ Jesus, for the willingness with which my episcopal advice and instruction have been uniformly received by the clergy of this diocese. It has always been my aim and endeavour to carry out the comprehensive and tolerant spirit of our admirable liturgy, and gladly do I bear testimony to the zeal and efficiency with which my views have been supported by you. It will ever be to me a source of comfort to reflect that the evil genius of dissension has hitherto gained no entrance amongst those who are placed under my spiritual superintendence; nor shall I derive less

comfort from the assurance that your growing appreciation of our apostolic rule, and your reverence for our catholic ordinances, have in no instance been productive of the extreme opinions, and, as I conceive, the perilous inferences which have been propounded by some individuals, whose deep piety and extensive learning cannot but conciliate our respect for their personal character. The complimentary expressions contained in the latter part of your address are of too delicate a nature for me to dwell on. I can only assure you that I feel deeply—very deeply—the kindness which prompted you to convey them. They greatly enhance my regret at being compelled to remove my place of residence from amongst you. It is, however, a great consolation to remember that my removal will not dissolve our connexion, which I humbly trust will be to me a crown of rejoicing in the presence of our Great Head at his coming to judgment. I remain, dear and reverend brethren, your very devoted servant, and affectionate brother in Christ,

“J. KILMORE, &c.”

OSORY, &c.

The bishop was lately consecrated in Trinity college chapel, Dublin. The sermon preached by Dr. Singer, fellow of Trinity, will be printed by request. The following address was offered to the bishop from the divinity students of Trinity:—

“To the right rev. father in God, James Thomas, lord bishop of Ossory, Leighlin, and Ferns.

“MY LORD,—It is with feelings of the most sincere esteem and respect that we beg to offer to your lordship our earnest congratulations on your lordship's elevation to the episcopal bench. To all who desire the prosperity of our church, your lordship's appointment cannot fail to afford the highest satisfaction; but to us, as students of divinity, it is an event fraught with still deeper interest. To us, who have so long enjoyed the benefit of your instructions in the principles of that religion of which your lordship has ever been a strenuous and able defender, an appointment which has promoted the efficiency of our church and enhanced the dignity of the episcopal bench, has been the source of heartfelt joy, the more especially as that appointment has been of one to whom we have long looked up as our guide and instructor. But our feelings of joy at your lordship's advancement are not unmixed with sorrow for ourselves, when we reflect that we are thereby deprived of those instructions which we all so highly appreciate, and the loss of which we must so deeply regret. Influenced by these feelings, we venture to prefer to your lordship our earnest request that your lordship will consent to publish the lectures which you have delivered on the evidences of our holy faith, and thus give to those who may not have heard them delivered a clear and comprehensive summary of the evidences of religion, and enable those who have, to cultivate with profit the studies which they had prosecuted under your auspices. The zeal, which your lordship has ever displayed for the promotion of the interests of true religion while amongst us, encourages us to hope for your lordship's compliance with our request, which will add to your former labours on our behalf, and gratify the church by an important accession to theology. A wider and more important sphere of usefulness now claims your lordship's attention, and the directing hand, whose loss we regret, will be employed in a higher and holier office. But, though our union is thus virtually severed, your instructions will thus form a connecting link between our sympathies and yours, and be left as a valuable gift to us and our successors, ever entitling you to a sincere and well-earned gratitude. To our cordial congratulations we would add our fervent prayer, that the Almighty may, in his infinite mercy, grant you health and prosperity, and bless you with many and happy days; that you may live to shed a lustre on that church to which we have the privilege of belonging, and to enjoy the satisfaction arising from a 'conscience void of offence,' and the reflection of having well and faithfully discharged your duty.”

(Answer).

“Trinity College, March 18, 1842.

“MY DEAR YOUNG FRIENDS,—I receive your interesting address with somewhat of the same mingled feelings with which you describe yourselves as offering it. To

your cordial congratulations on the event which brings our connection here to an end, you add very kind expressions of regret at its termination. I desire to thank you for both; but you will not be surprised to find that, at this moment, my own feelings are much more in harmony with the latter than with the former. I owe so much to the university, and have spent so many of my best years in its service, that I could not expect to be able to separate from it without a full measure of the trying feelings that are incident to great changes in our lives, and the breaking asunder of old and strong ties; but of all the ties which have bound me to this place, I feel that the strongest and happiest is dissolved, when I bid the divinity students farewell. In the high duties which await me—upon which you so considerably dwell—I, of course, trust that I shall find a full compensation for those which have so long and so happily engaged me here. But just now is the season for feeling most strongly what I am leaving behind; and I cannot, with every preparation for it, lay down the office which connected me with the important work of training you for the ministry, without undergoing a very painful struggle. I am glad for your sake, not less than my own, that you feel that the occasion on which you address me is not one which calls merely for your kind congratulations and regrets, but that it gives me a special claim upon your prayers. For those which you have already offered for me I thank you in great sincerity; and I trust that you will feel that you ought not to cease to pray for me, that I may receive wisdom, and strength, and every grace that I need, and in such measure as I need it, to fit me for the discharge of those weighty duties for which my best qualification is, that I feel my utter insufficiency, even for the very lightest of them, without such aid. I ought to say something before I conclude, in answer to your request that I should publish my course of lectures. I should very gladly take such a mode of renewing my connection with the divinity school, in which I must always continue to take so deep an interest; but, with some engagements of the same kind already in hand, and with the prospect of so many pressing occupations of another kind, I am afraid to say anything more definite in answer to your request, than that I shall bear it in mind, with an anxious desire to take advantage of my first leisure to comply with it. And now, my dear young friends, nothing ought to remain but that, commending you to God and to the word of his grace, I should bid you affectionately farewell. But I cannot utter that solemn word without finding many anxious thoughts for you crowding upon my mind, which I cannot entirely repress, though I feel that anything like a full expression of them would be much out of place. It would be impossible, at any time, to look upon so many of those to whom the eternal interests of others are to be to such an extent entrusted, without many anxious feelings: when one thought of all that is to depend upon the knowledge, and the faith, and the purity, and the zeal, and the patience, and the love which you shall bring to your high office, and thought too, as he must think, of all the varied and strong temptations which youth has to encounter, both from within and from without, it would be impossible not to feel many anxieties both for you and for those to whom you are hereafter to minister. But a new class of anxieties for your future course are provided in the circumstances of our times, which are fraught with such dangers even to those who resist best these more ordinary temptations; and knowing, as I know, how many and what powerful agencies are at work at the present day to undermine sound principle, in how many ways sophistry will be engaged to perplex and delude you, to lead you to think lightly of deadly error, if you cannot be seduced to embrace it, and to undervalue fundamental truth, if you cannot be persuaded to reject it, to hold it back, if you do not renounce it—knowing this, I cannot look upon you now without deep and painful solicitude. There is one who can keep you steadfast, who can guide you in all your perplexities, defend you from all dangers, carry you through all temptations, keep you from falling, and present you faultless before the presence of his glory with exceeding joy. To him I commit you, and once more bid you affectionately farewell.”

OXFORD.

Windsor.—The first stone of the new church in the

parish of Clewer, Windsor, was laid on Monday, 4th instant, with the usual solemnities, by his royal highness the prince Albert. It appeared, from the address of the honourable and very reverend the dean of Windsor, that among the many places in her majesty's dominions where the population has outgrown the means of religious instruction, the town of Windsor—distinguished above others as the sovereign's residence—must be numbered. Its population amounts to nearly 10,000; and, without including the royal chapel of St. George, there is only church room for not so many as 1,600 persons. As a royal residence there is always a large and important body of troops stationed in this town; and, with the concurrence of her majesty's government, in this church, situated midway between the two barracks, the soldiers stationed in Windsor will assemble for divine worship.

RIPON.

Liberality of Churchmen.—At a recent religious meeting in Bradford, the rev. Dr. Hook, vicar of Leeds, made the following statement, which was received with loud congratulations: "Very lately an architect called on me, and told me that an individual, whose name he could not mention, had desired him to state that if I would find a site, he would erect a church at an expense of 5000*l.*, and give 5000*l.* more for an endowment. His name I am not to know, as he is not desirous of public notice."

WINCHESTER.

Surrey Archdeaconry Address.—March 15, in consequence of a requisition signed by about seventy of the clergy of the archdeaconry of Surrey, and addressed to the archdeacon, a meeting of the clergy of the archdeaconry took place in the vestry-room of St. Saviour's, Southwark, and was fully attended. The archdeacon took the chair. The address to her majesty was expressed in the usual terms, and the last paragraph alluded to the satisfaction of the meeting at the office of sponsor to the infant prince having been entrusted to a monarch so remarkable for his Christian excellence as the king of Prussia. The rev. Dr. D'Oyley moved the adoption of the address, which was met by an amendment on the part of the hon. and rev. Mr. Percival, that the portion of the address relating to the king of Prussia be omitted, his reason being that the royal visitor had been admitted a sponsor without a due conformity to the rules of the established church. No one being disposed to second the amendment, the adoption of the address, *in toto*, was seconded by the rev. Mr. Boscawen, and carried unanimously. The rev. Mr. Percival wished it to be understood that his objection only related to the manner in which the king of Prussia had been admitted sponsor, and that he bore his testimony to the Christian character of that monarch. He then proposed the address to his royal highness prince Albert, which was seconded by the rev. Dr. Kenny, and carried unanimously. The venerable chairman said it would have been unbecoming in him to submit anything that was in any way contradictory to the rules of the established church; but, as respected the admission of the king of Prussia to be sponsor, he thought no principle of the establishment had been violated. On the motion of the rev. Dr. D'Oyley it was agreed the chairman should communicate with the secretary of state as to the manner in which the addresses should be presented to her majesty and prince Albert. A vote of thanks was then moved to the venerable chairman and seconded by the rev. Mr. Curling, when the meeting separated.

Archdeaconal Visitation.—The visitation of the ven. C. J. Hoare, M.A., archdeacon of Winchester, commenced at Alton, April 18th. The sermon was preached from Ephes. ii. 7, 8. It is the archdeacon's custom once in every three or four visitations to occupy the pulpit himself, and not deliver any charge. After the congregation

was dismissed, the archdeacon addressed some strong and forcible arguments to the churchwardens, calculated to lead them to the due performance of their duty.

Address to her Majesty and Prince Albert.—An address on occasion of the birth of the prince of Wales is in course of signature throughout the diocese. It expresses satisfaction that the king of Prussia is one of the god-fathers of the young prince.

Parish of Lambeth.—Church extension is proceeding successfully in this large and very populous parish. The rector of the parish proposed, about two or three years ago, a plan for erecting three new churches, in addition to the others before erected, to meet the demands of the still growing population. Two of those new churches are already built and consecrated. It is now proposed to erect a third church in the densely peopled district of the Waterloo-road. In that district there now exists only one church, with a population of 30,000 souls. Funds nearly sufficient for the purpose are already obtained. Her majesty the queen made a munificent donation, some time since, of 300*l.* for the three churches; and her majesty the queen dowager has recently most liberally made a donation of 50*l.* to the church now intended, in addition to other donations from his grace the archbishop of Canterbury, the bishop of Winchester, &c.

WORCESTER—STONELEIGH.

Lord Leigh has munificently presented the intended new church at Stoneleigh with 1,000*l.*, and contributed 500*l.* to the building fund. The vicar has also given 300*l.*, and the remaining sum has been subscribed for by the owners and occupiers of land in the parish.

Hartlebury Castle is to become the chief episcopal residence of the bishop; the palace at Worcester to be that of the dean.

YORK.

The Minster.—A numerous meeting has been held at York, the lord Wharnccliffe in the chair, at which the minster restoration committee presented the accounts of the expenditure of the subscriptions, with a detail of the works effected. The rev. W. V. Harcourt submitted the details of a plan by which the dean and chapter proposed to raise 26,000*l.* by a sale of a portion of the minster estates to complete the restoration, but which would require the passing of an act of parliament to sanction.

CHURCHES CONSECRATED.

Sarum.—Trinity, Shaftesbury, March 31; East Stower, April 1; East Crafter, Great Bedwin, Wilts., April 4.
Winchester.—St. Lawrence, Southampton, March 31; Emmanuel, Camberwell, April 16.

FOUNDATIONS LAID.

Bath and Wells.—Shilham, Somerset.
Chester.—St. Barnabas, Rodney-street, Manchester, by R. Gardner, esq., April 28, the site given by Wm. Faulkner, esq.
Exeter.—At Cherithorne, Tildcombe, portion of Tilverton, by rev. W. Rayer, rector.
Oxford.—Windsor, April 4, by prince Albert.
CHURCH OPENED BY LICENCE.
Cloyne.—Corgbeg, built by Eccles. Commiss.

Tributes of respect have recently been presented to the following:—

Bird, W., Church Eaton, Staffordshire, silver cup.
Bragge, J., late cur. of St. Peter's Eastgate, Lincoln.
Coleridge, E. E., vic. Buckerell, Devon, plate.
Coombs, W., inc. St. Cath., Wigan, bible and prayer-book.
Gorham, G. C., late cur. of St. Mary's chapel, Maidenhead.
Grinfield, T., St. Mary-le-Port, Bristol, plate.
Harries, W., late cur. of Broseley, Salop.
Hill, E., perpet. cur. of Hindley, Wigan, Lancashire.
Jessop, J., British chaplain, Ostend.
Mapleton, J. H., late vic. of Mitcham, Surrey.
Mason, T., of Liverpool.
Murray, W., rect. of St. Martin's, Colchester.
Orange, T., late cur. of St. Heller's, Jersey.
Sterling, O. W. N., cur. of Belper, Derbyshire.
Tatham, A., rect. of Boronnor, Cornwall.

EPISCOPAL CHURCH IN SCOTLAND.

EDINBURGH.

Ordination.—By bishop Terrot, March 29: Deacon—J. Alexander, appointed minister of St. Paul's, Carubbeis Closs.

At a confirmation in St. Paul's chapel, York-place, by the right rev. bishop Terrot, to an unusually numerous

assemblage of young persons, about a hundred soldiers of the 53rd regiment, now in the castle, attended at the same time with the other candidates, and were confirmed.

GLASGOW.

At the April meeting of the Society for Promoting Christian Knowledge, an application was made by the rev. J.

Irving, for aid towards building a chapel for an episcopalian congregation at Annan. Bishop Russell recommended the application. The bishop writes—"Mr. Irving has for the last twelve months done duty gratuitously to the scattered episcopalians at Annan, a town about seven miles from the border, and situated on the Solway Firth. Being so near England, there are many natives of that country resident in the neighbourhood; and the chief trade (for it has a port) being with the Cumberland shore, there are always some seafaring persons in the town on Sundays. I have obtained from the gentlemen engaged in this undertaking an assurance that twenty or thirty free seats shall be set apart for sailors and other strangers from the south. The subscriptions, considering the means of the people, are much beyond what we expected; but we look to your venerable and most useful society for aid. As it happens that my district extends along the border, from the Solway Firth to Coldstream, near Berwick, I have more English persons to provide for than any other Scottish bishop." 50*l*. voted.

Trinity College.—The fund is rapidly increasing; it

has already exceeded 16,000*l*. The proposed institution is viewed by not a few in the established church with increasing alarm, and has led, in one quarter at least, to the motion for bringing the subject before the general assembly. With the constitution or erection of such an episcopal college, the general assembly can have no more to do than over a Turkish mosque or a Chinese pagoda. What would it be said or thought of, were a presbyterian college to be erected in England, for the whole bench of bishops to take the matter up, and endeavour to oppose it? The fact is, they would not think of such a thing; they would know full well that it could in no way affect the interests of the church of England and Ireland. The matter, however, stands on an entirely different footing in Scotland: there the established church is in danger from internal feuds, and is daily becoming weaker; meanwhile episcopacy is advancing steadily. It is not to be for a moment supposed that the established clergy of Scotland, as a body, are actuated by the same hostile spirit. The design has progressed even beyond the most sanguine wishes of its projectors.—*From a Correspondent.*

COLONIAL CHURCH.

NEW ZEALAND.

Voyage of the Bishop.—Extracts from a letter written by a passenger on board the "Tomatin," the vessel which is conveying the bishop of New Zealand, with his clergy, to his diocese. The letter bears date 20th Jan. 1842, lat. 3° 12' N. long. 20° 11' W.:—"I know you delight in a very minute detail—I will, therefore, give you a brief sketch of our proceedings since I sent you the last hurried note from the 'Tomatin' on the morning we embarked. Never shall I forget my feelings as our boat glided along the sleeping waters to our good ship. The sun was gilding the hills around, and pouring a flood of light on the sea. The bells were ringing for church (the dear old English chimes), the sky was blue and cloudless, and all spoke of hope and blessedness. Immediately after service the anchor was weighed; our kind friends wished us farewell, and in a few minutes the gallant vessel was making her way out of the harbour toward the dreaded bay of Biscay. Every one was smiling and cheerful, and the writer not less so than the rest. Do not think that without a pang I bade farewell to the dear, dear land of my youth; but a solemn peace seemed imparted—a sense that God was leading us, that his everlasting arms were around us, and that we were called to go forth without a doubt, a regret, or fear. It would be impossible to describe to you what a happy party we are on board. Under the fatherly kindness and wisdom of the bishop every thing goes on so delightfully; all seem of one heart and one mind, and the day begins and ends in praise and thanksgiving. We are all employed in some good or useful work, and this keeps us in good humour and good spirits. At eight o'clock the bishop reads prayers in the cuddy; at ten the New Zealand class commences; at eleven there is a Greek class, and the young men who are going out as catechists improve themselves in the language; at

twelve the bishop and the remainder of the clergy read Hebrew together; at one there is a mathematical and navigation lecture, of which the captain is the lecturer. I never saw any person so indefatigable in the pursuit of knowledge as the bishop; his clear intellect appears to comprehend and to take in every thing. How you would enjoy our Sundays—they are privileged days, and cast a charm over the whole week. I never shall forget the first Sunday that we all assembled, after the days of sickness and suffering were over. We were running near Lisbon, and the air was as balmy as on a June day—every thing was made clean and trim on deck, and chairs were arranged before the cuddy; the greater number of the company attended, all dressed in Sunday attire. There an altogether seventy souls on board, and with the exception of two or three sailors, who were employed at the wheel, &c., &c., all were assembled. The bishop was in his full robes, and the clergy in gowns; the two chaplains, the rev. Mr. Cotton and rev. Mr. Whytehead, wore surplices. The first psalm sung was the hundredth. We were deeply affected by the bishop's sermon: one stout man, a steerage passenger, covered his face with his hands and sobbed like a child. I pity the person who could go away without feeling wiser and better. The men listened very attentively, and appeared to understand the bishop thoroughly. He is able in a singular manner to be clear, without ever becoming colloquial—he uses short sentences, and every portion is full of meaning. After the service the holy communion was administered, and a very affecting scene it was."—*Eccles. Gazette.*

NEW BRUNSWICK.

A gentleman in New Brunswick has appropriated a portion of his property, amounting to 5,000*l*., towards the foundation of the proposed bishopric.

TO CORRESPONDENTS.

The Editors have to express their thanks for the many newspapers transmitted to them, containing ecclesiastical intelligence. It is their desire to make the Ecclesiastical Register as perfect as possible; and they believe it contains, in a condensed form, every subject of importance which may have occurred during the month previous to its publication. The editors have lately read—in various publications, and some transatlantic—long extracts from the magazine, without the slightest intimation of the source whence these were derived. They are always glad to find any remarks of theirs more widely disseminated than through the medium of their own work, still they cannot forget the words of Goldsmith—"A trifling acknowledgment would have made that a lawful prize, which now may be considered as plunder." The editors beg it may be most explicitly understood that they have no connection with any other periodical whatever.

TO OUR READERS.

We are much obliged to C. H. D. He has forgotten to give us his address; we should else have written to him. We think the article he proposes with the list would be interesting; we must, however, see it before we can decidedly promise to insert it.

We have received parts I. and II. of the "National Psalmist," by C. D. Hackett. We are not fond of recommending works which appear in detached successive portions, as the later numbers do not always come up to the promise of the earlier; and besides, there is occasionally an abrupt stop; and we are left, as in the case of "Le Keux's Memorials of Cambridge," of which only 6 numbers appeared, with a mere fragment upon our shelves. But we must say that the National Psalmist, so far as it has yet gone, is highly creditable to its compiler; and we think our musical friends will thank us for directing their attention to it. When more portions have reached us, we shall notice it again, as we shall then be able to form a more comprehensive judgment of it. One slight error we will mention: archbishop Parker was not an exile on the continent in queen Mary's reign.

Authors occasionally send us extracts from their books, made by themselves, for insertion. Surely they must, on reflection, see that it is impossible for us to recommend a work from a mere specimen, such as a brick would be of a house. We cannot conscientiously advise our readers to purchase a volume till we have really seen and examined it.

London: Joseph Rogers, 24, Norfolk-street, Strand.

REGISTER

OF

Ecclesiastical Intelligence.

JUNE, 1842.

Ordinations.

ORDINATIONS APPOINTED.
BP. of ELY, June 5, at London.
BP. of ST. ASAPH, June 5, at St. Asaph.
ASP. of YORK, June 12, at Bishopthorpe.

BP. of CHICHESTER, June 10, at Chichester.
BP. of WINCHESTER, July 10, at Farnham.
BP. of DURHAM, July 10, at Durham.
BP. of WORCESTER, July 10, at Worcester.

BP. of RIPLEY, July 31, at Ripon.
BP. of NORWICH, Aug. 7, at Norwich.
BP. of SALISBURY Sept. 25, at Salisbury.
BP. of OXFORD Dec. 18, at Oxford.

Preferments.

Tomlinson, G., lord bp. of Gibraltar.

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Alston, G.	{ St. Philips (N. C.), Bethnal Green, Middx. }				Kirby, H.	{ Great Walsingham (R.), Suffolk }	670	{ Clare Hall, Camb. }	*598
Austin, A.	{ Littleton Drew (R.), Wilts. }	177	{ Bp. of Sarum Trin. Coll. }	141	Lowe, T.	{ Oldham (P.O.) }		{ Rec. of Prest- wich ... }	191
Baillie, W.	{ Clondradock, Do- negal }		{ Dublin ... }		Perrot, T.	{ Walton-on-Trent (R.) }	480	{ Lord C. Townshend ... }	*998
Bazett, A. Y.	{ Quedgeley (P. C.), Glouc. }	297	{ Mrs. Curtis Hayward ... }	*161	Prodgers, E.	{ Ayott St. Peter (R.), Herts. }	271	{ Earl of Har- wicke }	90
Brownlow, J.	{ Clonsang, Tipperary St. Thomas (V.), Oxford }	3277	{ The Crown. D. and C. of Ch. Ch. Oxf. }	105	Rigg, R.	{ Norwich St. Clements (R.) }	2767	{ Caus Coll., Cambridge ... }	38
Cordfield, J.	{ Benthall (P. C.), Salop }	595	{ V. of Much Wenlock. }	98	Russell, M. W.	{ Benefield (R.), Northampton ... }	519	{ J. W. Rus- sell, esq. }	*531
Crowther, H.	{ St. John's, Caris- brook }		{ Dr. Worsley		W.	{ Minshull (P.C.), Cheshire }	468	{ H. Brooke, esq. }	*181
Fayrer, R.	{ Emmanuel, Cam- berwell, Surrey ... }		{ Sir E. B. Smith, bt. }		Sandford, — ..	{ Tamworth (P.C.), Stafford }	7189	{ A'Court ... D. and C. of Salisbury ... }	*170
Fitzherbert, T.	{ Marston Magna (V.), Somerset }	346	{ Mrs. Ann Fitzherbert ... }	*324	Shittler, R.	{ Alton Pancras (V.), Wilts. }	210		26
Fynes, C. W.	{ Malden Bradley, (P.C.) Wilts. }	650	{ D. and C. of Ch. Ch. }	111	Smith, W. B.	{ St. John's (P.C.), Deritend, Bir- mingham }	14658	{ Inhabitants .	*519
Galland, J.	{ Laneham (V.), Notts. }	347	{ D. and C. of York }	56	Stephenson, H.	{ St. Nicholas (R.), Worc. }	2210	{ Bp. of Wor- cester ... }	200
Hayne, J.	{ Stawley (R.), Somerset }	180	{ J. Hayne ... }	*160	Taylor, E. T.	{ St. Mewap (P.C.), Cornwall ... }	1806	{ Dr. Taylor,	*284
Hodge, C.	{ Scofton (P.C.), Notts. }		{ J. S. Pol- jambe, esq. }		Twysden, T.	{ Charlton (R.), De- von }	644	{ Mrs Twysden	*522
Holmes, W.	{ Thelveton (R.), Norf. }	175	{ Ld. Chanc. }	949	Webber, J.	{ Thorn St. Margaret, Somerset }	165	{ Adn. of Trea- son }	*113
Hutton, C. H.	{ Horsepath (P.C.), Oxfordsh. }	275	{ Mard. Coll. Oxford }	*91	Webber, E. A.	{ Bathelton (R.), So- merset }	98	{ Mrs. E. Web- ber }	296
Johnstone, J.	{ Banghurst (R.), Hants. }	491	{ Bp. of Win- chester ... }	*188	Wilde, J. M.	{ Weaver (N.C.), Che- shire }		{ Bp of Ches- ter }	

Bernard, C. R., preb. Kilbrogan, Cork cathed.
Harvey, W. W., chap. earl of Palmouth.
Heathcote, T. E., chap. earl of Macclesfield.

Liddell, H. G., one of lord Crewe's trustees.
Symonds, T., chap. earl of Macclesfield.

Townsend, T., chap. earl of Belmore.
Webber, chap. Wellington union.

Clergymen deceased.

Athow, J., rec. Hulton, Bucks, 68.
Barneby, T., rec. Stepney, Middlesex, 69.
Bell, E. J., vic. Wickham Market, Suffolk
(pat. lord chanc).
Butt, E., vic. Toller Fratrum, Dorset.
Butler, P. E., 78.
Cook, H., formerly rec. Darfield and Black
Notley, Essex, 73.
Drake, T., rec. Intwood-cum-Kewick, Nor-
wich, 84.

Edge, J. W.
Esott, — Harborough, 79.
Hall, W. H., cur. East Cowton, Ripon.
Hebson, R., cur. Tetbury, Gloucestershire.
Lewin, S. J., vic. Ifield, rec. Crawley, rec.
Rushden, Northamp.
Nott, E., rec. Weeks, Hants (pat. bp. Win-
chester).

Prowett, J. H.
Rowlands, H., of Plasgwyn, Anglesea, 78.
Sams, J. B., rec. Honington, Suffolk; South
Wootton, 79.
Stephens, T., vic. St. Pat., Isle of Man.
Trentham, W. H., at Leamington, 30.
Walter, R., rec. Parkham, 79.

University Intelligence.

OXFORD.

New Theological Professorship.—Her majesty has been graciously
pleased to signify her pleasure that the rev. Robert Huss, B.D.
student of Christ church, should be the first professor of eccle-
siastical history; and the rev. Charles Atmore Ogilvie, M.A., late
fellow of Balliol college, the first professor of pastoral theology;
and two professorships being those lately founded by her majesty's
patent, and for which the University recently voted a stipend
£300. a-year to each of the professors, till the canonries of Christ
church, with which they are eventually to be endowed, should
become available.

Messrs. T. J. Prout, J. P. Maud, and L. C. Randolph, have been
admitted students of Ch. Ch., from Westminster school.

W. F. Donkin, f.r.s. of Univ., has been appointed Savilian professor
of astronomy, vacant by the resignation of the rev. G. H. S.
Johnston.

Dr. Ogilvie, clinical professor of medicine, and Dr. Duabeny, pro-
fessor of botany and agriculture, have been appointed examiners of
candidates for medical degrees.

CLASS LIST.

The names of those candidates who, at the examination in Easter term, in *litteris humanioribus*, were admitted by the public examiners according to the alphabetical arrangement prescribed by the statute, are as follows:—

CLASS I.

Andrew, W., Worc.
Bernard, M., Trin.
De Telsier, G. F., C.C.C.
(a) Fanshawe, F., Ball.

Temple, F., Ball.
(b) Tweed, P., Exet.
Wayte, S. W., Trin.

CLASS II.

Barry, H. B., Queen's.
Binney, H., Worc.
Buckle, G., C.C.C.
Bush, R. W., Worc.
Cowburn, A., Exet.

Ellison, H., Univ.
Grane, J. W., Exet.
Hawkins, C., Ch. Ch.
James, E. B., Queen's.
(c) Tickell, E. A., Ball.

- (a) Gained the prize for Latin verse, 1841.
(b) Ireland scholar, 1841.
(c) Gained the prize for Latin verse, 1840.

CLASS III.

Bucknill, G., Trin.
Collingwood, J., Pemb.
Conant, E. N., St. John's.
Dickerson, R. C., Worc.
Evetta, T., C.C.C.
Falkner, T. A., St. John's.
Heath, H. D., St. John's.

Henderson, R., Wad.
Inman, H. F., Linc.
Newbald, S., Wad.
Pedder, E., Brasen.
Robbins, H., Wad.
Rooke, R., Wad.
Rusher, W. E., Magd.

CLASS IV.

Bolland, W., Univ.
Bousfield, W., Linc.
Clements, J., Oriol.
Coventry, J., Magd.
Crawley, G. I. L., Ch. Ch.
Darling, J., Ch. Ch.
Everett, W., New.
Ewart, W., Exet.
Goodwin, H., Ch. Ch.
Green, T. R., Linc.

Kinlock, A., St. Mary H.
Langhorne, T. R. J., Jesu.
Lopes, M. L., Oriol.
Mason, J. W., Jesu.
Mills, R. T., Magd.
Morgan, E. J., Wad.
Nevill, J. Y., Oriol.
Routh, M. J., Pemb.
(d) Ruskin, J., Ch. Ch.
Swayne, R. G., Wad.

Edward Arthur Dayman
Charles Page Eden
Archibald Campbell Tait
Edward Halifax Hassell

Examiners.

- (d) Gained the prize for English verse, 1839.

CAMBRIDGE.

April 12.—G. F. R. Weidemann, B.A., elected a Skirne fellow of Cath. hall.

April 26.—G. Budd, M.D., F.R.S., elected a senior fellow, and J. Tozer, M.A., a Frankland fellow of Caius.

April 30.—The Norrissian prize for the year 1849 was adjudged to L. Poynder, B.A., of Trinity college: subject—"The apostolic epistles afford internal evidence that the persons to whom they were severally addressed had already been made acquainted with the great truths which those epistles inculcate."

May 11.—At a congregation the grace "To confirm the report of the Theological Syndicate," was adopted by a majority of 58 to 25 in the senior house, and 58 to 19 in the junior.

At the same congregation the following grace also passed the senate:—To add the following to the regulations for Tyrwhitt's Hebrew scholarships—"That the examiners shall publish the names, arranged in the order of merit, of such candidates as pass the examination with credit."

DUBLIN.

The subjects for the vice-chancellor's prizes to be granted at the summer commencement are—For graduates, in Greek, Latin, or English prose—"The influence of the discovery of America on the advancement of civilisation, society, and religion in Europe." For undergraduates: in Greek, Latin, or English verse—"The *Crusades*." The compositions, under fictitious signatures, to be

given to the senior lecturer on or before Saturday, 11th June, 1849.

At the examination in Hebrew, held at the end of hilary term, the prizes given by his grace the lord primate were obtained by the following gentlemen:—Reischel, C.; Bailey, W.; M'Cabe, A.; sir Reeves, I.; sir Moore, P.; Forbes, A.; sir Jellett, H.; Shane, S.; sir Farcer, W.

DURHAM.

At a congregation holden on the 30th April, graces were passed to grant 1,400*l.* from the university estate towards defraying the cost of restoring the keep of the castle; and to grant, after michaelmas term in 1849, 70*l.* annually from the university estate to defray the expenses of the observatory.

The following persons were nominated by the warden, and approved by convocation, for their respective offices for the present year:—

Examiners in Theology.—The professor of divinity; the rev.

George Pearson, B.D.; the rev. William Turner, M.A. of Ch. Ch. Oxford.

Examiners in Arts.—The professor of Greek; the senior proctor; T. Twiss, D.C.L., professor of political economy, Oxford; rev. R. Mitchell, B.D., professor of logic.

The professor of mathematics and astronomy, with the concurrence of the curators of the observatory, nominated Mr. A. Beaman, civil engineer in this university, to the office of observer.

CHURCH CONSECRATED.

London.—St. Philip's, Bethnal Green, April 26th.

CHURCHES AND PLACES OF WORSHIP OPENED BY EPISCOPAL LICENCE.

Armagh.—Donaghmore N.C.; also at Bottle-hill and Ballintaggon, in the parish of Kilmore.

Tributes of respect have recently been presented to the following:—

Alston, G., late cur. of Kirkheaton, Yorkshire.
Burrough, T. W., vic. of Totnes, Devon.
Hayes, J., incumb. of Harpurley, near Manchester.
Johnston, J. A., assist. minis. of Trinity church, Newington.

Madge, T. H., Kettering, plate.

Mansfield, G., late cur. of Christ church, Liverpool, purse.

Oldham, T. R., St. Paul's, Huddersfield, robes.

Porter, J., incumb. of St. John's church, Blackburn.

Rose, C., of North Ferriby, Yorkshire.

Richard, J. W., late head mast. of the Manchester free grammar school.

Sidney, Edwin, cur. of Acle, Norfolk, plate.

Stone, G., vic. of Long Burton, Dorset.

Thomas, H., assist. chap. to the Tower.

Topham, T., St. Paul's, Huddersfield.

Tottenham, E., of Laura chapel, Bath.

Williams, T., late cur. of St. Mary's, Shrewsbury.

Proceedings of Societies.

CHURCH MISSIONARY SOCIETY

Held their forty-second anniversary at Exeter Hall May 3rd, the anniversary sermon having been preached the previous evening at St. Bride's, Fleet-street, by the rev. H. Stowell, M.A., minister of Christ church, Salford. The earl of Chichester presided, supported by the bishops of Winchester, Ripon, Norwich, and Chester, lord Ashley, sir R. Inglis, Mr. Plumptre, chevalier Bunsen, &c. The report announced that the following had become supporters of the society:—the archbishops of Canterbury and York, and the bishops of London, Bath and Wells, Chichester, Lincoln, Peterboro, Sodor and Man, Hereford, Gloucester and Bristol, New Zealand, and the United Church of England and Ireland in Jerusalem. The report gave a lengthened and interesting detail of the proceedings of the past year, with the following financial statement:—

Receipts £90,821 2 6
Expenditure 110,808 16 1

Excess of Expenditure 19,987 18 7

CHURCH PASTORAL AID SOCIETY.

The anniversary meeting was held May 10th, at Exeter Hall, lord Ashley in the chair. The report stated the spiritual destitution still pervading. The result of the late census showed the population of England and Wales to be 16,000,000, being an increase of 2,000,000 in ten years. Supposing on an average 2,000 souls were assigned to one clergyman, 1,000 new churches and 1,000 additional ministers would be needed for these 2,000,000 only. The number of grants for which the society is responsible is 280, being 246 to ministers, and 34 to lay assistants, at an annual charge of 21,800*l.* The incumbents so assisted provide from local sources 3,807*l.*, making a total of 25,407*l.* The receipts have been 18,900*l.*, 765*l.* less than the preceding year. The bishop of Norwich, rev. H. Raikes, lord Harrowby, bishop of Llandaff, hon. and rev. H. M. Villiers, rev. H. Stowell, rev. E. Tottenham, rev. R. Burgess, and others addressed the meeting. The anniversary sermon was preached the preceding evening at St. Dunstan's in the West, by the rev. Chancellor Raikes.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At a general meeting on the 3rd inst., the rev. J. E. Tyler in the chair, the following were appointed the tract committee for the year:—Rev. Dr. D'Oyley, rev. Dr. Dealtry, rev. R. G. Baker, rev. C. B. Dalton, rev. J. Lonsdale, rev. J. E. Tyler, and rev. J. G. Ward. The auditor's annual account was submitted as follows:—

TOTAL REQUISITS.				
1841.....	£295,017	16	1	
1842.....	90,476	7	10—Decrease....	4,541 8 3
BENEFICIATIONS.				
1841.....	4,068	5	7	
1842.....	3,441	13	3—Decrease....	686 12 4
SUBSCRIPTIONS.				
1841.....	15,178	3	8	
1842.....	14,960	15	1—Decrease....	217 8 7
TOTAL EXPENDITURE.				
1841.....	115,533	1	6	
1842.....	*94,949	3	2—Decrease....	21,190 18 4
GRATUITOUS GRANTS, BOOKS.				
1841.....	5,633	15	0	
1842.....	4,141	14	11—Decrease....	1,492 0 1
MONEY GRANTS VOTED.				
1841.....	22,596	0	0	
1842.....	7,490	0	0—Decrease....	15,106 0 0

Total decrease 43,174 7 7

LEGACIES.

1842.....	£7,449	8	0
1841.....	1,471	13	5

Increase.. £5,970 14 7

BOOK ACCOUNT.

Received.		Paid.	
1841.....	£20,967 4 2	1841.....	£75,751 4 1
1842.....	57,819 6 10	1842.....	66,910 17 7
Decrease.. 3,148 17 4		Decrease.. 8,840 6 6	

CIRCULATION OF BOOKS AND TRACTS.

Description.	1840-1.	1841-2.	Increase.	Decrease.
Bibles	144,687	123,790		20,897
Testaments ..	136,024	114,315		21,809
Prayer-books	373,338	339,394		36,064
Psalters	8,996	11,243	2,947	
Other books ..	319,309	359,686	40,479	
Tracts	2,956,700	3,337,693	380,993	
	3,937,944	4,285,923	428,718	75,740

Total increase during the year..... 347,978

The secretaries urged upon the meeting the necessity of exertion on the part of the friends of the society, to make up the deficiency occasioned by the decrease of its income.

PRAYER-BOOK AND HOMILY SOCIETY.

This society held its thirtieth anniversary at Exeter Hall, on the 5th of May. Lord Bexley presided. The report directed attention to the operations of the society among seamen. 3,000 visits had been paid to ships; prayer-books, bibles, and volumes of select homilies had been distributed. The captains of ships, on most occasions, show great civility to the agents of the society. Swearing has been considerably checked. Additional auxiliary associations had been established in many provincial towns. Clergymen had commenced lectures on the homilies, which had already effected much good, and grants of these tracts had been made for distribution amongst those persons who had expressed a wish to receive them. In Ireland the society's operations, although small, had been successful. The foreign operations were more cheer-

* This does not include the 10,000l. granted to the Colonial Bishops' Fund.

ing than hitherto; translations into foreign languages having been effected. The marquis of Cholmondeley assured the meeting of his continued attachment to the society, and his lordship dwelt at length on the advantages that must result from the extension of the doctrines of the church. The rev. E. Sidney, Dr. Marsh, rev. H. Stowell, Dr. King, the rev. W. Curling, and other clergymen and gentlemen addressed the assembly. The anniversary sermon was preached the evening before, at St. Dunstan's in the West, by the rev. E. Bickersteth, rector of Watton, Herts.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The anniversary meeting was held at Exeter Hall, May 6, Sir Thomas Baring in the chair. The report announced that the archbishop of Canterbury had become patron, and the archbishop of York, and nearly all the episcopal bench, vice-patrons of the society. It also mentioned the donation of 15,000l. from the king of Prussia towards the bishopric in Jerusalem, and that the committee had made a grant of 3,000l. towards the same object. The aggregate amount of contributions received during the past year was 24,690l. 8s. 9d., being an increase of 1,760l. 9s. 7d. above the receipts of the preceding year. This amount had been contributed in the following proportions:—General purposes of the society, including the Jerusalem mission and scripture funds, 22,841l. 13s. 8d.; Hebrew Church at Jerusalem, 1,313l. 10s. 2d.; Hospital at Jerusalem, 189l. 8s. 8d.; Jewish Converts' Relief fund, Jerusalem, 51l. 1s.; Operative Institution, Jerusalem, 51l.; School of industry, Jerusalem, 55l.; Temporal fund, 197l. 15s. 3d. After defraying the expenses of the year, they had in hand 8,000l. vested in exchequer bills, and 1,783l. 19s. 2d. in the hands of the treasurer. On account of the Hebrew church at Jerusalem they had 1,643l. 0s. 10d. in the treasurer's hands; and, on account of the different funds for temporal relief already enumerated, they had 500l. in exchequer bills, and 364l. 11s. in the hands of the treasurer, making a total balance of 8,600l. in exchequer bills, and 3,690l. 11s. in the hands of the treasurer. The anniversary sermon was preached the evening before, at the Jews' episcopal chapel, Cambridge-heath, by the rev. Henry Raikes, M.A., Chancellor of Chester.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Want of Clergymen for the Colonies.—The society have lately received an official notification of the want of two duly qualified clergymen to superintend the spiritual instruction of the convicts in Van Diemen's Land. Under present arrangements all the convicts are sent in the first instance to Tasman's peninsula, situated at the south-eastern extremity of the island, where they are employed in gangs on the roads. It is for the religious superintendence of these poor prisoners that clergymen are now wanted. They would receive a salary of 200l. a-year each, with lodging and rations. It may be added, that the governor, sir J. Franklin, and the late archdeacon, have both strongly urged the importance of this provision for the spiritual wants of the convicts. The society have resolved [to grant a further sum of 200l. a year for the maintenance of five additional theological students at Coburg, in the diocese of Toronto, under the superintendence of the rev. Alexander Bethune. They have agreed to revive the scholarships in the college at Fredericton. In consequence of the bishop of Australia's strong representations of the want of more clergymen in the town of Sydney, the society have engaged to maintain two beyond the present number, at a salary of 200l. each, and they will be happy to receive applications from clergymen willing to engage in this service. The rev. H. Von Dadelzen, who lately returned from Madras for the benefit of his health, is about to set sail for Ceylon. He goes to establish a mission at Neura Ellia in that province. The proceedings at the anniversary meeting, held May 27th, will be given in next register.

COLONIAL CHURCH.

BARBADOES.

British Guiana, Bartica Grove, Church Missionary Society.—To present a general view of the society's proceedings, we cannot do better than give this extract from a report made to the colonial-office, Aug. 1841, by R. H. Schomburgh, esq., her majesty's commissioner for surveying the boundaries of British Guiana. The extract was kindly transmitted to the committee by the direction of lord Stanley.

Testimony of R. H. Schomburgh, esq., to the value of the mission:—

The mission over which the rev. J. H. Bernau presides was founded by the Church Missionary Society in the year 1831, and Mr. Bernau commenced his labours in 1837; since which time improvements have followed successively. The mission now consists of about one hundred and twenty inhabitants, who are all located in neat cottages, surrounded by gardens and provision-grounds. I am too well acquainted with the Indian character to expect a perfect reform in adult Indians; and the missionary has, no doubt, reaped a similar experience. His chief object therefore is to inculcate religious precepts, and the benefits of industry and civilization, in the minds of the youth entrusted to his care; and in this his labours are successful. The school is attended by from forty to fifty children, mostly Indians; some of the Indians are maintained by the mission, and instructed in the normal school, that they may hereafter return to their tribes and relations, and assist in working out the great objects of conversion and civilization. Their progress is indeed encouraging. Some of them, in the short space of four months, have learned to read and to write; and the copy-books which I saw would not have dishonoured an European school of even higher pretensions. One of the boys, an Arrowack, had advanced to the rule of three in arithmetic. Their psalmody is sweet; and when, on the evening of our arrival, we attended prayers, we were much pleased with the attention which they paid to the exhortations of their religious teachers. Mr. Bernau's great plan is to induce those Indian parents who live at any distance from the mission, to send to him their children when only four or five years of age, that he may thus alienate them from Indian life and manners, and, from their earliest youth, point out to them the beneficial examples afforded by the Christian religion and civilization. An asylum for female Indian orphans has just been erected, and is under the guidance of a respectable female teacher; the house is spacious, and has all the comforts required for such an institution. The orphan boys are under the guidance of a teacher sent from England. It is not, however, religious principles alone which are sought to be implanted in their breasts. The missionary shows them, by example, that the destiny of man is not indolence: they are encouraged to manual labour; they assist in keeping in order the surrounding garden; and I was astonished when Mr. Bernau told me that the wharf near the mission had been constructed solely by him and his disciples, during leisure hours. The religious service is at present held in a house; but a church, to which the colony has contributed, is in the course of erection; and a hospital for the sick has been added to the house in which the boys are located. This is a cheering picture of the good work which has been commenced among the remnants of the aboriginal tribes; and, if I am entitled to an opinion, it is the only means by which the great objects of the Christian religion and civilization can prosper.

AUSTRALIA.

Spiritual Instruction of Convicts.—This subject has received my most attentive consideration. I will premise

a statement of what is done on the part of government for the religious instruction of the convicts specially; of such of them, I mean, as are in confinement under colonial sentences or government employ. In Sydney the new gaol at Wolomoloo has recently been so far completed that the prisoners have been removed to it from the old gaol in the town. The rev. J. Elder is the chaplain, receiving a stipend of 200*l.* per annum; his services are entirely confined to prisoners belonging to the church of England, or of other protestant communions. There is a Roman catholic chaplain who receives a similar stipend. The prisoners at ten stations in or around Sydney, as well as the patients in the general hospital and the benevolent asylum, are under charge of the rev. J. Edmonston. He officiates generally about twelve times in every week, and indeed is so occupied on every day except Saturday—but he has no extra or parochial duties to discharge. The allowance to Mr. Edmonston is 300*l.* per annum, paid by government. At Cockatoo Island the prisoners returned from Norfolk Island are confined, and under the spiritual charge of the rev. T. Steele, the incumbent of St. Peter's, New Town. They are visited by him weekly, and he receives for this service an allowance of 50*l.* per annum. The rev. C. P. N. Wilton, chaplain at Newcastle, receives, I believe, 25*l.* per annum on account of his attendance on the prisoners there. Besides this, an allowance of 300*l.* per annum is authorised by government, and is divided among those clergymen who have stations of prisoners to visit, which are so remote as to require the use of a horse. These, I believe, comprise the entire provision granted for the religious instruction of prisoners, so far as relates to the church of England. . . . At other stations the parochial clergy attend the prisoners at certain times and places, without remuneration. The only exception are the Stockade at Twenty-mile Hollow, on the Bathurst-road, the gangs at Paramatta and Pennant-hills, and the new barracks erecting near Sydney; the former of these is too far distant from the residence of any clergyman to admit of his visiting the prisoners without a journey on purpose, and remaining one if not two nights from home. On passing this place in April last, I arranged that the rev. J. Vincent, chap. of Castlereagh, should visit the gangs once a month. His ill state of health, and unfavourable weather, have interfered with the regular discharge of the duty hitherto; but in the present month I trust it will be undertaken, and that there will be no obstacle to its regular continuance. I hope to be able to obtain the services of the rev. W. B. Clarke in attending once every week on the prisoners at Paramatta and Pennant-hills. But it is not yet perfectly certain that Mr. Clarke's other engagements will admit of his undertaking this. At the new barracks near Sydney I am not able to make any arrangement regarding religious instruction. The rev. Mr. Cowper is totally disabled by blindness; and there are but two other parochial clergymen resident in Sydney whose duties among so numerous a population are too onerous to admit of any addition. For the instruction of convicts in private service, no special arrangements are made. It ought to be the concern of their masters that they attend, in common with the free people, on the public ordinances of religion in those parts of the colony where there are churches, or where the clergy periodically attend to officiate. I am much afraid that so much attention is not paid to this duty as would be satisfactory and proper.—*Abridged from letter of the bishop to Society for Promoting Christian Knowledge, dated Aug. 17, 1841*.*

* The narrow limits of the Ecclesiastical Register compel the editors to confine themselves as much as possible to statistical facts, and to omit all extraneous matter.

TO OUR READERS.

We intend at the close of our thirteenth volume to supply a General Index to that and all preceding volumes.

GENERAL INDEX

TO THE

FIRST THIRTEEN VOLUMES

OF THE

Church of England Magazine.

A.

Abyssinia, account of, iv., 182, 215, 268, 285, 288, 408.
Account of Formation of English Congregation at Rome, v. 109.
Addresses—
 Introductory Address, i. 1.
 On the Lord's Day (rev. T. Dale), i. 175.
 On the devotional Use of the Liturgy, i. 261.
 Farewell Address to his Flock (hon. and rev. M. Harris), i. 270.
 On behalf of the Canadian Church, i. 266.
 Address to the Undergraduates of Cambridge (rev. C. Simeon), i. 483.
 On the Registration Act, ii. 243.
 On the better Observance of the Lord's Day (rev. G. Gilbert), ii. 355, 374.
 Address to Proprietors on Rivers and Canals (rev. J. Davies), iii. 390.
 On laying the Foundation Stone of Trinity Church, St. Bride's (rev. T. Dale), iv. 13.
 To the Flatmen of Mersey and Irwell Navigation (rev. J. Davies), v. 28.
 Garnier, rev. J., Address of, vi. 109.
 On the Opening of Rose-street School (dean Chandler), vi. 244.
 On Wakes (rev. R. Armitage), vi. 344.
 Address to Queen Elizabeth (archbishop Whitgift), vi. 359.
 At the Anniversary of a Provident Society, vii. 91.
 To Parents, on the Duty of endeavouring to prevent Sin in their Children, viii. 67.
 To Masters, on the Duty of endeavouring to prevent Sin in their Servants, viii. 110.
 To the Walthamstow Association, viii. 292, 307.
 On King Charles's Restoration, viii. 330.
 On Confirmation (rev. T. Davies), ix. 218.
 Sacramental Addresses (rev. C. Herbert), xii. 73, 80.
 To the Teachers and Parents of the Children connected with the Worcester Church of England School, xii. 115.
Affliction, a Letter on (rev. J. Hervey), ii. 371.
Agony, the, in Gethsemane, iii. 291.

Agony, meaning of the word (rev. H. B. Macartney), ix. 420.
Allotment System, ix. 243.
Almsgiving, ix. 45.
American Episcopal Church and Bishop Chase, i. 11.
American Slavery, viii. 23.
Animal Kingdom [see Natural History].
Antiquity of the Books of Moses, x. 251.
Ants, Slave, xii. 64.
Apocrypha, Dialogue on, ii. 40.
Apostolic Character of the Church [see Church].
Apostolic Church, Duty of Adherence to, iii. 283.
Apostolical Succession, xii. 361.
Arab Encampment, vii. 16.
Arabia Petrea [see Descriptive Sketches].
Ascension, iv. 317.
Asiatic Churches—
 Introduction, i. 269.
 Ephesus, i. 264.
 Smyrna, i. 265.
 Pergamos, ii. 25.
 Thyatira, ii. 52.
 Sardis, ii. 123.
 Philadelphia, ii. 149.
 Laodicea, ii. 219 [see also Lectures].
Assumption of the Veil at Avranches, i. 369.
Athanasian Creed, i. 163; ii. 323.
Attendance on the Services of Religion, vii. 300.
Australia, xii. 13.

B.

Baptism, Sacrament of, Gleanings and Observations on the (rev. E. Strickland, M.A.)—
 No. 1. How Baptism saves us, xiii. 324.
 2. Nature of Saving Baptism, xiii. 339.
 3. Efficacy of Saving Baptism, xiii. 356.
Bible, authorised English Translation, i. 115.
Biographies, memoirs, sketches, &c.—
 Abnerben Ben Juda (a Jewish rabbi), iii. 100.
 Abbot, Robt., bishop of Salisbury, xi. 196.
 Adam, rev. Thos. rector of Winttingham, v. 270, 292.
 Adrian IV., xii. 11.
 Ambrose, St., archbishop of Milan, iv. 284, 316.
 Anselm, Sketch of, xii. 5, 51.
 Askew, Anne, iv. 336.

Biographies, &c. (continued)—

Athanasius, St., archbishop of Alexandria, v. 23.
Augustine, bishop of Hippo, i. 67.
Barnadstone, sir N., viii. 235, 267.
Bede, the venerable, iii. 164.
Bedell, William, bishop of Kilmore, iv. 90; x. 123.
Blosset, sir H., C. J. of Bengal, ii. 68.
Boniface, archbishop of Mayence, vii. 270.
Bonnel, James, esq., iii. 277.
Bowdler, John, esq., xiii. 3, 39.
Boyle, hon. Robert, i. 291, 303.
Bradford, John (martyr), v. 265, 281.
Bradwardine, abp. of Canterbury, v. 58.
Bray, Dr. Thomas, x. 124.
Browne, abp., and the Reformation in Ireland, iii. 233, 341.
Buchanan, Dr. Clandius, iii. 83, 117, 122.
Burgess, T., bishop of Salisbury, xi. 28, 51, 84.
Burkitt, rev. W., vi. 414.
Burton, rev. Edward, D.D. (Oxford), i. 163.
Butler, J., bishop of Durham, vii. 93.
Cartwright, Thos. B.D., iii. 357.
Casalla, Dr. Augustine, v. 3.
Cello Secundo Curio, v. 203.
Chase, P., bishop of Illinois, vi. 251, 411; viii. 71, 147, 172, 251.
Chillingworth, rev. W., ii. 84, 103.
Chrysostom, St. John, abp. of Constantinople, iv. 118.
Clement of Rome, vii. 310.
Cobham, lord (Sir John Oldcastle), i. 180.
Cowper, William, bp. of Galloway, ii. 198.
Cox, Rd., bp. of Ely, iv. 243.
Cranmer, Thos., abp. of Canterbury, i. 51, 133, 148.
Cromwell, Thomas, Earl of Essex, vi. 30.
Cumberland, Rd., bp. of Peterborough, iii. 199.
Cyprian, St., archbishop of Carthage, i. 403.
De Courcy, rev. R., viii. 109.
Donne, John, D.D., dean of St. Paul's, v. 325.
Douglas, John, bp. of Salisbury, ii. 375.
Dunstan, abp. of Canterbury, Sketch of, xi. 314, 329.
Evelyn, John, esq., iv. 258, 372.
Featley, Dr. Daniel, ii. 246.
Fenelon, abp. of Cambray, i. 86.

Biographies, &c. (continued)—

- Ferrar, Robert, bishop of St. David's, vi. 22.
 Ferrar, rev. Nicholas, iii. 4, 20, 86.
 Ferrar, rev. Nicholas, junior, vi. 184, 199.
 Frith, John, ii. 133, 146.
 Gibbon, Edward, historian, Sketch of, vi. 362.
 Gibson, rev. Thomas, vicar of Horn-castle, vi. 152.
 Gill, Dr. Juan or Egidius, iii. 402.
 Gilpin, rev. Bernard, ii. 5.
 Good, John Mason, M.D., iv. 106, 240.
 Grahame, rev. James (Sabbath), vii. 305.
 Grant, Chas., esq., ii. 177.
 Grant, right honourable Sir Robert, vii. 213.
 Graves, Dean, ix. 398.
 Grosseteste, R., bishop of Lincoln, iv. 268.
 Hacket, John, bp. of Lichfield and Coventry, xii. 254.
 Hales, W., D.D., xii. 147, 164.
 Hall, Joseph, bishop of Norwich, iv. 6, 20, 52.
 Hammond, Dr. Henry, ii. 275, 306.
 Heber, R., bishop of Calcutta, v. 147, 182, 196; Anecdote of, ii. 78.
 Hemans, Felicia Dorothea, xii. 123.
 Herbert, George, i. 198.
 Hey, Wm., Esq., of Leeds, vi. 296, 318.
 Hoare, Miss Sophia, vi. 79.
 Hooker, Richard, v. 237, 253.
 Hornebeck, Dr. Anthony, i. 214.
 Housman, rev. Robert, xi. 332, 348.
 Ignatius, St., bishop of Antioch, i. 99; viii. 223.
 Jerome of Prague, v. 165.
 Jewell, John, bishop of Salisbury, i. 342, 357.
 Johnson, Dr., xiii. 189, 211.
 Justin Martyr, ii. 229.
 Juxon, Wm., archbishop of Canter-bury, iv. 300.
 Kettilewall, rev. J., xii. 35, 85.
 Lanfranc, archbishop of Canterbury, Sketch of, xi. 326.
 Latimer, Hugh, bishop of Worcester, i. 490.
 Leighton, Robert, archbishop of Glas-gow, i. 420; viii. 416.
 Luther, Martin, iv. 147, 166; Death of, i. 375.
 Middleton, T. F., bishop of Calcutta, ii. 27.
 More, Hannah, v. 398, 413.
 Morton, T., bishop of Durham, x. 219.
 Neale, rev. Cornelius, M.A., xiii. 290, 309.
 Nelle, rev. John, B.D., ii. 19.
 Newie, rev. Richard, iv. 189.
 Newton, rev. John, ii. 213.
 Nicholson, John, otherwise called Lambert (Martyr), i. 454.
 Nicoll, rev. Alexander, professor of Hebrew, Oxford, i. 231.
 Nowell, Alexander, D.D., dean of St. Paul's, i. 373.
 Palenario Aonio, vi. 38.
 Parker, M., archbishop of Canter-bury, ix. 518.
 Peacock, Reynold, bishop of Chi-chester, i. 261.
 Peterson, Wm., D.D., dean of Exeter, ii. 51.
 Philpot, John, archdeacon of Win-ches-ter, ix. 300.
 Pietro Carnesecci, ix. 124.
 Polycarp, St., bishop of Smyrna, i. 468.
 Porteus, Belby, bishop of London, i. 283.
 Quarles, Francis, iv. 69.
 Ridley, Nicholas, bishop of London, vi. 223, 240.
 Ryder, Henry, bishop of Lichfield and Coventry, i. 3.
 Sall, Dr. Andrew, xi. 3.
 Sanderson, Robert, bishop of Lincoln, vi. 240.
 Sandford, Daniel, bishop of Edin-burgh, ii. 324.
 Sargent, rev. John, iv. 28.
 Saunders, Laurence (martyr), iii. 630, 645.

Biographies, &c. (continued)—

- Sautre, William (martyr), iii. 147.
 Scougal, rev. Henry, vii. 283, 296.
 Secker, Thomas, archbishop of Can-terbury, viii. 404.
 Shute, Josiah, archdeacon of Col-chester, vi. 210.
 Skelton, rev. Philip, v. 77, 83.
 Smedley, rev. Ed., M.A., xiii. 60, 111.
 Sternhold and Hopkins, iii. 300.
 Stewart, hon. and rev. C. J., bishop of Quebec, v. 35; Reminiscences of, x. 137.
 Symeon, bishop of Jerusalem, ii. 342, 357.
 Tankerfield, George, vii. 77.
 Tatian, iii. 387.
 Taylor, Dr. Rowland (martyr), i. 85.
 Thomason, rev. T., vii. 65.
 Trench, Power, abp. of Tuam, x. 380.
 Underhill, Ed., xiii. 383.
 Usher, J., abp. of Armagh, i. 365, 369.
 Van Mildert, William, bishop of Durham, i. 21.
 Venn, rev. Henry, i. 300.
 Vergerio, P. P., bishop of Istria, iii. 309.
 Walker, rev. R., xiii. 146.
 Walker, rev. Samuel, Truro, i. 406, 424.
 Webster, rev. T., ix. 338.
 Wheeler, sir George, viii. 332.
 White, William, bishop of Penn-sylvania, i. 278; Last Days of, i. 386.
 Wielff, John, Character of, v. 60; vii. 134.
 Wilberforce, William, esq., viii. 4, 30, 35, 52.
 Wilson, Thomas, bishop of Sodor and Man, i. 245; vii. 356.
 Withy, rev. H., x. 341.
 Wolfe, rev. Charles, vi. 373.
 Books of the last Azazel, the, xiii. 309.

C.

Cabinet, consisting of select theological Extracts from various Authors [see the end of each number and the index to each volume].

Camphire, vi. 362.
 Canada, Missionary Exertions in, i. 268, 307; ii. 75; iii. 54, 166, 260, 306, 405; v. 61, 423; vii. 34, 62.
 Canadian Church [see Addresses].

Cathedrals—

- Canterbury, viii. 426.
 York, ix. 309.
 Lincoln, ix. 426.
 Lichfield, x. 63.
 Durham, x. 281.
 Winchester, x. 237.
 Wells, xi. 65.
 Peterborough, xi. 187.
 Norwich, xi. 308.
 Salisbury, xi. 281.
 Hereford, xi. 348.
 Gloucester, xi. 425.
 Christ Church, Oxford, xii. 66.
 Exeter, xii. 187.
 Carlisle, xii. 309.
 Glasgow, xii. 335.
 Chester, xii. 363.
 Rochester, xii. 425.
 Worcester, xiii. 66.
 Ely, xiii. 264.
 Bristol, xiii. 263.
 Westminster Abbey—
 No. 1. xiii. 137.
 2. xiii. 309.
 Ripon, xiii. 409.
 Cathedrals and Church Service, iii. 103.
 Cathedrals, benefit of, vii. 421.
 Ceylon—Heathen Idolatry, i. 317.
 Chaldean Church, xiii. 127.
 Chaldee Christians in Tebris, v. 305.
 Chapel Rates and Church Rates, ii. 310.
 Character of St. Paul's Preaching, xiii. 173.
 Chase, bishop [see Church of England—Book of Common Prayer].
 Chasidim, a fanatical Jewish Sect, vi. 106.
 Cheap Religion—Irish Clergy, vi. 367.
 Children of Blagden School, instructions to (H. More), vi. 39.
 Chimney Sweepers, ix. 69.
 Chloera, vi. 148.
 Christ our Example, ii. 39.

Christian Charity, xii. 223, 341.

- Christian Churches and Christian Officers, v. 85.
 Christian Love (bishop Jewell), i. 62.
 Christianity in its Effects upon Man's Treatment of Animals (by the authors of "Tales of the Martyrs")—
 No. 1. vi. 294.
 2. vi. 325.
 3. vi. 333.
 4. vi. 423.
 Christian Mother, the (Mrs. Miller)—
 No. 1. Introduction, v. 69.
 2. Moses' Mother, v. 126.
 3. Eli's Mother, v. 156.
 4. Samuel's Mother, v. 203.
 5. Ruth and Naomi, v. 267.
 6. Joseph, v. 394.
 7. Manasse and his Wife, v. 340.
 8. Death of David's Child, vi. 5.
 9. Early religious Instruction, vi. 63.
 10. Prayer, vi. 93.
 11. Early Formation of Habits, vi. 123.
 12. Conclusion, vi. 233.
 Christianity, Truth of, i. 92.
 Christian's new Name, i. 140.
 Christian, Social Duty of the, iii. 69.
 Christian Unity (chancellor Haikes) xiii. 259.
 Church and State (Tattershall), ix. 166.
 Church and the World (by the author of "Tales of the Martyrs")—
 No. 1. Introduction, ix. 30.
 2. Ordinances of Religion, ix. 36.
 3. Humility and Pride, ix. 84.
 4. Charity and Selfishness, ix. 336.
 5. Covetousness as opposed to the Love of God, ix. 372.
 6. The Ministry of Angels and Saints, x. 105.
 7. Submission to Authority, x. 235.
 8. Justice considered respecting Alms-giving, xi. 230.
 9. Self-denial, xii. 123.
 10. Truth and Falsehood, xii. 310.
 11. Zeal, xii. 349.
 12. General Contrast, xiii. 19.
 13. Promises and Prospects, xiii. 106.
 Church Architecture, xii. 76, 316.
 Church Building, ix. 190.
 Church Catechism, ix. 367.
 Church and Clergy, value of National, ii. 156.
 Church of England—
 Errors corrected as to Revenue, iii. 2.
 A Short Account of Church of Eng-land, iii. 392.
 Apostolic Character of, iv. 102.
 Address on the Devotional Use of the Liturgy, i. 261.
 British Church History, i. 197, 333;
 ii. 117, 196, 263 [see Reformation].
 Burial Service, the, iv. 423.
 British Church—Remarkable Eccle-siastics of the earlier and middle Ages—
 Dunstan, xi. 314, 329.
 Lanfranc, xi. 336.
 Anselm, xii. 5, 61.
 Adrian IV., xii. 111.
 Bible and Prayer-book—
 Bible, authorised Translation of, i. 115.
 The Value of (bishop Jewell), v. 388.
 On reading Scripture Lessons, vii. 310.
 Scriptures the Word of God (Hales), i. 469.
 Tindall's New Testament, i. 260.
 Book of Common Prayer—
 Account of, i. 196, 213.
 Testimonies to—
 Bishop Chase, i. 237.
 Faber, rev. W., vii. 325.
 Confirmation Service, v. 163.
 Thirty-nine Articles, iii. 68.
 Church of England not guilty of Heresy and Schism, vii. 102.
 Church of England in the last Century, the (right rev. M. Russel, D.C.L.), xiii. 314.
 Church of England in Jerusalem, vi. 44.

Church Establishment, Necessity of, II. 68.
 Church Establishments historical, Testimony to the Value of (rev. J. Healy), II. 124, 278, 324.
 Church Extension, VIII. 301; XII. 45.
 Church Extension in South Australia, VII. 245.
 Church, the Harbinger of Light, XII. 280.
 Church History, early—
 Notes on the State of the Church previous to the Division of the East and West, VIII. 13, 75, 107.
 Lectures on the History of the Christian Church [see Lectures].
 Baptism in the primitive Church, V. 6.
 Baptism as anciently administered, V. 343.
 The Church and its Corrupters in the Apostolic Age [see Lectures].
 Church in India, III. 43.
 Church in the Isle of Man, VII. 269.
 Church Missionary Society—Visit of bishop of Australia to New Zealand, VIII. 323.
 Church Music, XII. 178, 244.
 Church Order in Things Indifferent (rev. R. Eden), IX. 145, 404; X. 77, 263; XI. 389, 428.
 Church Patronage, IX. 106.
 Church at St. Petersburg, and the Greek Church in Russia, III. 278.
 Church Principles, VII. 366.
 Church Property, II. 359.
 Church-rates, VIII. 183.
 Church, the ruined, X. 311.
 Church Services, Sketches of the—
 No. 1. Sentences or Verses, VIII. 11.
 2. The Confession, VII. 28.
 3. The Absolution, Lord's Prayer, VII. 183.
 4. Versicles, Doxology, and Ejaculations, VII. 324.
 5. The Venite Exultemus, VIII. 276.
 6. The Psalms, VIII. 311.
 7. The Lessons, VII. 342.
 8. Te Deum Laudamus, VIII. 419.
 9. The Hymn called Benedicite, IX. 150.
 10. The Hymn after Lessons at Evening Prayer, IX. 218.
 11. The Creed, IX. 204.
 12. Versicles between the Creed and Lord's Prayer, X. 63.
 13. Versicles and Collects, X. 111.
 14. Prayers after Third Collect, X. 157.
 15. The Litany, X. 389.
 16. Ditto, X. 426.
 17. Conclusion of Litany, XI. 161.
 Church Services in Ohio, VII. 226.
 Churches, new, in Diocese of Chester, VII. 62.
 Churches of England and Rome, IV. 23.
 Churchwarden's Office and Duty, IV. 371.
 Civil Government—its Connexion with Religion, II. 116.
 Comfort under Loss of ungodly Relatives and Friends, XI. 326.
 Communion, on the, VII. 223.
 Communion Meditations (dean Comber)—
 For Easter-day, IV. 221.
 Ascension-day, II. 265.
 Whitsunday, II. 301.
 Trinity Sunday, II. 327.
 Christmas, V. 421.
 Constraining Influence of the Love of Christ, VII. 124.
 Consecration of Water in Russia, III. 308.
 Continent, State of Religion on the, I. 26, 174, 283; II. 333.
 Conversion of Infidels [see Infidelity].
 Coorg Country (bp. Spencer), XIII. 248.
 Cornish Tors, VI. 265.
 Creation of Light, VI. 101.
 Cruelty and Charity, IX. 183.
 Cruelty to Animals, II. 241.
 Culture, Intellectual, XI. 61.
 Cyperus Papyrus of Egypt, IV. 258.

D.

Daily Prayer, IX. 7.
 Dairyman's Daughter (Isle of Wight), I. 119, 155.
 Darkness at the Crucifixion, XII. 128.
 Darkness in Light (by the Author of "The Smuggler"), No. I., XII. 295.
 David, Saint, account of, IV. 287.
 Dawn of Day, IV. 67.
 Definition of religious Terms, IX. 411.
 Descent into Hell, IV. 236.
 Destruction of Death, VI. 212.
 Devout Man (bishop Hall), II. 94.
 Dew (rev. H. Duncan), III. 70; (Ulster Churchman) IX. 408.
 Dialogue on Forms of Prayer, II. 387.
 Discipline, Difficulty of, in a National Church, I. 239.
 Dissent, Position of, VIII. 101.
 Disquisitions, Scriptural, X. 100, 411; XI. 75; XII. 77, 285.
 Divine Grace in a Youthful Heart (by a Correspondent of "The Church"), XIII. 164.
 Divine Illumination, I. 5.
 Divine Power, Imminence of, VIII. 255.
 Divine Revelation, IX. 147.
 Domestic Happiness, I. 430.
 Drunkenness, VII. 85.
 Duelling (bishop Meade), X. 382.
 Duelling (bp. Warburton), XIII. 124.
 Duties of Servants to each other, V. 291.
 Dyaks, the, X. 79.

E.

Ecclesiastical Intelligence [see end of each volume].
 Education, necessity of a religious, VII. 239.
 Education on the Continent, I. 288.
 Egypt (Mr. Macrae), XIII. 219.
 Egyptian Magicians, VI. 55.
 Elizabeth, Queen, VII. 26.
 Emigration, VII. 78.
 Endor, Witch of, VII. 7.
 Enemy of the Church, IX. 286.
 Enoch, Translation of, XII. 300.
 Eran and the Idumeans, VII. 277.
 Eran's Penitence, VIII. 164.
 Essays—
 Address to his Parishioners (rev. J. Davies, M.A.), XI. 145.
 Address to Servants, II. 49.
 Advantages of Biblical Knowledge, (rev. John Hall, B.D.), X. 309.
 Advantages of Christian Contentment, as opposed to a Spirit of Covetousness (rev. Edward Scobell, M.A.)—
 No. I. II. 327.
 2. II. 253.
 Apollos mighty in the Scriptures (rev. B. Coates, M.A.), XII. 249.
 Assessment, on the (rev. J. Spence)—
 No. I. VII. 145.
 2. VII. 161.
 Authority of a Parochial Minister, and its extent, the (rev. Emanuel Strickland, M.A., Brixton Deverill, Wills), VIII. 249.
 Autumnal Contemplations (rev. H. S. Plumtre, M.A., St. Mary's Chapel, Lambeth), III. 225.
 Baptism at Windsor, the late, XII. 223.
 Believer's Peace, the—
 No. I. VII. 249.
 2. VII. 265.
 Benefit Societies, IV. 241.
 Benefits of Church Psalmody, the—with Hints for its Improvement (rev. John Eden, M.A.)—
 No. I. VII. 327.
 2. VII. 323.
 Blessedness of Heaven, the (rev. T. Bissland, M.A.)—
 No. I. IV. 81.
 2. IV. 113.
 Brotherly Love Illustrated, I. 321.
 Censoriousness, IV. 33.
 Charity covering a Multitude of Sins (rev. T. Grantham)—
 No. I. XI. 1.
 2. XI. 17.
 Choice of Books, and Study of the Scriptures, on the (rev. Ellis B. Ware, M.A.), VIII. 177.
 Christian Armour, the (rev. W. Stone, M.A.), VIII. 17.

Essays (continued)—

Christian Circumspection (rev. James Cooper, M.A.)—
 No. I. V. 265.
 2. V. 231.
 Christian Colonization and Emigration, V. 123.
 Christian Conversion (rev. E. Jacob, D.D.)—
 No. I. II. 235.
 2. II. 385.
 Christian Conversation, IV. 129.
 Christian Friendship (rev. E. Anderson)—
 No. I. IV. 265.
 2. IV. 281.
 Christian Love the Bond of Social Harmony (rev. J. E. Johnson, M.A.)—
 No. I. V. 409.
 2. V. 425.
 Christian Reproof (rev. Robert Anderson)—
 No. I. IX. 17.
 2. IX. 33.
 Christian Revelation the only sound Basis of Practical Morality, the (rev. Philip Nicholas Shuttlesworth, D.D., Warden of New College, Oxford)—
 No. I. III. 1.
 2. III. 23.
 3. III. 63.
 Christian Sabbath (rev. J. Budge, M.A.)—
 No. I. XI. 177.
 2. XI. 198.
 Christian Sabbath, the—
 No. I. I. 17.
 2. I. 235.
 3. III. 161.
 Christian Steadfastness (rev. J. Ayre, M.A.), XII. 265.
 Christian's, the, Law of honouring all Men (rev. T. England, M.A.), VII. 281.
 Christian, the Name of, to be Honoured and Respected (rev. H. Hamer, B.A.), XI. 49.
 Christian Union, II. 193.
 Christian Union (rev. Thomas Bowman), IX. 321.
 Christian's Obligation to seek the Benefit of others, the (rev. T. Bissland, M.A.), X. 17.
 Christ one with the Father, and Christians one with Christ in the Union of their Nature (rev. G. Townsend, M.A., prebendary of Durham), IV. 229.
 Christ the Light of the World (rev. D. Kelly, M.A.), V. 253.
 Christianity the primary Means of Mental Discipline (rev. W. G. Moore, M.A.), V. 177.
 Christmas Festivities, III. 401.
 Church Psalmody (rev. William Jeff, M.A.), XI. 249.
 Church of England (rev. Robert Morehead)—
 No. I. General Character of, XI. 73.
 2. The distinct Classes of Churchmen, XII. 205.
 Church Order in Things Indifferent (rev. R. Eden)—
 No. I. IX. 146.
 2. IX. 161.
 3. IX. 404.
 Claims of the Jews on the Sympathy of Christians, the (rev. T. Page), IX. 337.
 Clergy the Pillars and Bulwark of the Church, the (rev. E. B. Ware), III. 327.
 Comfort in time of Sorrow (rev. Edward Girdlestone, M.A., vicar of Deane), II. 97.
 Compassion of the Saviour, the (rev. Robert Meek)—
 No. I. IV. 389.
 2. IV. 345.
 Completeness of Man's Future Knowledge, the (rev. James Cooper, M.A.), V. 17.
 Confessions on Faith, on (rev. W. J. Kidd, M.A.), X. 223.
 Conformity to the World (rev. Charles Rawlings, B.A.), VIII. 253.

Essays (continued)—

- Connection between a perverse Will and a dark-ned Mind, the (rev. R. Eden, M.A.)—
No. 1. xiii. 177.
2. xiii. 198.
- Connexion of the Truths of Religion, the, ix. 305.
- Consistency of Conduct a Test of Christian Character (rev. John Ayre, M.A.), ii. 309.
- Consistency of the Scriptures, on the (rev. John Ayre, M.A.), iii. 177.
- Corrupt Communication (rev. C. Wildbore), ix. 121.
- Corruption of Heathen Systems made the Law of the Gospel necessary, the, i. 337.
- Danger and Duty of private Judgment, the (rev. T. E. Hankinson, M.A.)—
No. 1. xii. 145.
2. xii. 161.
- Dealings of God with Nations, the, i. 33.
- Death of Death, the, ii. 181.
- Degrees of Glory (rev. H. S. Plumptre, M.A.)—
No. 1. v. 239.
2. v. 305.
- Dependence on God, ix. 249.
- Dependency (rev. Abner W. Browne)—
No. 1. vi. 219.
2. vi. 235.
- Divine Authority for a Liturgy, the (rev. H. G. Watkins), i. 417.
- Divine Revelation (rev. T. P. Wright, M.A.), vii. 390.
- Doctrine of the Trinity, the (rev. E. Willis, B.A.), xii. 321.
- Duties of Godfathers and Godmothers, i. 465.
- Duty and Benefit of seeking God, the (rev. E. J. Wilcocks, B.A.), v. 217.
- Duty of communicating to the Dying a Knowledge of their Situation, the, i. 273.
- Duty of Life Insurance, on the, iii. 2-9.
- Duty of Prayer for our Rulers, on the (rev. W. Milton), iv. 193.
- Duty of seeking Instruction from Passing Events, xi. 337.
- Duty of those who have been "bought with a Price," the (rev. C. Rawlings, B.A.), xii. 177.
- Duty of Watchfulness, the (rev. C. Rawlings), vii. 361.
- Entrance of the King of Glory, the (rev. John Wright, B.A.), viii. 337.
- Envy and its Consequences (rev. Edward Hanson, M.A.)—
No. 1. viii. 146.
2. viii. 161.
- Eternal Sabbath, the (rev. T. P. Hutton, M.A.), v. 73.
- Evidences of the Fall—
No. 1. x. 161.
2. x. 177.
- Example of Jesus, the (rev. B. E. Nicholls)—
No. 1. ix. 73.
2. ix. 89.
- Excellence of the Liturgy, the (rev. H. G. Watkins), i. 449.
- Expediency, iii. 321.
- Extension of the Establishment, the, i. 453.
- External Evidence of the Truth of God's Word, the (rev. J. E. Bates, M.A.), viii. 361.
- Faithfulness of Joseph, the (rev. E. Wells, B.A.), x. 193.
- Faith, Justifying Nature of (rev. C. Smith)—
No. 1. xi. 89.
2. xi. 105.
3. xi. 121.
- Faith, Practical Efficacy of (rev. C. Rawlings, B.A.), xi. 161.
- Fall of the Leaf, the, i. 385.
- Family of God in Heaven and Earth, the (rev. R. Meek, M.A.), viii. 89.
- Family Worship (rev. I. Clarkson), iv. 145.
- Family Worship (rev. J. Rawlings), vii. 137.
- Fear of God, the—its true nature ascertained, ii. 305.

Essays (continued)—

- Fear of God, the—Mistakes concerning it rectified—
No. 1. ii. 145.
2. iii. 353.
- First Flowers of Spring, the, ii. 113.
- Folly and Danger of an Atheistic Spirit, the (rev. T. White, M.A.), viii. 137.
- Genealogy of our Lord (rev. W. Blackley, B.A.)—
No. 1. xi. 217.
2. xi. 233.
- God is Love (rev. T. Bowman)—
No. 1. vi. 267.
2. vi. 283.
- Gospel Message, the (rev. E. Morehead, M.A.), x. 49.
- Go-pel, the, to be preached to the Irish in their own Language, ii. 241.
- Grace of Christ's Humiliation, the (rev. C. Rawlings), x. 217.
- Grace seen a Cause of Joy (rev. J. Rawlings), vi. 65.
- Great Salvation, the (rev. C. Rawlings, B.A.), xii. 361.
- Growth in Grace (rev. H. S. Richmond), viii. 193.
- Guidance of Human Conduct in connection with the Errors respecting Expediency and Moral Sense, the (J. W. Smith, esq.), xiii. 73.
- Harvest Thoughts, i. 177.
- Hay Harvest, the, iii. 17.
- Hearing Sermons, on (rev. Thomas Sale), vi. 49.
- Heaven the Growth and Effect of a Holy Character (rev. J. N. Pearson, M.A.), v. 105.
- Hints on Friendship, ix. 365.
- Holiness of the Christian Vocation, on the (rev. C. Wildbore)—
No. 1. xii. 33.
2. xii. 49.
- Holy Scriptures, the (rev. E. Morehead, M.A.), x. 145.
- Holy Scripture, the Test of Public Teaching (rev. E. Peacock, M.A.), v. 89.
- Household Conduct of Abraham, the, x. 131.
- Household Conduct of Joshua, the (rev. R. Sankey, M.A.), x. 377.
- Idle Words (rev. J. Ayre, M.A.)—
No. 1. xiii. 145.
2. xiii. 161.
- Immutability of God, on the (rev. Denis Kelly, B.A.)—
No. 1. iii. 193.
2. iii. 309.
- Importance of Authority in Instruction, the, i. 401.
- Importance of conscientiously discharging Ordinary Duties, the (rev. T. P. Wright, M.A.), i. 431.
- Incompleteness of Man's present Knowledge, the (rev. James Cooper, M.A.), v. 1.
- Inextinguishable Nature of Christ's Church, the (rev. James Whytt), ix. 352.
- Infidelity the Common Characteristic of Mankind (rev. T. E. Hankinson, M.A.)—
No. 1. iv. 161.
2. iv. 177.
- Intercessory Prayer for our country, on, iii. 81.
- Internal Evidence of the Truth of God's Word, the (rev. J. E. Bates), viii. 377.
- Jericho, Rebuilding of (rev. T. Bedford, M.A.), xi. 239.
- Jesus the Strength of the Poor (rev. W. Stone), ix. 393.
- King's Supremacy in the Church, the—its Nature and Limits (rev. R. Eden, M.A.), iii. 49.
- Knowledge of God, the (rev. J. W. Brooks)—
No. 1. i. 209.
2. i. 241.
- Knowledge of the Glory of God, the (rev. J. Fawcett)—
No. 1. vii. 217.
2. vii. 233.
- Lapse of Time, the (rev. John Ayre), i. 497.

Essays (continued)—

- Last Harvest, the (rev. T. Bissland, M.A.), xiii. 103.
- Law our Schoolmaster, the (rev. W. Hancock)—
No. 1. ix. 49.
2. ix. 65.
- Letter Writing, on (rev. Charles Terrot, M.A.), viii. 321.
- Liturgy, the, compared with Extempore Prayer, i. 193.
- Lively Influence of the Gospel apparent in the elevation of the Thoughts, the (rev. J. E. Johnson, B.C.L.)—
No. 1. xii. 303.
2. xii. 409.
- Lukewarmness in Religion, on (rev. C. Lane, M.A.)—
No. 1. v. 145.
2. v. 161.
- Lukewarmness (rev. John Ayre), ix. 409.
- Manifestation of Christ to the Gentiles, the (rev. T. Bissland, M.A.), viii. 1.
- Man's Mind, the Cause whereby it was chiefly influenced in its Defection from God (rev. G. W. Moore, M.A.), xi. 265.
- Meditation on God's Works (rev. John Jackson, M.A.), x. 1.
- Meekness and Peace the Foundation of Christian Holiness and Happiness (rev. Henry Woodward, M.A.), v. 249.
- Meekness for Heaven, (rev. John Ayre, M.A.), iv. 335.
- Ministerial Succession, iii. 145.
- Missionary Exertions (rev. R. G. Bleskinsopp, M.A.)—
No. 1. vii. 33.
2. vii. 49.
- Mistakes as to the Character of real Religion (rev. G. Clark, M.A.), v. 337.
- Mistakes on Christian Charity, i. 63.
- Missionary Spirit among Churches, the (rev. T. England, M.A.), i. 399.
- Missions to the Heathen (rev. T. Gibson), ix. 1.
- Mortality (rev. John Chandler, A.M.), xii. 1.
- Mutual Recognition of Glorified Saints, the (rev. T. Bissland, M.A.), i. 257.
- Mysteriousness of some of the Divine Dispensations, the (rev. T. Bissland, M.A.), xii. 389.
- Nature and Origin of Christian Charity, the (rev. G. Trevor, S.C.L.)—
No. 1. iii. 113.
2. iii. 139.
- Nature and Reasonableness of Prayer, the (rev. C. H. Terrot, now bp. of Edinburgh)—
No. 1. vi. 195.
2. vi. 211.
- New Creation, the (rev. C. Rawlings, B.A.)—
No. 1. vii. 1.
2. vii. 17.
- Nonconformity to the World, on— and Transformation of Mind (rev. C. H. Terrot, M.A.)—
No. 1. iii. 257.
2. iii. 273.
- Novelties in Religion (rev. T. P. Wright), vi. 73.
- Observance of the Festivals and Holy-days of the Church, on the (rev. Thomas Preston Wright, M.A.), iii. 97.
- Omission of the Duty of Prayer is the Mosaic Law, on the (rev. Edward Hawkins, D.D., provost of Oriel College, Oxford)—
No. 1. vii. 73.
2. vii. 89.
- Ordinance of Preaching, the (rev. W. C. Burges) iv. 417.
- Original Innocence of Man, the, ii. 373.
- Origin, Nature, and Object of Divine Worship (rev. W. G. Moore, M.A.)—
No. 1. vi. 305.
2. vii. 331.
- Origin of Fear and its Antidote, the, ix. 105.

Essays (continued)—

- Parochial System, the (rev. C. Colley, M.A.), xii. 217.
 Participation in Sin (rev. H. S. Plumptre), ix. 289.
 Participation of the Sacrament of the Lord's Supper at the time of Marriage (rev. E. Willis, B.A.), viii. 368.
 Particular Providence (rev. John Ayre, M.A.), v. 261.
 Personality of Satan, on the (rev. Edward Auriol, M.A.), viii. 121.
 Persuasive to the Duty of saying Grace at Meals, a (rev. H. A. Herbert)—
 No. 1. viii. 265.
 2. viii. 261.
 Piety of Jesus Christ, the, viii. 209.
 Points of Resemblance between Joseph and Jesus Christ (rev. John Chandler, M.A.), viii. 217.
 Poor in the Land, the (rev. Robert Armitage, M.A.) viii. 33.
 Practical Application of the Doctrine of the Ascension, the (rev. E. Auriol), vi. 291.
 Prayer for Divine Illumination, on (rev. T. Bissland, M.A.), v. 137.
 Prayer of Jabez, the (rev. T. Bissland)—
 No. 1. ix. 217.
 2. ix. 233.
 Prayer of Jonah, the (rev. T. Bissland)—
 No. 1. x. 289.
 2. x. 305.
 Prayer, on (rev. W. Fox), xiii. 361.
 Preaching of Christ Crucified, the, (rev. T. Bissland, M.A.), ii. 161.
 Preparation for the Lord's Supper (rev. Richard Harvey, M.A., rector of Horsey)—
 No. 1. v. 42.
 2. v. 65.
 Presence of Angels, on the (rev. J. N. Pearson, M.A.), iv. 256.
 Priest after the order of Melchizedec, the (rev. C. Eades, M.A.), viii. 73.
 Principle and Beneficial Influence of Christian Patience and Perseverance, the (rev. W. Stone)—
 No. 1. vi. 268.
 2. vi. 279.
 Promised Rest of Jesus, the (rev. C. Rawlings, B.A.), xiii. 87.
 Promises absolute and conditional (ven. C. Hoare, M.A.)—
 No. 1. xiii. 289.
 2. xiii. 305.
 Proper Judgment respecting the Holy Eucharist, on a (rev. J. T. Bell, B.A.)—
 No. 1. xii. 105.
 2. xii. 121.
 Protestant Privileges, 1. 369.
 Protestantism in Ireland, on the Prospects of (rev. T. Bowman, M.A.), ii. 277.
 Providence of God, the (rev. E. Strickland)—
 No. 1. vi. 265.
 2. vi. 411.
 Public Baptism (rev. T. Bissland, M.A.), viii. 305.
 Quiet Spirit of the Church of England, on the (rev. A. W. Brown)—
 No. 1. iv. 263.
 2. iv. 269.
 3. iv. 401.
 Relation of Masters to Servants, the—with cautionary Hints—
 No. 1. v. 23.
 2. v. 221.
 Relative Value of every Member in the Christian Body, the, 1. 129.
 Religion consistent with worldly Occupations, 1. 97.
 Religious Biography, iii. 369.
 Religious Controversy, x. 29.
 Religious Conversation (rev. G. Townsend, M.A., prebendary of Durham)—
 No. 1. v. 377.
 2. v. 393.
 Religious Education of the Young, on the (rev. W. Stoddart, M.A.), iv. 49.
 Religious Liberalism, 1. 161.
 Religious Reading, iv. 97.

Essays (continued)—

- Remarks on Liberality and Charity, falsely so called (J. W. Smith, esq., B.C.L.), xiii. 1.
 Repentance (rev. J. Rawlings), vi. 261.
 Responsibility, vii. 177.
 Responsibilities of Baptism, the (rev. R. Harvey, M.A.), iii. 305.
 Responsibility of Christians to attempt the Conversion of the Heathen, the (right rev. John Kaye, D.D., lord bishop of Lincoln)—
 No. 1. iv. 1.
 2. iv. 17.
 Responsibility of our Influence over others, the (rev. John Jackson, M.A.), viii. 289.
 Reverence due to Antiquity, on the, iii. 241.
 Righteous, Death of the (A. R. Sanderson, M.D.), xi. 33.
 Sacrifice for Sin (rev. E. Jacob)—
 No. 1. vi. 307.
 2. vi. 355.
 Safety of Absalom, the, xii. 193.
 Savings' Banks, v. 121.
 Saviour's, the, Abode with his People (rev. Felham Maitland, B.A.)—
 No. 1. vii. 105.
 2. vii. 121.
 Saviour, the, an example of Benevolence (rev. F. Morris, B.A.)—
 No. 1. xiii. 917.
 2. xiii. 233.
 Scriptural Argument for Episcopacy, a, vi. 121.
 Scriptural Evidence of the Resurrection (rev. T. P. Wright, M.A.), viii. 353.
 Scriptural Mode of Entrance into Church Communion, the, ii. 209.
 Self-examination, xii. 249.
 Self-examination (rev. C. Rawlings), ix. 377.
 Sharpening Influence of religious intercourse, the (rev. J. H. C. Walsh, M.A.), xii. 377.
 Shepherd's, the, Voice Speaking to the Flock from the Bed of Sickness (rev. Benj. Pelle, M.A.)—
 No. 1. xi. 293.
 2. xi. 409.
 Signs of an Atheistic Spirit, the (rev. T. White, M.A.), viii. 105.
 Sin of Religious Indolence, ii. 81.
 Slander (rev. R. Kemp)—
 No. 1. vi. 147.
 2. vi. 163.
 Social Feelings Enlisted and Halloed by Christianity, the—
 No. 1. x. 321.
 2. x. 361.
 Son of God, the, a Head of Grace to Angels, v. 209.
 Source of Grace, the (rev. C. Rawlings, B.A.), iv. 257.
 Spiritual Delusion (rev. E. J. Parker)—
 No. 1. x. 393.
 2. x. 409.
 Spiritual Idolatry, vi., 137.
 Spiritual Influences (rev. Edward Young), vii. 65.
 Spiritual Joy (rev. T. Bissland)—
 No. 1. vi. 323.
 2. vi. 339.
 Spiritual Sloth (rev. D. Butler), ix. 163.
 State and Claims of the Poor, the (rev. J. S. Broad, M.A.)—
 No. 1. xii. 319.
 2. xiii. 337.
 State of Mind necessary to profiting by Religious Truth, the (rev. Thomas Griffith)—
 No. 1. vi. 1.
 2. vi. 17.
 Study of Prophecy, the—
 No. 1. vii. 377.
 2. vii. 393.
 Sunday Newspapers (rev. John Ayre), 1. 358.
 Sunday Travelling, ii. 33.
 Sympathy, a Characteristic of the Gospel, iii. 8-6.
 Temper in which the Ministry of the Gospel should be received, the, 1. 49.
 Temptation of Christ, the, ii. 129.

Essays (continued)—

- Testimony of St. Mark's Gospel to the Divinity of Christ—
 No. 1. x. 249.
 2. x. 265.
 Theatrical Amusements, ii. 65.
 There is not one Law for the Priest and another for the People (rev. Robert Grant, B.C.L.), iv. 313.
 Thoughts on the Catechism (rev. F. Maurice), vi. 179.
 Thoughts on the Christian Ministry (rev. F. Grantham, B.D.), xiii. 17.
 Thoughts on the practical benefits of the Sunday School, &c. (rev. W. Champneys, M.A.), xiii. 121.
 Thoughts on Toleration in Syria (rev. H. Clissold, M.A.), x. 73.
 True Idea of the Church of Christ, the (rev. Thomas Myers, M.A.), iii. 417.
 True Character and Principles of Provident Societies (rev. F. Wheeler, M.A.)—
 No. 1. xiii. 377.
 2. xiii. 393.
 True Christian's Spring, the (rev. R. W. Evans, M.A.), ii. 239.
 True Happiness progressive, vi. 89.
 Trust in God—
 No. 1. xiii. 35.
 2. xiii. 49.
 Two appointed Channels of Divine Grace, the—
 No. 1. i. 113.
 2. i. 145.
 Use and Abuse of Forms, the (rev. R. Grant, B.C.L.), x. 33.
 Uses of the Moral Law, on the (rev. James Hough), vi. 33.
 Yain Thoughts (rev. W. Sherwood), vi. 105.
 Valley of Dry Bones, an Emblem of Bodily Resurrection (rev. T. Bissland, M.A.), xi. 321.
 Valley of Dry Bones, an Emblem of Spiritual Resurrection (rev. T. Bissland, M.A.), xi. 305.
 Value of Articles of Faith, the, 1. 305.
 Value of Pre ent Mercies, the—
 No. 1. vii. 409.
 2. vii. 425.
 Visible and I-visible Spectators of Human Conduct, on the (rev. H. Woodward, M.A.), xii. 17.
 Visible Church of a Nation the Church of the Scriptures, the (rev. Robert Eden, M.A.), ii. 1.
 Visible Church, the, a Mixture of the Evil with the Good (rev. R. Eden, M.A.), iv. 65.
 War in Heaven, the (rev. Thomas Madge, M.A.)—
 No. 1. viii. 49.
 2. viii. 65.
 What is a good Education? (rev. B. E. Nicholls, M.A.), v. 353.
 What is Man? vi. 427.
 What is the Christian's Duty? ix. 177.
 Willful Ignorance, x. 105.
 Winter Thoughts, ii. 17.
 Worldly Carefulness incompatible with Christian Guldiness (rev. W. Buswell)—
 No. 1. vii. 193.
 2. vii. 209.
 Worldly Conformity, 1. 81.
 Worm in the Bud, the, ii. 221.
 Young Christian's Library, the (rev. E. R. R-massy, M.A.), viii. 409.
 Established Church
 Utility of, ii. 32.
 Lawfulness of (Liturgica), ii. 261.
 Eucharist, the, ii. 299.
 Evangelical Emblems (rev. W. Stone)—
 No. 1. The Rose of Sharon ix. 269.
 2. The Lily of the Valley, ix. 324.
 3. The True Vine, ix. 389.
 4. Manna, x. 13.
 5. Water, x. 26.
 6. Light, x. 116.
 7. The Rock, x. 253.
 8. The Way, x. 4-7.
 9. The Crown, xi. 24.
 Evening Service, ii. 226.
 Evidence of the Truth of Christianity derived from the Old Testament, ii. 140.
 Exhortation to the Lord's Table, viii. 278.
 Exiles of Zillertal, viii. 60.
 Exmouth, lord, x. 416.

Eye, Wisdom of God in the Construction of the, v. 51.

F.

Faith and Light, i. 294.
Faith, Efficacy of, v. 353.
Faith once delivered to the Saints, xii. 290.
Family Prayer, i. 402.
Family, the happy, ix. 290.
Female Parish Clerk, x. 327.
Female Servants, vii. 205.
Festival of Juggernaut, xii. 30.
Fletcher, rev. J., of Madeley, Anecdote of, vii. 333.
Fly, the (professor Paxton), xiii. 376.
Forbidden Tree, iv. 195.
France a Warning to England, vii. 117.
France, religious Exertions in, i. 6.
French Church at Canterbury, the, xiii. 18.
French Revolution, iv. 19.
Friendship of Jesus, ix. 56.
Fruit-trees, ix. 363.

G.

Gaieties, Worldly, xi. 107.
Gambling and its concomitant Vices, vii. 67, 211, 286; viii. 116, 199.
Gentiles, the, Debtors to the Jews, xii. 7.
Geology, xiii. 228.
George III., Reign of (H. More), ii. 142.
Gibbon, vii. 362.
Gifts of God in Nature and Grace (Miss M. A. S. Barber)—
No. 1. Introduction, vi. 319.
2. The Conscience, vi. 359.
3. The Rest of Faith, vii. 36.
4. Christian Watchfulness, vii. 99.
5. The Spirit of Adoption, vii. 290.
6. The Light of Truth, vii. 338.
7. Brotherly Kindness, viii. 44.
8. The Bread of Life, ix. 149.
9. The Balm of Gilead, ix. 234.
10. The Music of Nature, ix. 277.
Gilepes in Russia and Spain, ii. 54.
Gilepes? Who are the (S. Roberts)—
No. 1. xii. 163.
2. xiii. 293.
3. xiii. 305.
Goa (major Sherer), v. 167.
Gospel, Benefits from Diffusion of, xi. 232.
Gospel, the Glory of, vi. 412.
Graduations of Society, x. 299.
Greek Church (Jowett), i. 85.
Gunpowder Plot, iii. 393.

H.

Habits of the Bedouins, v. 229.
Hall's, bishop, Employment of the Day, vi. 108.
He that dwelt in the Bush, vi. 153.
Heathen, Sorrow on Death, iv. 179.
Heavenly Wisdom, ix. 271.
Heber, bishop, Anecdote of, ii. 78.
Heresy (rev. W. Strickland), xi. 139, 171.
Hindoo Shradda, or Funeral Feast, v. 70.
Holy Scriptures, Value of (Jewell), v. 388.
Holy Spirit's Influence, i. 71.
Home, viii. 399.
Horrors of Revolution, viii. 382.
Howard, Death of, ii. 356.
Human Body compared to a River, x. 36.
Hum, John, Martyrdom of, iv. 132.

I.

Iceland—
A Glance at, i. 84, 131.
Religion and Literature of, x. 169.
Idolatry, vii. 123; viii. 65.
Idolatry among Mankind, Causes of, xi. 6.
Illustrations of Scripture (C. M. Burnett)—
No. 1. The Pyramids of Egypt, ii. 91.
2. The Dag of Jonah, xii. 94, 130.
Image Worship in the Church of Rome (rev. E. Tottenham, M.A.), xiii. 108.
Immanuel, vii. 378.
Immortality, the Gift of, iv. 214.
Imprudent, the (by the author of "The Smuggler")—
No. 1. xiii. 271.
2. xiii. 285.

Independence of the British Church, x. 60.
Indian Wigwam, Visits to, i. 253.
Infant Baptism, ii. 130.
Infidel, Conversion of an, xi. 199.
Infidelity—Conversion of modern Infidels—
Mr. John French, i. 363.
Dr. Thomas Bateman, ii. 99.
John Francis De la Harpe, iii. 418.
George Lord Littleton, vii. 155.
Influence of a Brother's Example, v. 273.
Inquisition, the [see Roman Catholicism].
Intemperance, i. 55.
Internal Glory of the King's Daughter, x. 404.
Ireland, Clergy of, iii. 247.
Irish Curate, Extract from the Journal of an, xii. 381.
Irish Language, i. 467.
Isaiah lxiii. lxiv. lxv., Thoughts on, xi. 92.
Isaiah's Vision, ix. 116.
Isle of Wight, i. 119, 155.
Israelites in the Wilderness, iv. 306.
Italy, xi. 358.

J.

Jehovah of the Jews and the Lord Jesus, vii. 430.
Jewish Captivity (from a sermon on), xii. 30.
Jewish Feasts—
Sabbaths, v. 92.
New Year, iv. 3.
Passover, ii. 150.
Pentecost, ii. 305.
Feast of Tabernacles, iii. 404.
Jewish Tribes, the Ten, ix. 103.
Jews—
Domestic Habits of the, iii. 156, 162.
State and Prospects of, vi. 255, 309.
State of in 1839, viii. 396.
Restoration of the, x. 302.
John the Baptist, ii. 389.
St. John and the Robber, iii. 28.
Joseph of Arimathea, iv. 228.
Josephus, x. 278.
Journeyings of the Children of Israel, iv. 396.
Judaism, Converts from, x. 222.
Justification by Faith, i. 54.

K.

Kaleidoscope, Wonders of the, iii. 46.
Keys, the Power of, xi. 239.

L.

Lays of Palestine (T. G. Nicholas)—
No. 1. vi. 281.
2. vii. 31.
3. vii. 263.
4. vii. 303.
5. vii. 425.
6. viii. 175.
7. viii. 391.
8. ix. 216.
9. x. 39.
10. x. 47.
11. x. 301.
12. xi. 135.
13. xi. 263.
14. xi. 423.
15. xii. 407.
Lectures—
On Advent (rev. J. Ayre), i. 419, 436, 453, 471; (rev. W. Blackley) ii. 339, 369, 380, 397.
On the Church and its Corrupters in the apostolic Age (rev. R. Burgess)—
First series, v. 123, 171, 323, 379, 404; vi. 76, 123.
Second series, from the Death of St. John, vii. 220, 315; ix. 51, 75, 91, 107.
On the Seven Churches of Asia (rev. R. Burgess)—
No. 1. Ephesus, xii. 227.
2. Smyrna, xii. 395.
3. Pergamos, xiii. 83.
4. Thyatira, xiii. 235.
5. Sardis and Philadelphia, xiii. 411.
Lepser cleansed, the, viii. 100, 126.
Lessons, on the Reading of the, vii. 310.

Letters—

Letter of the rev. G. T. Badell to his Flock, i. 147.
Glover's Farewell Letter, i. 344.
Bishop Hooper's Farewell Letter, i. 363.
Swartz's Farewell Letter, i. 190.
Rev. W. Jones on the Death of his Wife, iii. 116.
Archbishop Leighton's Pastoral Letter, vii. 416.
Bishop of Illinois to the Editors, xiii. 483.
Liberia, xiii. 283.
Life a Seed-time for Eternity, x. 297.
Light of the Evening Time, the, xiii. 311.
Lion, the (Tyler's Nat. Hist.), xiii. 329.
Liturgical Hints [see Church of England].
Lord's Day, Desecration of, in the Metropolis, v. 236.
Lord's Supper, Neglect of, iii. 7.
Lord's Supper, on the, xii. 293.
Love of God, on the, vii. 373.
Love of God in the Heart, ix. 151.
Lowliness of Mind (Coppleston), i. 412.
St. Luke's Day, ix. 353.

M.

Man of God, vii. 173.
Mahomedan Slavery, vii. 70.
Manifestation of Christ, vi. 3.
Man's Superiority over other Creatures, v. 138.
Man-stealer, the, ix. 12.
Man's Fall and Restoration, x. 205.
Many are called, but few chosen, ii. 344.
St. Mark's Cathedral, Venice, vi. 44.
St. Mary-le-Bow, Chesapeake, vi. 298.
St. Mary's College, Ocot, xi. 163.
Marlenbourg, ix. 393.
Marriage and Registration Acts, vi. 365.
Marriage (bishop Taylor), vii. 414.
Marriage in the primitive Church, v. 29.
Marriage, the Sanctity of, iv. 108.
Martyrdom of a Greek, i. 123.
Martyr's Field at Canterbury, ii. 372.
Mary queen of Scots, Execution of, ix. 111.
May the 29th (bishop Atterbury), viii. 351.
Maynooth, x. 84.
Meditation for St. John the Evangelist's Day, xii. 53.
Meditations for Lent, viii. 168, 197, 211, 239, 238.
Melchisedec, ix. 283.
Memory, one of the bitterest Torments in Hell (rev. W. Baswell, B.A.), xiii. 278.
Mendicant Children, ix. 384.
Messiah's Advent, v. 411.
Microscope, the, xii. 270.
Minister, the Christian, i. 76.
Minister, the Duty of a, i. 19.
Ministerial Circumspection (bp. M'Ilvaine), xiii. 403.
Ministerial Encouragements, viii. 302.
Ministerial Office, the, iv. 194.
Minister's Wife, last Hours of, x. 401.
Ministry of Angels, the (rev. J. Wright, M.A.), xiii. 306.
Ministry, Want of Success in, iv. 52.
Miracles (rev. G. S. Faber), ii. 123.
Miscellaneous Extracts [see the end of each number and index at the end of each volume].
Mispent Hours, ix. 35.
Mission of the American Church to Western Africa—
No. 1. xiii. 167.
2. xiii. 222.
Missionary Exertions in Canada, ii. 75.
Missionary Labour, vi. 351.
Mockery at the Cross of Jesus, xii. 188.
Mohawk Indians, the, x. 293; xi. 21.
Money, W. T., esq., on Obscureness of the Lord's Day, ii. 374.
Montreal, bishop of, x. 226.
Moses and Elias, appearance of, x. 228.
Motives inferior as Aids to Religion, x. 51.
Mourning, viii. 312.
Mysticism, i. 291.
Mythology (rev. H. Christmas)—
No. 1. Introduction—Sclavonic, vii. 194, 223.
2. Greenland Mythology, vii. 293.
3. Schamanism, viii. 396.
4. Lamah, ix. 290.

N.

- Narrative of the Loss of the Eldon, vii. 107.
 National Education (rev. N. Smart), vi. 311; vii. 19.
 National Ballads (Miss Stodart)—
 No. 1. The Fifth of November, v. 304.
 2. Religion the Basis of Education, vi. 31.
 3. The Oaks of England, vi. 47.
 4. The Church of England not a new Church, vi. 163.
 5. Immorality the Bane of England, vii. 15.
 6. An Apology, vii. 37.
 7. Stimulus to Missionary Exertion, vii. 307.
 8. Present Position and Efforts of Popery, vii. 374.
 9. The Bible the Pole-star of the Reformation, vii. 407.
 10. Determination to retain the Bible, vii. 430.
 11. The tender Mercies of Popery, viii. 31.
 12. Martyrdom of Latimer and Ridley, viii. 64.
 13. Jurisdiction of Rome, viii. 87.
 Nativity of our blessed Lord (rev. J. N. Pearson, M.A.), xiii. 430.
 Natural Religion, insufficiency of, iv. 371.
 Natural Theology of the Vegetable Kingdom [see Sacred Philosophy].
 Nature, all, preaches to us, i. 350.
 Need of the Divine Forgiveness, ix. 35.
 Newfoundland, xii. 14.
 Newfoundland, Missionary's Life at, iii. 149, 173.
 New Zealand, xii. 261.
 New Zealand, Sabbath in, i. 92.
 New Zealanders (Polack), x. 15.
 Night Watches, the—
 No. 1. xiii. 380.
 2. xiii. 397.
 Norwegian Customs, x. 189.
 Notices of Attempts to convert the popish Natives of Ireland to the Established Church, xii. 373.
 Nuns and Nunneries, xiii. 30.

O.

- Operations of the Holy Ghost, viii. 365.
 Owl, the (Tyler's Nat. Hist.), xiii. 372.

P.

- Parables, vii. 190.
 Parental Affection, iii. 12.
 Parsons, what do they do? xi. 189, 211, 237, 310, 357; xii. 911, 237.
 Parting Advice to a young Friend (Thomson), ii. 348.
 Passage in the Life of a Country Curate, ii. 306.
 Passion Week at Valetta, ii. 165.
 Passing Thoughts (Charlotte Elizabeth)—
 No. 1. The Covert, i. 4.
 2. The Snare, i. 20.
 3. What ought I to do? i. 53.
 4. The Captive, i. 70.
 5. The Branch, i. 85.
 6. The Dog, i. 101.
 7. The white Plumes, i. 117.
 8. Loyalty, i. 133.
 9. The Hour-glass, i. 208.
 10. The Love of Money, i. 230.
 11. Bowing at the Name of Jesus, i. 276.
 12. The Needle, i. 341.
 13. The Gipsy, i. 380.
 14. The Balloon, i. 404.
 15. Lost Time, ii. 30.
 16. The Grave-stone, iv. 85.
 17. Dreaming, iv. 93.
 18. Boaz, iv. 141.
 19. The Constellation, iv. 149.
 20. Silve Donard, iv. 165.
 21. The Burden, iv. 184.
 Passover, Feast of, ii. 180.
 Past, Memory of the—
 No. 1. xii. 159.
 2. xiii. 244.
 3. xiii. 333.
 Pastoral Aid Society, i. 135, 243.
 Pastoral Character of the Church, i. 445.
 Pastoral Visits, xii. 423.
 Patrick's, bishop, Controversy, vii. 182.
 St. Paul at Athens, viii. 239.

- St. Paul's Method of preaching Christ, xii. 129.
 Peasantry, the, Sketches of, x. 291.
 Pentecost, Feast of, ii. 303.
 Perahara, Festival of (R. S. Hardy), x. 243.
 Peranzabulo or the lost Church, iii. 371, 389.
 Persecution (F. C. Massingbird, M.A.), xiii. 437.
 Persian Entertainment, ii. 9.
 Personal Self-denial, viii. 133.
 Philip the Evangelist and the Eunuch, vii. 106, 219.
 Phosphorescent Light in Animals, v. 331.
 Phrascologists, ii. 547.
 Piety in a rustic Garb, xiii. 55.
 Piety, the Pleasure and Profit of, i. 244.
 Pilate (rev. Dr. McCaul), x. 293.
 Plague of Eyam, iv. 405, 418.
 Plagues of Egypt, i. 437.
 Plurality of Persons in the Godhead, ii. 184.
 Poetry—
 A little While, vi. 353.
 Abide with us, viii. 275.
 Abjuration, xi. 319.
 Address to the New Year, ii. 16.
 Advent, i. 431; Second Sunday, i. 447, ix. 391; Third Sunday, i. 463; Fourth Sunday, i. 480; iii. 415; v. 575; xiii. 351.
 Advent, iii. 399.
 Advent, the first, xiii. 375.
 Affliction, ii. 160.
 Affliction, iii. 371.
 Affliction, vii. 103.
 African Mother, i. 31.
 All-Saints, xi. 551.
 Anchor of Hope, the, i. 415.
 Angels, the Ministry of, x. 303.
 " As thy day is, so shall thy strength be," iii. 159, 175.
 Ascension, ii. 287, 304; xii. 303.
 Assembly, the heavenly, xiii. 303.
 Autumn, i. 415; ix. 231.
 Autumnal Leaves, xi. 47.
 Baptismal Birth-day, i. 191.
 Baptismal Hymn, v. 391.
 Bark of Life, the, vi. 409.
 Beauty of the Sanctuary, i. 431.
 Belshazzar, x. 119.
 Be not Faithless, i. 400.
 Be strong in the Lord, vii. 423.
 Better Land, the, xi. 303.
 Bible, the, iii. 383.
 Birth-day, viii. 103.
 Birthday Reflections, v. 423.
 Bishop Latimer's Prayers in Prison, ix. 135.
 Bishop Moore, viii. 87.
 Bishop Stewart, to the Memory of, iv. 175.
 Bishop Wilson's Return, vi. 161.
 Blessed are the Dead, iv. 112.
 Bondage of Corruption, iv. 63.
 Bondage of Israel, vii. 71.
 Brevity of Life, i. 352.
 Buildings of the Ark, the, x. 231.
 Burial of the Dead, v. 47.
 Burial, the, at Sea, x. 72.
 Byron and Kirke White, v. 231.
 Call, the, ii. 234.
 Canterbury Cathedral, on the distant Prospect of, xii. 403.
 Canticles, chap. xi. ii. 129.
 Catechism, the, vii. 424.
 Charity, vii. 215.
 Charity, i Cor. xiii. xii. 193.
 Child in a Garden, v. 231.
 Children of Light, i. 143.
 Chimes of England, the, ix. 63.
 Christ a sure Refuge, viii. 175.
 Christ raising the Widow's Son, x. 191.
 Christ stilling the Tempest, v. 63, 191.
 Christ the Branch, iii. 415.
 Christ the Purifier, ii. 80.
 Christ the Way, iii. 144.
 Christmas, vii. 407.
 Christian and Death, vi. 210.
 Christian King, the, vii. 287.
 Christian Liberty, xi. 351.
 Christian Life a Race, i. 111.
 Christian Mother's Consolation on the Death of her Son, xiii. 263.
 Christian Pilgrim, the, iii. 271.
 Christian Prize, the, xi. 173.
 Christian Security, xi. 63.
 Christian Sovereign, Hymn for a, vi. 321.

Poetry (continued)—

- Christian, the, and the Worldling, viii. 216.
 Christian Unity, x. 63.
 Christian Walk, the, xi. 159.
 Christian Warrior, the, vii. 335.
 Christian's Ceremonial Law, the, v. 430.
 Christian's Cross of Comfort, the, viii. 279.
 Christians encouraged, ii. 240.
 Christian's Hope, the, x. 335; xiii. 119.
 Christian's Grave, the, vi. 64.
 Christian's last Farewell, the, viii. 279.
 Christ's Ambassadors, ix. 119.
 Christ's Entry into Jerusalem, iii. 63.
 Christ's Invitation, vi. 103.
 Christ's Second Coming, x. 277.
 Christ's Victory over Death, vi. 218.
 Church-Bells, v. 47; vi. 393.
 Church in South Wales, ix. 423.
 Church of our Fathers, iv. 32.
 Church, the Skeleton, xiii. 359.
 Church, the, viii. 431.
 Churches of our Land, the, x. 63.
 Churchyard, the, vi. 234.
 Cities of the Plain, viii. 233.
 Column of Trajan, the, x. 231.
 Come with us, iv. 352.
 Common Prayer, iii. 424.
 Communion of Saints, i. 239.
 Communion-Table, at the, ii. 335.
 Communion with God, iii. 335.
 Communion with God in Solitude, vii. 335.
 Confirmation, ii. 399; iv. 399.
 Conversion of Hindoos, ix. 359.
 Conversion of the Jews, xiii. 335.
 Course of the Righteous, viii. 423.
 Course of Life, the, xii. 238.
 Cross of Constantine, the, x. 237.
 Cross, the, ix. 375.
 Cycle of the Church Services, for Advent, iii. 367.
 Daisy, the, vi. 409.
 David's Lamentation over Saul and Jonathan, iv. 415.
 David's Song, iii. 15.
 David's Wish, iv. 279.
 Day of Judgment, ix. 247.
 Dead in Christ, the, iii. 192.
 Dead, the, xiii. 247.
 Dead, to the, vii. 119.
 Dead Sea, vii. 31.
 Death, iii. 399; xi. 65, 391.
 Death and Life, iv. 323.
 Death Knell, the, xii. 430.
 Death of a beautiful Boy, xi. 207.
 Death of a Child of the rev. L. Richmond, i. 256.
 Death of a little Child, on the, xi. 319.
 Death of a Friend, to a Lady on the, vii. 331.
 Death of a Valued Friend, Lines on the, ix. 303.
 Death of an Infant, i. 272.
 Death of Infants, xiii. 423.
 Death of sir Thos. Palmer, xi. 303.
 Deathbell, the, v. 247.
 Dedication of the Temple, vii. 47.
 Devotedness, vii. 231.
 Dew-drop, the, xi. 191.
 Distant Church-bells, vii. 391.
 Divine Adoption, i. 93.
 Divine Omnipotence, iii. 333.
 Domestic Scene, vi. 231.
 Dorcas, vii. 119.
 Dove, to a, x. 100.
 Drop of Dew, i. 191.
 Duties of the Morning, vii. 410.
 Dying Babe, xiii. 87.
 Dying Child, ix. 279.
 Dying Infant, the, x. 303.
 Dying Friend, Lines to a, vii. 130.
 Early Instruction, i. 237.
 Early Rising and Prayer, iv. 103.
 Earth and Heaven, xi. 191.
 Earth shall pass away, the, xii. 159.
 Easter, xii. 207.
 Easter Day, iv. 240.
 Easter Eve, iv. 239.
 Ecclesiastical Sketches—
 Nos. 1 and 2. i. 159.
 3 and 4. i. 175.
 5 and 6. i. 217.
 7 and 8. i. 255.
 Elijah in the Desert, vii. 291.

Poetry (continued)—

Elijah at Horeb, iii. 303.
 Elisha in Dothan, x. 407.
 Ember Week, ix. 391.
 Encouragement, iii. 80.
 English Church, the, v. 263.
 English Mother, the, ix. 175.
 Epigram, iv. 208.
 Epiphany—
 The Hymn on, iv. 15.
 Second Sunday after, iv. 32.
 Third ditto, iv. 47.
 Epiphany, for the, ii. 31; vi. 15.
 Epitaph in Bonninghall Churchyard, ii. 355.
 Evening, ii. 111, 367.
 Evening Hours, iv. 234.
 Evening Hymn, i. 111; i. 223; vi. 377.
 Evening Hymn for Saturday, iii. 159.
 Evening Prayer, iv. 79.
 Evening Song for the Sabbath Day, i. 47.
 Evening Walk in Bengal, an, xi. 31.
 Execution of a Murderer, ii. 393.
 Exiles of Zillertal, xi. 15.
 Fair House, on a, having a bad passage to it, ii. 294.
 Faith, iii. 307.
 Fall of Nineveh, v. 175.
 Family Altar, vi. 337.
 Fashion of this World passeth away, the, xii. 316.
 Father, the, to his motherless Children, xi. 119.
 Field Flowers, vi. 260.
 Fig-tree, the, v. 351; x. 216.
 Fountain opened in the Church, the, iii. 111.
 Fresh Green Moss, the, ii. 356.
 Friend buried at Sea, xii. 347.
 Friendship, xiii. 301.
 Funeral Hymn, ii. 127.
 Gather Ripe Fruits, O Death, x. 135.
 Gather the Fragments, xiii. 359.
 Gethsemane, viii. 231.
 Gideon, vi. 87.
 Gipsy Baby's Funeral, x. 87.
 Glastonbury Abbey, ix. 287.
 Glorious Appearance of Christ, vi. 265.
 Glory of Israel, iii. 287.
 God, vi. 303.
 God is Love, iv. 233; ix. 32; x. 375.
 Godchild, to my, viii. 47.
 God's Goodness in the Seasons, vii. 159.
 God's Providence, vii. 308.
 Good Friday, ii. 178; vi. 309.
 Good Lord, deliver me, vi. 337.
 Good Pastor, a, ix. 104.
 Grand-daughter, to a, xi. 47.
 Gratitude to God, i. 95.
 Grey Hairs, iii. 16.
 Hagars Farewell, xi. 143.
 Happiness of Heaven, viii. 303.
 He is our Peace, iv. 143.
 Hearing at Church, to One deprived of, i. 448.
 Heart, to One broken in, iv. 112.
 Heart's-Ease, iii. 64.
 Heaven, ii. 64.
 Heaven in Prospect, xii. 119.
 Heaven the Christian's Home, vi. 303.
 Heavenly Jerusalem, ii. 96.
 Heavenly Rest, vii. 247.
 Heavenly Wisdom, iv. 206.
 Hills, the heavenly, xiii. 175.
 Hinder me not, viii. 15.
 Hindoo Widow, v. 423.
 Holly-tree, the, iv. 64.
 Holy Communion, ix. 47.
 Holy Scriptures, i. 63; x. 207.
 Home, thy, i. 307.
 Honest Man, the, vi. 433.
 Hooker, v. 254.
 Hope, vi. 381; x. 135.
 Hope of the Hypocrite, the, x. 191.
 Hornsey Church, vi. 190.
 Hospital Chaplain, the, ii. 352.
 Hour of Death, the, xii. 423.
 Hour of Peace, ii. 359.
 Hour of Prayer, i. 307.
 House of God, vii. 144.
 Human Life, ix. 73.
 Humility, ii. 47; vi. 63.
 Hymn, ii. 128.
 Hymn, vi. 119, 338, 399.
 Hymn, vii. 307.

Poetry (continued)—

Hymn, viii. 103.
 Hymn, ix. 119, 175.
 Hymn, xiii. 420.
 Hymn for a Charity Sermon, iii. 119.
 Hymn for Ascension, iv. 398; x. 375.
 Hymn for Harvest, vii. 247.
 Hymn for Spring, vii. 363.
 Hymn for the commencement of the Year, xii. 16, 31, 47, 63.
 Hymn for the Crucifixion, viii. 247.
 Hymn for the Music of the Russian Evening Hymn, iv. 307.
 Hymn for the Resurrection, viii. 263.
 Hymn for the Sabbath, iv. 144.
 Hymn of a Hermit, xi. 379.
 Hymn of the Universe, ix. 293.
 Hymn on Death, xii. 352.
 Hymn on Salvation, xiii. 15.
 Hymn to the Holy Spirit, xii. 279.
 Hymn written at the holy Sepulchre, i. 364.
 Hymns by a Person who had lost his Sight, i. 303.
 "I am the Way," xiii. 231.
 Immortal Life, iv. 127.
 Immortality, ix. 247.
 Image of Death, the, xi. 407.
 Immutability of God's Love, ix. 351.
 Improvement of Imprisonment, xii. 207.
 Inn of Bethlehem, the, x. 368.
 Intercessory Prayer, xii. 307.
 Interlaken—The Return of the Goats to the Village in the Evening, xiii. 87.
 Invalid's Sabbath Song, vii. 287.
 Invitation, i. 336; xiii. 263.
 Invitation to the House of God, x. 361.
 Invitation to the Young, ix. 32.
 Invocation, iii. 423; ix. 319.
 I say unto all—"Watch," xii. 63.
 Is all well? viii. 175.
 Israel our Warning, v. 104.
 Israelite's Tale, the—
 No. 1. ix. 159.
 2. ix. 407.
 3. x. 246.
 "It is good to be here," xii. 375.
 It is well, iv. 16.
 Jairus, the Daughter of, ix. 191.
 Jerusalem, vi. 63; viii. 351; ix. 308.
 Jesus of Nazareth passeth by, xii. 207.
 Jews, Restoration of the, xiii. 279.
 Jews, the, vi. 186; xi. 15.
 John the Baptist, vii. 247.
 Joyful Sound, the, iv. 191.
 Judea, x. 16.
 Judgment, vii. 303.
 Judgment of Solomon, the, ii. 95.
 Kingdom of Christ, xiii. 216.
 Knowledge, iv. 96.
 Labourers' Hymn, vii. 307.
 Lays of Palestine (T. G. Nicholas)—
 No. 1. vi. 281.
 2. vii. 31.
 3. vii. 263.
 4. vii. 303.
 5. vii. 426.
 6. vii. 175.
 7. viii. 391.
 8. ix. 216.
 9. x. 32.
 10. x. 47.
 11. x. 391.
 12. xi. 135.
 13. xi. 263.
 14. xi. 423.
 15. xii. 407.
 Lament of the Patriarch, viii. 491.
 Land a-head, xi. 231.
 Land of Rest, iv. 306.
 Last Sunday in the Year, Hymn for, ix. 423.
 Lent, but not given, vi. 72.
 Lent, Sixth Sunday in, vi. 208.
 Life, i. 368.
 Life, Death, and Judgment, iii. 79.
 Light in Darkness, x. 207.
 Lilies of Jerusalem, the, v. 391.
 Lilies of the Field, xiii. 32.
 Lily of the Vale, i. 146.
 Lines, vi. 233, 321; vii. 391.
 Lines by a Clergyman, i. 47.
 Lines on a Frosty Evening, ii. 79.
 Lines on Bishop Coverdale's Chair, ii. 48.
 Lines on the Martyrdom of Rowland Taylor, i. 512.

Poetry (continued)—

Lines suggested by the Review of an Afflictive Dispensation, xiii. 31.
 Lines suggested by the Consideration of the State of the Infant Sweep prior to the 4th Vic. cap. 83, xiii. 191.
 Lines upon one of the deserted Cities in central America, xii. 407.
 Lines written in the blank leaf of a Bible, v. 144.
 Lo, the Lilies of the Field, iv. 263.
 Lord's Day, the, vi. 354.
 Lord's Supper, vii. 279.
 Loss of the Soul, vi. 218.
 Love to God, i. 191.
 Luther, ix. 430.
 Maiden's Vesper Prayer, the, xi. 191.
 Marigold, the, i. 287.
 Mariner's Hymn, the, xii. 247.
 Marriage Vow, xii. 333.
 Martyr, the, v. 120.
 Martyrdom, ii. 16.
 Martyr's Choice, the, v. 360.
 Martyr's Memorial, vi. 353.
 Martyrs of the English Church, vi. 194.
 Martyrs, the, xii. 103.
 Mary at the Sepulchre, vii. 191.
 Mary's Grave, i. 512.
 Massacre on St. Bartholomew's Day, v. 119.
 Maternal Piety, v. 15.
 Memento Mori, ii. 272.
 Memory of the Dead, iii. 111.
 Mercy, vii. 47.
 Midnight, Dec. 31, 1841, xii. 279.
 Missionaries' Home, xiii. 133.
 Missionary Church, the, x. 335.
 Missionary Hymn, iii. 137; viii. 47.
 Missionary Perseverance, xii. 324.
 Missionary's Farewell, the, xi. 247.
 Missions, x. 319.
 Modern Degeneracy, x. 263.
 Monody on the Death of Heber, vii. 119.
 Monument to Mrs. Grey, Lines on the, iii. 288.
 Moonlight, vii. 307.
 Moon rise, on seeing the, viii. 135.
 Morning, iii. 143; vi. 63.
 Morning Hymn for a Child, i. 309.
 More Janus Vitæ—Thoughts in a wakeful Night, xiii. 315.
 Mother and her Dying Boy, iii. 47.
 Mother's Thoughts amidst her Children, a, xi. 174.
 Mount Calvary, vii. 247.
 Mourner, the, x. 73.
 Mourner's Return, the, vi. 177.
 Myrtle, vii. 191.
 Nain, the Widow of, xii. 143.
 Naomi and Ruth, ix. 361.
 National Ballads [see National].
 Nativity, the, i. 496; ii. 496.
 Nature's Teachings—
 No. 1. xii. 333.
 Nehemiah's Lament, vi. 71.
 New Churches—New Churchyard, iii. 320.
 New Creation, the, ii. 271.
 Newfoundland, on, viii. 391.
 Night, iv. 300.
 Night blowing Cereus, the, x. 351.
 Night, the Stars of, xiii. 207.
 Night Watcher, the, iii. 79.
 Nightingale Flower, vii. 87.
 Nolo mortem peccatoris, viii. 281.
 November, iii. 319.
 Oak, the, v. 31.
 Old England, ix. 87.
 Omnipotence of Divine Love, vi. 425.
 Omnipotence of God, vii. 319.
 Omnipresence of God, vii. 169.
 Omniscience of God, viii. 336.
 Opening of a new Church, Hymn for the, i. 176.
 Orphan's Prayer and Consolation, v. 31.
 O spare my Flower, vi. 377.
 O! Spare the Flowers, ix. 336.
 Our Lord to the Women by the Cross, xiii. 175.
 Our old Cathedral, vii. 15.
 Oxford Memorial Monument, on laying the Foundation-stone of the, xi. 176.
 Palestine, ix. 319.
 Palm Sunday, viii. 247.
 Paraclete, the, ix. 108.

Poetry (continued)—

- Paraphrase—
 1 Cor. XIII., vi. 103.
 Psalm XV., vi. 119.
 Psalm CIV., vi. 361.
 Paraphrase of Proverbs III., ver. 16 and 17, viii. 144.
 Parents' Lament over an Infant Child, ix. 263.
 Parted Friends, ix. 87.
 Parted Spirit, the, xi. 47.
 Passage of the Star, viii. 15.
 Passing away, iv. 123.
 Passing Bell, the, iv. 159; ix. 16; xi. 263.
 Past, the, x. 119.
 Peace, iv. 36; ix. 15; xi. 207.
 Penitential Hymn, i. 337.
 Pilgrim and Sojourner, xii. 143.
 Pilgrim's Song, i. 329.
 Plead thou my cause, iv. 31.
 Pleading for Mercy, iii. 31.
 Pool of Bethesda, i. 364.
 Poor Man's Death-bed, i. 127.
 Praise, i. 63; xi. 215, 359.
 Praise ye the Lord, x. 119.
 Pray for your Queen, vii. 263.
 Pray without ceasing, vii. 351; xi. 303.
 Prayer, i. 271.
 Prayer, vi. 178, 409.
 Prayer, vii. 63, 175.
 Prayer, viii. 423.
 Prayer, xi. 247.
 Prayer, xii. 135.
 Prayer, xiii. 263.
 Prayer at Midnight, ii. 189.
 Prayer for the Queen, iv. 279.
 Prayer of the troubled Church, iii. 240.
 Prayer, the Time for, x. 208.
 Prayer to the Holy Spirit, ii. 335; xiii. 319.
 Precepts, ix. 87.
 Preparative to Prayer, iii. 46.
 Privileges, xiii. 321.
 Progress of Prophecy to the Birth of Christ, ii. 320.
 Prospect, the, ix. 63.
 Psalm I., v. 123.
 Psalm VIII., iv. 160.
 Psalm XIX., iv. 80.
 Psalm XX., ix. 47.
 Psalm XXIII., i. 239; xii. 119.
 Psalm XLVI., ix. 279.
 Psalm XLVII., ix. 72.
 Psalm CXXXVII., v. 279.
 Psalm CXXXVII., paraphrased, ii. 112.
 Public Worship, i. 423.
 Quiet Conscience, vii. 279.
 Rainbow, the, xii. 319.
 Recognition in Heaven, vii. 191.
 Recognition of Friends in a Future State, iii. 66.
 Recollections, ix. 303.
 Rejoice evermore, vi. 47.
 Religion, ix. 191.
 Resignation, ii. 240; iv. 223; vi. 218, 337; xi. 407.
 Rest for the Weary, ii. 144.
 Rest of Heaven, the, v. 191.
 Restoration of Israel, iii. 31.
 Resurrection, the, vi. 217.
 Return unto me, i. 448.
 Rivulet, the, ii. 400.
 Rispath, vi. 305.
 Robin, on a, xi. 27.
 Roman Forum, the, x. 423.
 Rose, on a, i. 16.
 Ruth's Entreaty, viii. 407.
 Sabbath Bells, xi. 159.
 Sabbath Evening Walk, iv. 343.
 Sabbath, for the, ii. 111, 144; xi. 87.
 Sabbath Morning, i. 80.
 Sabbath Reflection on the Atlantic, ix. 264.
 Sabbath Summer's Evening, xiii. 351.
 Sabbath Thoughts, v. 136.
 Sacramental Hymn, iv. 16.
 Saint John the Evangelist's Day, iii. 416.
 Saint Stephen's Day, iii. 416.
 Samuel, vi. 250.
 Samuel's Farewell Address to Saul, xi. 174.
 Seasons of Prayer, ii. 207.
 Secret of the Lord, viii. 159.
 Seeking the Lord, ii. 255.
 Separation, v. 146.
 Serving God, i. 111.

Poetry (continued)—

- Sharon's Rose, xiii. 159.
 Sight of Jesus, xi. 363.
 Silence in the Grave, xi. 335.
 Similitudes, xii. 279.
 Sin, i. 207.
 Sing us one of the Songs of Zion, vi. 123.
 Sinner called, the, viii. 207.
 Sisters of Bethany, vii. 279.
 Sketches from Scripture—
 No. 1. Ruth and Naomi, iii. 192.
 2. Daniel, iii. 273.
 3. Elijah at Cherith, iv. 256.
 4. Parting of Abraham and Hagar, iv. 307.
 5. Noah, v. 159.
 Sleepers, the, i. 79.
 Sleeping in Jesus, v. 375.
 Solemn Reflections, xiii. 303.
 Sonnet, vi. 393; x. 391.
 Sonnet—Twin Children, xiii. 423.
 Sonnets, xii. 351.
 Sorrowful Nycatanthes, v. 360.
 Spring, viii. 135; xiii. 15.
 Spring of Water, Lines on a, vii. 376.
 Spring Hymn, ii. 207.
 Stanzas, i. 367.
 Stanzas, iii. 123, 304.
 Stanzas, iv. 47, 343, 367.
 Stanzas, v. 47, 63, 103, 279, 319.
 Stanzas, vi. 104, 249, 266, 377.
 Stanzas, vii. 319, 335.
 Stanzas, viii. 31, 303, 407.
 Stanzas, xi. 391.
 Stanzas, xii. 48.
 Stanzas, xiii. 63.
 Stanzas—I know, O Lord, that thy judgments are right, xii. 135.
 Stanzas on Ezekiel XXXII., ii. vii. 175.
 Star in the East, vi. 14.
 Star, Lines to a, x. 103.
 Submission, iv. 48.
 Sum of Redemption, the, iii. 176.
 Summer, v. 71.
 Summer Insect, vi. 425.
 Summer's gone, the, xi. 103.
 Summons—the Pilgrimage, xiii. 71.
 Sunday, i. 159.
 Sunday, vii. 103.
 Sunday, xii. 391.
 Sunday, xiii. 391.
 Sunday School, i. 384.
 Sundays, ii. 192.
 Sunshine, on a Glimpse of, x. 191.
 Supplication, iii. 159.
 Support of Weakness, the, vi. 193.
 Sutties, v. 135.
 Swan Song, the, x. 304.
 Tears of Jesus, the, xi. 335.
 Tempted Saviour, the, i. 127.
 Thanks, viii. 303.
 "The Sea is his, and he made it," iii. 229.
 There is a Brighter World above, ix. 355.
 There is a Thought, i. 223.
 There is Sorrow on the Sea, xii. 263.
 There's nought endures but Heaven, iii. 175.
 They are fled, v. 320.
 This World and the next, viii. 375.
 St. Thomas's Incredulity, i. 430.
 Thou art gone up on high, xi. 287.
 Thoughts of Comfort, vii. 300.
 Thoughts on a City at Midnight, xiii. 47.
 Thoughts on Autumn, xi. 63.
 Thoughts on hearing the Church Bells, iv. 143.
 Thy Kingdom come, vii. 303.
 "Thy Will be done," i. 383.
 Time, vi. 265.
 Time misimproved, ii. 192.
 Tintern Abbey, iii. 351.
 "Tis hard to die in Spring," xiii. 287.
 To a Child on his asking the question, "Why does the Sun go down?" xii. 15.
 Too late, vi. 305.
 Traveller, the, and the wild Flowers, iv. 357.
 Traveller, the, the old Man, and the Lily, xii. 175.
 Trinity, to the Holy, xii. 71.
 Triumph of Poverty, vi. 177.
 Triumph of the Gospel, vii. 375.
 True Friend, the, x. 279.

Poetry (continued)—

- True Wisdom, iv. 207.
 Trust in Providence, iii. 255.
 Tyne, v. 407.
 Union with Christ, i. 351.
 Unseen World, the, i. 143.
 Uses of Adversity, viii. 207.
 Valley of Jehoshaphat, viii. 320.
 Verses, x. 175.
 Village Bells, the, x. 351.
 Vision of Eliphaz, iv. 424.
 Vision of the Heart, vi. 305.
 Vision of the Trinity, iv. 383.
 Visit to St. Paul's, Lines on a, v. 287.
 Walk in a Churchyard, v. 335.
 War Spirit, the, xi. 119.
 Watchfulness, v. 87.
 Watchman, what of the Night? vi. 337.
 Waterloo Bridge, i. 63.
 Wayside Fountain, v. 159.
 Weep for Yourself, v. 88.
 Weep not for me, iii. 423.
 Weeper at the Sepulchre, the, vi. 269.
 We walk by faith, ii. 335.
 When shall we meet again? i. 207.
 Where is it Mothers learn their Love? ii. 32.
 Where is my Grave? v. 351.
 Where is thy Home? v. 439.
 Whitsunday, ii. 304.
 "Why art thou cast down, O my Soul?" xiii. 247.
 Why do we live? iii. 207.
 Wickliffe, vii. 134.
 Wife's Birthday, to a, xiii. 105.
 Wish, a, v. 439.
 Widow of Naim, the, iii. 383.
 Widow's Son raised, the, v. 216.
 Wings, i. 143.
 Winter's Sound, vi. 32.
 Winter Rose, i. 271.
 Winter, to, xi. 375.
 Work while it is Day, iii. 266; ix. 135.
 World and Heaven, the, iii. 16.
 World and Heaven, the, xi. 335.
 Worldling's last Farewell, the, viii. 279.
 Worldly Friendship, xi. 423.
 Young Communicant, the, viii. 288.
 Young, the, xi. 351.
 Your Fathers, where are they? vi. 135.
 Youth's Departure, v. 308.
 Youth's Prayer for Divine Guidance, xi. 87.
 Zedekiah, ix. 231.
 Poetry, sacred (James Chambers, esq.)—
 No. 1. Origin and early History, vii. 5.
 2. Introductory Remarks, vii. 253.
 3. George Withers, &c., vii. 307.
 4. George Withers, vii. 364.
 5. Herrick, &c., viii. 95.
 6. Ann Askew—Quarles, viii. 84.
 7. Herbert, &c., viii. 153.
 8. Crasshaw—Milton, viii. 261.
 9. Poetry of the Old Testament, viii. 364.
 10. Poetry of the New Testament, viii. 394.
 11. Poetry of the Old Testament, ix. 23.
 12. ix. 37.
 13. Conclusion, ix. 60.
 Poor Laws, vii. 84.
 Popery in Ireland (earl of Roden)—
 No. 1. xi. 411.
 2. xiii. 29.
 Popish Objections to the Church of England and Ireland (archd. Wilkins), xiii. 45.
 Porteus, bishop, Observance of Lord's Day, i. 77.
 Position and Responsibilities of the Established Church (bp. Bagot), xiii. 117.
 Posthumous Papers of Isaac Emerson—
 Introduction, ix. 196.
 No. 1. The Contrast, ix. 186.
 2. Chef de St. Jean Baptiste, ix. 223.
 3. The Fancy Fair, x. 355.
 4. The Prince of M., xi. 421.
 5. The Dual, xii. 355.
 Power of Locality in Animals, vii. 66.
 Practice of pronouncing a Blessing before Meals, v. 316.

Praise, ix. 266.
 Prayer, Forms of, x. 273.
 Prayer for Parliament, vi. 26.
 Prayer for our Rulers, Duty of, v. 138.
 Prayer for Jesus for Unity, x. 179.
 Prayer-book, History of, i. 195, 218.
 Prayer-book and bishop Chase, i. 227.
 Praying in the Holy Ghost, x. 174.
 Preaching of the Cross, vii. 217.
 Primitive Christianity, i. 232.
 Prince Eugene, vii. 226.
 Progress of Religion in the Heart (rev. C. Simeon), i. 211.
 Proportion of Grace for Trial, vi. 12.
 Protestants of France, ix. 165, 184, 212.
 Providence—Account of Thomas Hownam, i. 205.
 Prussia, King of, x. 152.
 Prussian Clergy, vi. 231.
 Psalm XXXIII., Reflections on, v. 220, 284.
 Psalmody, ix. 427.
 Purgatory (archd. Wilkins), xiii. 279.
 Punctuality, Anecdotes and Extracts on, vii. 292.
 Punctuality in Family Prayer, viii. 373.
 Pyramid of Cephrenes, ix. 165.

Q.

Quebec and Montreal, religious Destitution in, v. 229.

R.

Race Course, the (rev. Barton Bouchier, M.A.), xiii. 249.
 Ram-mohun Roy, iv. 413.
 Recognition of Friends in another World, viii. 429.
 Recognition in Eternity, viii. 287.
 Recollections of a Country Pastor—
 No. 1. The Dying Cameronian, i. 173.
 2. The Infidel, i. 211, 223.
 3. Rose H—, i. 301.
 4. Bob Smith, i. 220.
 5. Brown Gubbins, i. 413.
 6. The Rector's Return, ii. 66.
 7. The Workhouse—Blind Grace Benet, ii. 200.
 8. Ostler at the Crown, ii. 247.
 9. The Sunday School—The Poacher, iii. 284.
 10. The Chimney-sweep, iii. 331.
 11. Confirmation, iv. 265.
 12. Spiritual Despondency, v. 6.
 13. The Communion of the Sick, v. 101.
 14. The Strolling Player, v. 349.
 15. The Assize Ball, v. 267.
 Recollections of a Town Pastor—
 No. 1. The Church as it was and is, viii. 298.
 2. The Gin-shop, ix. 21.
 3. The short Stages, ix. 70.
 4. The Lord's Day, No. I., ix. 198.
 5. The Lord's Day, No. II., ix. 323.
 6. The Lord's Day, No. III., ix. 329.
 7. The Pawnbroker's Shop, x. 4.
 8. The Antinomian, xi. 78.
 9. Marriage, xi. 166.
 10. The Jewess, xii. 87.
 11. The Governess, xii. 165, 195.
 12. Female Servants, xiii. 93.

Redeemed, Employments and Enjoyments of the, xi. 127.

Redemption, ix. 353.
 Reflections on John, chap. iv. ver. 17, ix. 180.

Reformation in England, iii. 19, 167, 212.
 Registration Act (*see* Addresses).
 Rehoboam's Choice, ix. 167.
 Relapse in Religion, vii. 242.
 Relapsed Demoniac, the, ix. 226.
 Religion in the Army, iv. 219.
 Religion in France, ii. 323.
 Religion in other Lands—

- No. 1. Russia, xii. 263.
 2. Ditto, xii. 404.
 3. Ditto, xii. 419.
 4. Ditto—The Improvement and Maintenance of the Clergy, xiii. 100.

Religious and moral Training, iii. 371.

Religious Destitution of the Country, vii. 242.

Religious Education, Necessity of, viii. 226.

Religious Training—Family Religion, v. 92.

Respiration (Dr. Kerna), xiii. 207.

Results from the Consideration of our true Position, xi. 183.

Revealed Truth, Importance of, i. 277.

Reviews—

Revival in the American Church, vii. 301.

Revolution, Horrors of, viii. 222.

Richmond's (rev. Legh) Rules for acquiring Readiness in public Speaking, i. 186.

Ditto for the Redemption of Time, ii. 226.

Rocky Island, the, x. 195.

Roger Holland, vii. 225.

Roman Catholicism—

Assumption of the Veil at Avranches, i. 269.

Romish Imposition, i. 248.

Passion Week at Valette, i. 165.

Inquisition, the—

Its Establishment, ii. 122.

Its Persecutions at the Commencement, ii. 231.

Its Progress, ii. 241.

Persons amenable to it, iii. 75.

Inquisition-house at Lisbon, iii. 114.

Examination of Prisoners, iii. 230.

Torture, iii. 254.

Auto Da Fé, v. 54, 223.

Protestants of France, ix. 163, 183, 212.

Passion Week in Mexico, vi. 197.

Papal Supremacy, vi. 429.

Adoration of Images, vii. 222.

Massacre on St. Bartholomew's Day, vii. 122, 128.

Invocation of Saints, vii. 406.

Papacy in Scotland, x. 115.

Romish Superstition in Ireland, x. 167.

Ceremony of taking the Veil, x. 173.

Jesuitism (*see* Sects).

St. Mary's College, Oscot, xi. 163.

Romish Church, no Unity in, xii. 227.

Romish Bible, the, xii. 227.

Popish Pilgrimages, xii. 223.

Rule of Faith, the (rev. W. Fitzgerald, B.A.), xiii. 226.

Russian Winter, xiii. 429.

Ruth and Naomi, v. 69.

S.

Sabbath at Boulogne, i. 26.

Sabbath among the Jews, v. 92.

Sabbath at Sea, x. 22.

Sabbath among the Watermen, ii. 227.

Sabbath Day, Employment of the, xiii. 123.

Sabbath Desecration (rev. J. Brown, B.D.), xiii. 150.

Sabbath Desecration in London, ix. 26.

Sabbath—Its Origin and Perpetuity, vii. 165, 179.

Sacrament, Advice on first receiving of, x. 226.

Sacrament of the Lord's Supper, vi. 415.

Sacraments of the New Testament, xii. 141.

Sacrament, Thought for the, v. 13.

Sacred Philosophy (rev. H. Mosley)—

Introduction—Knowledge of God in Nature, iii. 181.

Its Insufficiency, iii. 194.

Astronomy—

No. 1. Isolation of the Earth in Space, iii. 243.

2. Dimensions of the Earth, iii. 263.

3. The Heavens, iii. 272.

4. Motion of the Earth, iv. 86.

5. Ditto, iv. 115.

6. Astronomical Distribution of the Earth's Surface, iv. 324.

7. Day and Night—The Seasons, iv. 355.

8. Distribution of Temperature, v. 18.

9. Equalization of ditto, v. 121.

* Reviews of books were discontinued after vol. II. It is impossible to refer to them here, as they are for the most part contained in supplements, separately pagged. [*See Index to vols. I. and II.*]

Sacred Philosophy—Astronomy (continued)—

No. 10. The Cold of elevated Regions, v. 129.

11. Deposition of Dew, v. 179 (*see also* Dew).

12. Rain, v. 195.

13. Tropical Rains, v. 210.

Contributions to the Natural Theory of the Vegetable Kingdom (Dr. Dickson)—

No. 1. Introduction, iii. 211.

2. iv. 157.

3. iv. 220.

4. iv. 231.

5. v. 222.

6. vi. 22.

7. vi. 68.

8. vi. 229.

9. vii. 51.

10. vii. 291.

11. x. 129, 225.

12. xi. 222, 297, 322, 371.

Sacred Song (rev. T. Grinfield), i. 467.

Sacrifices and Offerings, xii. 122.

Sacrifices, legal, Insufficiency of, ii. 166.

Saints' Days—Their Observance in the Church of England, vi. 60.

Satan's Devices to win Men's Souls, xii. 205.

Saviour, the, weeping over Jerusalem, ix. 226.

Savoyards, x. 140.

Say your Prayers in fair Weather, xii. 226.

Scapegoat, the, vii. 22.

Scene in Cashmir, a (C. F. Vigne, esq.), xiii. 151.

Schism (rev. E. Strickland)—

No. 1. xi. 413.

2. xii. 21.

3. xii. 224.

Scottish Tour, my—

No. 1. The Preaching Week, ix. 124.

2. The Sacrament Sunday, ix. 157.

3. Sunday Evening Reflections, ix. 205.

4. The Maase, ix. 226.

5. The Evils of the Voluntary System, ix. 226.

6. The Papacy in Scotland, x. 115.

7. Position of the Established Church, x. 221.

8. Episcopacy—Its past History, xi. 112.

9. Ditto, xi. 125.

10. Ditto, xi. 220.

11. Episcopacy—Its present Position with Respect to other religious Communities, xi. 212.

12. Ditto, xii. 156.

13. Its future Prospects, xii. 151.

14. The poorer Classes, xii. 263.

15. Ditto, xii. 414.

16. Ditto, xii. 414.

17. Some of the Causes of the deteriorated State of the Working Classes—Infidel Principles, xiii. 152.

18. Deficiency of Church Accommodation, xiii. 209.

19. Ardent Spirits, xiii. 205.

Scriptural Knowledge, Necessity of, v. 117.

Scriptural Disquisitions—

No. 1. (Rev. W. Blackley), x. 160.

2. (Rev. F. O. Morris), x. 411.

Scripture Biography—

Adam, iii. 51.

Cain, iv. 22.

Scripture, Hints on Searching, ii. 4.

Scripture Illustrations—

Bedouins, Habits of, v. 229.

Behemoth, vi. 244.

Camels, vii. 101.

Campfire, vi. 222.

Caravans, iii. 25.

Caravansaries, iii. 412.

Cedars of Lebanon, vi. 122.

Cities of Refuge, ii. 220.

Dag, the, of Jonah, iii. 94, 122.

Division of Day in the East, iii. 222.

Domestic Habits of the Jews, iii. 122.

Eastern Tents, iv. 220.

Eastern Desert, ii. 172.

Scripture Illustrations (continued)—

- Flies of Egypt, vii. 228.
- Hebrew Kings, iii. 196.
- Later Rain, ii. 158.
- Leviathan, vi. 267.
- Pastoral Habits in the East, iv. 380.
- Pyramids of Egypt, xii. 91.
- Robbers of Arabia, vii. 76.
- Stork, iii. 276.
- Tax-gatherers, ii. 286.
- Valley of Baca, v. 299.
- Scripture Reading Societies, x. 343.
- Scriptures—Consistency of, a Proof of their Inspiration (Augustine), iii. 315.
- Value of (Jewell), v. 388.
- Scriptures the Word of God (Hales), .499.
- Scriptures in Spain, i. 200.
- Sects, religious—
 - Chasidim, a Jewish Sect, vi. 106.
 - Hindoo Caste, ii. 109.
 - Jansenism, vii. 127, 104, 299, 399.
 - Jesuitism—
 - No. 1. Its Institution, vi. 43.
 - 2. Its Government—Doctrines, vi. 65.
 - 3. Its Progress in England, vi. 100.
 - 4. In England, vi. 116.
 - 5. In France, vi. 169.
 - 6. In foreign Parts, vi. 390.
 - 7. Downfall of, vi. 417.
 - 8. Conclusion, vii. 98.
- Mohammedism—
 - No. 1. Arabia—Inhabitants, v. 75.
 - 2. Ditto—Religion, v. 115.
 - 3. Mohammed, Account of, v. 251.
 - 4. Ditto—Continuation, v. 301.
 - 5. Mohammedan Faith, v. 339.
 - 6. Ditto Practice, v. 357.
- The Khurra (bp. of Calcutta), vii. 189.
- Sermon by a Waldensian Pastor, viii. 178.
- Sermons—
 - Abiding City of God's People, the, vii. 206.
 - Adaptation of the Established Church to the prophesied Purposes of God, iv. 327.
 - Advancement in the Divine Life, iv. 200.
 - Advancement of Knowledge, the, no Enemy to the Cause of Christianity, xiii. 41.
 - Ancor of the Soul, the, i. 360.
 - Annunciation to the Shepherds of Bethlehem, iii. 409.
 - Apostolical Benediction, the, iv. 376.
 - Ascension of Christ, vi. 314.
 - Ascension, the, iv. 320.
 - Ascension, the, viii. 356.
 - Athanasian Creed, x. 266.
 - Attachment to the Church, ii. 344.
 - Author and End of Afflictions, iii. 329.
 - Baptismal Blessing and Obligation, ii. 379.
 - Believer crucified with Christ, the, vi. 186.
 - Benefit of truly following Christ, xii. 124.
 - Benefits of God, the, a call for gratitude, x. 81.
 - Benevolence and Purity essential to true Religion, x. 273.
 - Benevolence and Self-government enforced, v. 24.
 - Birth of Christ, the, ix. 400.
 - Birth of the Saviour of the World, xi. 417.
 - Blessedness of communicating the Privileges of the Gospel to others, iii. 312.
 - Blessings connected with Union to Christ, v. 266.
 - Blood of Sprinkling, the, x. 294.
 - Born of God, the, xi. 257.
 - Brotherly Love, i. 168.
 - Burning Bush, iv. 363.
 - Call to Jonah, the, viii. 169.
 - Care of the Soul, the, vii. 80.
 - Character and Inheritance of the Saints, xi. 284.
 - Characteristic Nature of the Influences of the Holy Spirit with reference to personal Religion, vi. 380.
 - Charity towards those who differ from us, vii. 166.
 - Choice of Moses, vii. 184.
 - Christ having the Words of Eternal Life, i. 466.

Sermons (continued)—

- Christ sighing over Men's Obduracy of Heart, i. 90.
- Christ the Believer's Advocate with the Father, ii. 56.
- Christ the End of the Law for Righteousness, viii. 129.
- Christ the End of the Law for Righteousness, xi. 401.
- Christ the Life of the Believer, vi. 243.
- Christ the Son of the living God, v. 168.
- Christ the Strength of his People, ix. 384.
- Christ the Sunbeam of the Father's Glory, vi. 346.
- Christ the true Light, v. 416.
- Christ the Universal Governor, ix. 200.
- Christian Charity, xiii. 281.
- Christian Contentment, iv. 104.
- Christian exhorted to Courage, xiii. 272.
- Christian Fellowship, iv. 25.
- Christian Liberality, ii. 316.
- Christian Life, the, hidden with Christ in God, xi. 328.
- Christian Light, the, xi. 364.
- Christian Ministers Helpers of their People's Joy, viii. 41.
- Christian Ministry, viii. 344.
- Christian Motives and Christian Responsibility, viii. 312.
- Christian Pastor, the, v. 312.
- Christian Perfection, viii. 60.
- Christian Righteousness, the, i. 8.
- Christian Steadfastness, i. 40.
- Christian, the, not conformed to this World, ix. 41.
- Christian Unity, v. 200.
- Christian Watchfulness and Sobriety, xi. 344.
- Christian's Conflict, the, and the Christian's Stay, xiii. 400.
- Christian's Conversation, the, xi. 367.
- Christian's Hope in the Death of Infants, i. 504.
- Christian's Hope, the, ix. 368.
- Christian's Hope, the, and its Fruits, vi. 112.
- Christian's Life and Death, the, i. 152.
- Christian's Race, the, xi. 241.
- Christian's Stewardship, the, ix. 81.
- Christian's Support in Trouble, the, vi. 366.
- Christian's, the, Experience, Character, Preparation, and Encouragements, xiii. 25.
- Christian's, the, final Triumph at the Resurrection, iv. 232.
- Christians exhorted to Patience and Perseverance, xii. 241.
- Christians the Salt of the Earth, ix. 240.
- Christians the Temple of God, i. 184.
- Christ's Invitation, vii. 9.
- Church Extension, xi. 40.
- Church, the, ix. 96.
- Clergy and Laity, their mutual and equal Interest in the Church, x. 417.
- Coming of Christ, the, vii. 356.
- Commencement, Progress, and final Triumph of Divine Grace, xii. 96.
- Condition of the Saints in Glory, x. 56.
- Confession of Sin, iv. 121.
- Confessors and Deniers of Christ, vii. 24.
- Confidence of Faith, xii. 281.
- Confidence of St. Paul, xiii. 152.
- Confirmation, ix. 112.
- Continuance in the Faith, i. 440.
- Conversion of St. Matthew, i. 104.
- Conversion of St. Paul, ii. 200.
- Cost of following Christ, v. 241.
- Courage and Confidence of God's People, v. 400.
- Course of Life, the, vi. 8.
- Danger of falling short of the Heavenly Rest, i. 313.
- Danger of Ignorance of Divine Truth, iii. 88.
- Danger of Self-deceit, and Necessity of Devotion in following Christ, xiii. 184.
- Dangers of carnal Security, xiii. 684.
- David's Prayer, ix. 228.

Sermons (continued)—

- Day-spring from on high, the, xii. 169.
- Death and Life, ix. 185.
- Death abolished, and Life and Immortality brought to Light, x. 240.
- Death, on, ix. 56.
- Deep Poverty of Christ in his incarnate State, iii. 276.
- Defensive Power of the Peace of God, iv. 272.
- Delay in coming to Christ, ix. 312.
- Devices of Satan, vii. 236.
- Divine Authority of the Gospel, xii. 112.
- Divine Wisdom, xii. 234.
- Doctrine of the Trinity, viii. 385.
- Domestic Religion, vii. 344.
- Duty of adorning the Gospel, i. 121.
- Duty of endeavouring to diffuse the Light of the Gospel among those who are still in Darkness, xi. 201.
- Duty of Ministers and People, vi. 24.
- Duty of praying for Ministers, xi. 185.
- Duty of reciprocal Prayer, ix. 344.
- Duty of Rulers, &c., to increase the means of Grace, x. 40.
- Duty of Thanksgiving, xiii. 266.
- Earnest Pursuit of a joyful Resurrection, ii. 260.
- Earth, original chaotic Appearance of, the, ix. 2.
- Efficacy of Christianity to humanize and bless, xi. 228.
- Encouragements and Consolations of the Ministerial Office, i. 328.
- End of Christ's Death, the, ii. 152.
- Enemies of the Cross of Christ, xii. 184.
- Eternity of future Punishment, viii. 153.
- Every One's future Lot his "Own Place," vi. 56.
- Excuses for not attending public Worship, xi. 163.
- Expediency of Christ's Departure, the, ii. 206.
- Faith once delivered to the Saints, iv. 40.
- Fall and Recovery of the Believer, iv. 153.
- Fall of the Leaf, xi. 312.
- Family of Lazarus, the, ii. 190.
- Fear of Bereavement, ix. 272.
- Fear of the Lord, the, as illustrated in the Character of Obadiah, xi. 136.
- Feeding Lambs, xi. 152.
- Festival of the Nativity, i. 472.
- Fifth of November, for the, ix. 296.
- Flesh, the, and the Spirit, vii. 256.
- Flowers of the Field, the, vii. 272.
- Fold of Christ, the, viii. 206.
- Forgiveness of Sins, iii. 248.
- Forgiveness of Sins through Christ alone, x. 401.
- Fountain of the Water of Life, v. 297.
- Friendship, the, of the World, Enmity against God, x. 256.
- Future Glory of the Church, xiii. 200.
- Gain of Godliness, v. 284.
- Gain of the World and Loss of the Soul, vii. 152.
- Gain of the World, the, and the Loss of the Soul, xii. 240.
- Gains of Death, the, ii. 228.
- Gentiles encouraged to embrace God's Covenant, vi. 421.
- Glory of Christ's Church, xii. 266.
- Glorifying in the Cross of Christ, vii. 87.
- God is Love, vii. 312.
- God, just and merciful through Christ, ii. 392.
- God, the Rock of his People, xii. 256.
- God, the Shield and exceeding great Reward of his People, x. 129.
- God, to be worshipped in Spirit, ix. 294.
- God's Character, xi. 4.
- God's Dealings with the Israelites a Ground of Hope to the Christian, xiii. 169.
- God's Gift of his Son a Ground for expecting every other, iii. 162.
- God's Inspection of the Righteous and the Wicked, vii. 126.

Sermons (continued)—

God's Ordinances the Channels of his Grace, iii. 302.
 God's past Mercies the Encouragement to future Trust, ii. 9.
 God's People his Portion, vi. 402.
 God's providential Care over the Believer, v. 90.
 God's Question to Elijah, xi. 80.
 God's Sufferance of Sinners no Discouragement to the Righteous, xi. 96.
 God's Remembrance of Children, i. 217.
 God's Way in the Sanctuary, iii. 344.
 Good and Faithful Steward, the, viii. 328.
 Gospel hid to the Lost, the, ix. 109.
 Gospel Message, the, x. 206.
 Gospel preached by Elihu, the, v. 272.
 Grace, the superiority of, to Gifts, x. 96.
 Great Supper, the, iv. 408.
 Harmed, the, and the Unharmed, v. 345.
 Healing, the, of Peter's Wife's Mother, x. 812.
 Hearing of God by the Hearing of the Ear, i. 376.
 Hindrances to a cordial Reception of the Gospel, xii. 56.
 Hindrances to our living in the light of God's Countenance, iii. 185.
 Honour due to Parents, ix. 24.
 Hope in Christ, vi. 220.
 Holy Spirit, the, the Guide unto all Truth, ix. 361.
 Holy Spirit, the, the Reprover of the World, iii. 206.
 Importance of a timely Attention to eternal Things, ii. 68.
 Importance of keeping the Heart, iii. 66.
 Insincerity in Religion, ii. 264.
 Intercession of Moses at Rephidim, iv. 88.
 Jailor of Philippi, vi. 128.
 Jealousy as attributable to God, iii. 168.
 Jehovah our Righteousness, i. 408.
 Jesus ascended and exalted, ii. 280.
 Jesus Christ is the Resurrection and the Life, xii. 200.
 Jesus Christ the only Foundation of our Salvation, xi. 224.
 Jesus rejoicing in Spirit, x. 344.
 Jesus the Saviour of lost Sinners, iv. 248.
 Jesus the Saviour that should come, iii. 360.
 Jesus walking on the Sea, xli. 207.
 Jesus weeping over Jerusalem, xiii. 294.
 Jew, the, the Channel of Salvation, ii. 248.
 Jordan, the Swelling of, x. 384.
 Joseph carried down into Egypt, viii. 200.
 Joy in Temptation, iii. 265.
 Judgment-day, the, vi. 250.
 Justification and good Works, vi. 171.
 Justification before God—its Source and Benefit, xii. 345.
 King, a good, the nursing Father of the Church, iii. 323.
 Kingdom of Christ, xiii. 119.
 Kingdom of God, on receiving the, iv. 421.
 Lamb of God, the, xiii. 120.
 Last Enemy destroyed, the, vi. 213.
 Lord, our, teaching with authority, xiii. 80.
 Lot's Wife, v. 112.
 Love of God in giving his Son to Death, xii. 416.
 Love of God, the, vii. 272.
 Love to the Brethren, i. 224.
 Living Water, the, vii. 226.
 Man in his original, fallen, and renewed State, iii. 201.
 Man the Self-destroyer and God the Saviour, vii. 97.
 Manifestation of Christ, iv. 8.
 Manners of the Israelites, iv. 200.
 Man's Fall in Adam, and Recovery through Christ, vi. 81.
 Man's Objections to receive the Gospel of Christ, i. 244.

Sermons (continued)—

Man's Sinfulness, and the Way to be delivered from it, xiii. 96.
 Means of Preparation for the last Judgment, xiii. 244.
 Mediation of Christ, ix. 257.
 Meek, the, beautified with Salvation, iv. 168.
 Meeting of the Saints in Heaven, i. 494.
 Mercies and Privileges of the Gospel, xi. 0.
 Mercies of God, the, an Argument for Self-consecration, ii. 104.
 Merciful Man, the, x. 185.
 Message of Reconciliation, ii. 126.
 Mind of Jesus, the, ix. 152.
 Ministerial Affection and Devotion, i. 328.
 Ministry and Ordinances of the Church the appointed Means of religious Instruction, iii. 104.
 Ministry of Reconciliation, v. 8.
 Misery of forsaking God, x. 5.
 Mocking at Sin, i. 240.
 Mutual Knowledge of the good Shepherd and his Sheep, i. 137.
 Name of the Lord, the, a Strong Tower, viii. 416.
 Necessity of Union to Christ, i. 302.
 New Birth, the, ix. 120.
 Nicodemus, i. 24.
 Nobility of the Bereans, vii. 40.
 Not being ashamed of the Gospel of Christ, xi. 112.
 Obedience to Parents, xiii. 228.
 Observance of the Lord's Day, v. 225.
 Open and hidden Sins, vi. 228.
 Orphan and Ruth, ix. 328.
 Parable of the Sower, the, vii. 130.
 Parental Obligations, xii. 272.
 Passion, the, vi. 292.
 Past Mercies of God the Pledges of his future Help, iv. 216.
 St. Paul's Prayer for his Converts, viii. 8.
 Peace of Jesus, the, ix. 128.
 Peace of the Gospel, iv. 72.
 Penitence of David, the, vi. 96.
 Penitent Malefactor, the, viii. 240.
 People of God, the, a willing People, iii. 40.
 Perfection of God's Law, viii. 112.
 Performance of the Divine Will, i. 281.
 Pharaoh's Question to the Brethren of Joseph, xii. 152.
 Philippian Jailor, the, iv. 185.
 Philippian Jailor's Inquiry, the, iii. 8.
 Piety, not Years, the Manhood in Christ, vii. 416.
 Place of Safety, xii. 363.
 Plague of Blood, the, v. 41.
 Power of Christ to forgive Sins, vi. 154.
 Power of the Holy Spirit exemplified in the Conversion of Lydia, xii. 313.
 Practical Intention of the Gospel, vii. 57.
 Prayer for Faith answered, v. 245.
 Preaching of the Cross, the, v. 128.
 Privileges of Christian Believers, xii. 81.
 Profitable Hearing, x. 67.
 Progressive Sanctification, x. 355.
 Purpose of our Saviour's Nativity, xii. 416.
 Receive not the Grace of God in vain, viii. 120.
 Receiving Christ, on, vi. 274.
 Reconciliation with God, ii. 169.
 Redemption of Time, vii. 241.
 Religious Declension, iv. 280.
 Religious Education of the Poor, iii. 24.
 Resemblance between the Church of England and the Primitive Church, vii. 384.
 Resistance to Popery, xii. 40.
 Resurrection of the Dead the Completion of the System of Redemption, viii. 256.
 Roman Church, the, essentially anti-christian, xi. 297.
 Rich Worldling, the, v. 56.
 Right View of Christ's Resurrection, the, ii. 165.
 Righteousness and Salvation, vi. 40.

Sermons (continued)—

Sabbath, the, adapted to the Necessities of Man, viii. 294.
 Sacrifice of Cain and Abel, v. 80.
 Sacrifice of Christ for the Sins of the World, iii. 120.
 Saviour, the, and the Seducer confronted, iv. 186.
 Saviour's, the, Eagerness to accomplish his Father's Work, v. 427.
 Scriptures unsealed, the, ii. 24.
 Security of God's People, x. 26.
 Security of God's People, xiii. 385.
 Security of Sleepers in Jesus, ix. 416.
 Seeing Jesus, xii. 24.
 Self-abasement for Sin, xiii. 57.
 Sepulchre of the Man of God, xi. 56.
 Shortness of Life, iii. 420.
 Sin a Reproach and Hindrance, viii: 184.
 Social and Public Worship, vii. 96.
 Songs in the Night, x. 160.
 Spirit of Adoption, viii. 308.
 Spirit of Prayer, the, i. 56.
 Spirits of the Just made perfect, iii. 258.
 Spiritual Liberty, xiii. 313.
 Spiritual Worship, x. 201.
 Star of Bethlehem, the, i. 488.
 Study of Holy Scripture, vii. 308.
 Submission to Divine Providence, v. 162.
 Suitableness of the Gospel to the Wants of Man, iii. 120.
 Support in the Day of Trial, vii. 297.
 Tempting Christ, on, iii. 72.
 Testimony of the beloved Disciple to the Person and Offices of Christ, xii. 296.
 There are no little Sins, i. 200.
 Thoughts of the Heart, xii. 68.
 "To me to live is Christ," xii. 383.
 Triumph of Messiah over his Enemies, x. 226.
 Triumphant of the Wicked short, x. 112.
 True God of the Bible, the, ii. 312.
 Uncertainty of Life, xiii. 425.
 Universal Obedience, vi. 371.
 Unsearchable Riches of Christ, viii. 24.
 Use, the, of the Opportunities of Grace, x. 153.
 Value of the Liturgy, ii. 72.
 Vineyard of the Lord, the, xii. 400.
 Watchman's Alarm, xi. 68.
 Waiting Christian strengthened, the, vi. 418.
 Waiting for the Coming of the Lord, v. 368.
 Way of Salvation, the, xiii. 8.
 Weaned Child, the, i. 72.
 Wedding Garment, the, ii. 41.
 "We love him because he first loved us," v. 185.
 Widow's Son raised, the, v. 211.
 Working of divine Grace in the Soul, ii. 233.
 Works done for Christ the Law of Judgment, i. 206.
 Worldly Happiness as well as eternal the Portion of those who love God, xi. 257.
 Worldly Views detected, iv. 56.
 Worship of Heaven, viii. 408.
 Young Ruler, the, ix. 8.
 Sermons, Authors of [those marked thus (*) are bishops]—
 Abdy, rev. C. J., ii. 244; viii. 244.
 Aitchison, rev. David, v. 312.
 Alcock, rev. E., ix. 416.
 Almond, rev. G., xiii. 256.
 Anderson, rev. Robert, i. 261; ix. 240; xiii. 80.
 Arnold, rev. C., iii. 126.
 Anriol, rev. E., v. 228; xi. 417.
 Ayre, rev. John, i. 137; iii. 263; vi. 213; viii. 24; ix. 312; xi. 222.
 Badcock, rev. John, vii. 150; ix. 56.
 Bagot, rev. Daniel, viii. 41.
 Barnes, rev. H., ix. 185.
 Barnes, rev. W., vi. 24.
 Bartlett, rev. T., vi. 81.
 Battersby, rev. W., viii. 184; x. 284.
 Bedford, rev. T., vi. 202.
 Bernard, dean (Leighlin), iv. 420.
 Best, rev. T., xi. 227.
 Biddulph, rev. Thomas T., i. 408.
 Bird, rev. C. S., xi. 24.
 Bissland, rev. T., i. 121; v. 297; vii. 266; xii. 184; xiii. 416.
 Blackley, rev. F. R., x. 112.

Sermons, Authors of (continued)—

- Blackley, rev. W., viii. 900.
 Blake, rev. R. P., iv. 28.
 • Blomfield (London), iii. 104.
 Blunt, rev. H., ii. 398; iv. 376.
 Bolland, rev. W., iv. 163.
 Boone, rev. J. Shergold, v. 345.
 Broad, rev. J. S., xii. 328.
 Brown, rev. Joseph, vii. 272; xiii. 273.
 Bryan, rev. G., vii. 80.
 Buck, rev. C., iii. 56.
 Budgen, rev. J., viii. 355.
 Bull, rev. John, iv. 40.
 Buswell, rev. W., ix. 344.
 Butterworth, rev. J. H., xl. 56.
 Campbell, rev. Colin, iv. 361; ix. 139.
 Carey, rev. H., xi. 344.
 Champneys, rev. W. W. ii. 392; viii. 97; x. 97.
 Chandler, rev. John, iv. 152.
 Chevaller, rev. T., v. 185.
 Cherry, rev. H. C., viii. 8; xi. 123; xiii. 323.
 Cleveland, rev. H., ix. 323.
 Clissold, rev. H., xiii. 368.
 Coates, rev. S., ix. 323; xi. 152.
 Cooper, rev. James, iii. 248.
 • Copleston (Landaff), iii. 232.
 Cotton, rev. Dr., vii. 325.
 Coventry, rev. G., xi. 324.
 Creed, rev. H., xiii. 300.
 Cust, rev. Edward, xi. 96.
 Dale, rev. T., i. 217; iv. 56; v. 368.
 Davies, rev. J., ii. 88; x. 273.
 • Davys (Peterborough), vi. 274; xi. 9.
 Day, rev. E. S., iv. 8.
 Deatly, rev. Dr., iv. 320.
 • Denison (Salisbury), iii. 203; iv. 216; xi. 40.
 Dixon, rev. T., viii. 112.
 Dodsworth, rev. W., i. 184.
 Duke, rev. E., junior, xii. 418.
 Dyer, rev. W., xi. 152.
 Eden, rev. Robert, i. 226; iv. 289; vii. 40.
 Edwards, rev. Edward, vii. 297.
 Emra, rev. John, v. 427; x. 312; xi. 257.
 England, rev. T., i. 200.
 Evans, rev. R. W., iii. 73.
 Fallow, rev. T. M., iii. 280.
 Farebrother, rev. T., xi. 312.
 Fawcett, rev. J., vi. 402.
 Fielder, rev. Thomas, iv. 408.
 Fisher, rev. R. B., iii. 323; viii. 368.
 Fox, rev. W., xi. 168.
 Garbett, rev. J., x. 40.
 Geneste, rev. M., ii. 41.
 Gilbert, rev. P. P., v. 96; xii. 40.
 Girdlestone, rev. C., i. 172.
 Girdlestone, rev. E., i. 378.
 Golding, rev. J. E., vii. 67.
 Grant, rev. Robert, i. 229; viii. 153; x. 169.
 Grantham, rev. T. i. 201.
 Griffith, rev. Thomas, i. 66.
 Grinstead, rev. Thomas, i. 424.
 Hall, rev. John, ii. 169; ix. 257; xii. 345; xiii. 344.
 Hall, rev. John Robert, v. 128.
 Hambleton, rev. John, i. 104.
 Hancock, rev. Wm., i. 72; ii. 280.
 Hankinson, rev. T. E., i. 488; iv. 346.
 Hanson, rev. Edward, vii. 128.
 Harker, rev. W., xii. 169.
 Harrison, rev. William, vii. 139.
 Harte, rev. W. M., vii. 384; xi. 112.
 Harvey, rev. R., i. 89.
 Hebert, rev. Charles, vii. 200; ix. 273.
 Heurtley, rev. C., ix. 223.
 Hill, rev. J. (Oxford), vii. 9; xii. 296.
 Hill, rev. John, xi. 68.
 Hitchin, rev. J., xiii. 297.
 Hoare, archdeacon, i. 440; v. 416; x. 25; xiii. 152.
 Hocker, rev. C. M., xii. 368.
 Hodgson, rev. J. S., viii. 126; ix. 368; xiii. 281.
 Holland, rev. T. A., x. 417.
 Hollway, rev. Thomas, v. 200; ix. 152.
 Hopkins, rev. W. T., v. 168; viii. 400.
 Horne, rev. T. H., i. 473; vii. 241.
 Howes, rev. W. H., xii. 68.
 Hulbert, rev. C. A., v. 273.
 Hunter, rev. J., ix. 24.
 Ives, rev. C., ix. 200; xiii. 169.
 Ives, rev. W., ix. 8.
 Jacob, rev. F., ii. 200.

Sermons, Authors of (continued)—

- Jamieson, rev. W., xii. 24.
 Jennings, rev. T. F., vii. 368.
 Jemour, rev. A., vi. 113.
 Jeremie, rev. J. A., vi. 96.
 Johnson, rev. I. E., xii. 112.
 Johnston, rev. W. D., xi. 234.
 • Jone (Lincoln), iii. 296; x. 66.
 Kelly, rev. Denis, iv. 104; vii. 168.
 Kendall, rev. J., xi. 387.
 Kennard, rev. Geo. iv. 200.
 Ketley, rev. J., xii. 241.
 King, rev. J., vii. 24; x. 120.
 Klingdon, rev. S. N., viii. 294.
 Kinsman, rev. R. B., v. 311.
 Kirkness, rev. J., xii. 56.
 Knox, rev. J. S., xii. 281.
 Langley, rev. Dr., xi. 384.
 Lane, rev. Charlton, ii. 312; xiii. 234.
 Le Bas, rev. C. W., ii. 24.
 Lee, rev. Dr., ii. 104; ix. 224.
 Lilley, rev. Edward, iii. 276; vii. 416.
 Lloyd, rev. H. W., vii. 312.
 Lockhart, rev. S. J. T., v. 264.
 • Longley (Ripon), v. 152.
 Macartney, rev. H. B., ix. 128.
 McCaul, rev. Dr., vii. 163.
 Mackenzie, rev. W. B., ii. 264.
 Maddock, rev. S., i. 223.
 Maitland, rev. P., x. 265.
 Marriott, rev. Harvey, ii. 185; vi. 226.
 Marsden, rev. J. E., i. 264.
 Marsh, rev. E. G., i. 168; viii. 80.
 Massey, rev. T., x. 240.
 Matthews, rev. J., xii. 9.
 Meek, rev. Robert, v. 256.
 Melville, rev. H., i. 380; iv. 273.
 Miller, rev. J. C., xii. 385.
 Minchin, rev. C. H., ii. 72.
 Milton, rev. W., iii. 301.
 Moore, rev. W. G., vi. 243; x. 96.
 Morrice, rev. R., vii. 313.
 Morris, rev. F. O., xi. 257; xiii. 57.
 Muston, rev. C. R., vii. 244.
 Myers, rev. T., ii. 248.
 Napper, rev. W., x. 308; xi. 401.
 Nevin, rev. T., xiii. 425.
 Newland, rev. H. W., viii. 272.
 Newnam, rev. Geo., iv. 131.
 Nicholls, rev. B. E., i. 249.
 Nicoll, rev. C., v. 241; x. 344.
 Noel, hon. and rev. Gerard, ii. 126; x. 81.
 O'Neill, rev. H., viii. 57.
 Page, rev. Thomas, iv. 126; vi. 40.
 Parker, rev. E., x. 296.
 Pearson, dean (Salisbury), ii. 220; v. 8.
 Pearson, rev. J. N., i. 40; iii. 260.
 Pedlar, rev. G. H., xiii. 400.
 • Pepps (Worcester), xiii. 41.
 Plumtree, rev. H. S., ii. 9; vi. 418.
 Phillips, rev. E., ix. 200; x. 224; xii. 200; xiii. 213.
 Poole, rev. G. A., ii. 152.
 Porter, rev. C., ii. 223.
 Powell, rev. Dr. W. P., ix. 96.
 Preston, rev. M. M., ii. 56; iv. 88; vii. 129; xii. 81.
 Pugh, rev. J. B., xii. 25.
 Pugh, rev. E., vi. 259.
 Raikes, chancellor (Chester), iii. 312; ix. 349.
 Ramsay, rev. E. B., vi. 56.
 Richards, rev. Dr., vii. 96.
 Richmond, rev. H. S., ix. 41.
 Robinson, ven. T., iii. 24.
 Rolfe, rev. G. C., ix. 324; xii. 96.
 Ross, rev. J. L., iii. 420.
 Rowton, rev. R. J., xii. 385.
 Rudge, rev. Dr., vi. 186.
 Sale, rev. T., i. 456.
 Sandford, rev. J., vi. 366.
 Sandys, rev. John, i. 392; vii. 112.
 Sankey, rev. R., iii. 88.
 Soobell, rev. E., vi. 8.
 Scoresby, rev. W., iv. 837.
 Scott, rev. Thomas, v. 112; viii. 240.
 Seaman, rev. Dr., xii. 273.
 Sharples, rev. Thomas, v. 24.
 Shepherd, rev. H. W., vii. 273.
 Sherwood, rev. W., vii. 356.
 • Short (Sodor and Man), ii. 216; v. 225.
 Short, rev. W., iii. 120.
 Shurlock, rev. J. R., viii. 416.
 • Shuttleworth (Chichester), vi. 128; x. 5.
 Skipsey, rev. R., viii. 256; xiii. 112.
 Slade, rev. James, iv. 308; ix. 81.
 Slyman, rev. D., x. 125.

Sermons, Authors of (continued)—

- Smith, rev. C. A. J., ii. 376.
 Smith, rev. F. O., vi. 299.
 Smith, rev. Dr., xii. 400.
 Smith, rev. C. F., x. 401.
 Smith, rev. H. J. O., xi. 80.
 Snow, rev. Thomas, ix. 112.
 Sparkes, rev. J., xi. 182.
 Spence, rev. Geo., vii. 228.
 Spence, rev. John, ix. 248.
 • Spencer, A. G. (Newfoundland), viii. 328.
 Stainforth, rev. F. J., ii. 298; vii. 400; xiii. 8.
 Stewart, rev. J. H., i. 504.
 Stockdale, rev. J. W., iii. 8.
 Stone, rev. W., v. 400.
 • Sumner, C. R. (Winchester), iv. 73.
 • Sumner, J. B. (Chester), ii. 120; iv. 185; vi. 371; x. 266.
 Swale, rev. H. J., xiii. 68.
 Taylor, rev. R., xiii. 240.
 Townsend, rev. G., iii. 409; v. 89; vi. 214; ix. 296.
 Trevelyan, rev. F. W., xiii. 128.
 Trevor, rev. G., viii. 385.
 Vaughan, rev. J., iii. 244.
 Vetch, rev. W. D., iii. 40.
 Wade, rev. W. M., v. 56.
 Wait, rev. William, iv. 421.
 Waldensian Pastor, viii. 178.
 • Walker (Edinburgh), vi. 154.
 Watkins, rev. H., iii. 216.
 Walburn, rev. M., xiii. 96.
 Wellford, rev. George, v. 41; xiii. 184.
 Wells, rev. E. O., xi. 813.
 Were, rev. Ellis B., vii. 194; ix. 169.
 White, rev. T., iii. 169; xii. 128.
 Wigram, rev. J. O., i. 171.
 Wilberforce, archdeacon Samuel, iii. 185; x. 153.
 Wildbore, rev. Charles, viii. 296; xi. 241.
 Wilson, rev. D., i. 244.
 Wilson, rev. W., x. 201.
 Wilson, rev. J., x. 328.
 Woodward, rev. H., iii. 168; ix. 400.
 Woodward, rev. J. H., xii. 256.
 Wright, rev. T. P., i. 213.
 Wright, rev. J., xii. 224.
 Young, rev. Edward, vi. 330.
 Sermons for Festivals—
 Advent, i. 408, 424; iii. 200; v. 122; xi. 344.
 Advent, Second Sunday in, vii. 368.
 All-Saints' Day, iii. 280.
 Ascension-day, ii. 280; iv. 320; vi. 314; viii. 255; x. 328.
 Christmas-day, i. 472, 488; iii. 409; v. 416; vi. 400; xi. 417.
 Conversion of St. Paul, ii. 200.
 Easter-day, ii. 185; iv. 223; viii. 256; x. 240; xii. 200.
 Ember-week, xi. 184.
 Epiphany, iv. 8.
 Fifth of November, ix. 296; xi. 297.
 Innocents'-day, i. 504.
 Lent—
 Ash-Wednesday, iv. 121, 126.
 Good-Friday, ii. 152, 169; iv. 216; v. 202; viii. 240; x. 224; xii. 184.
 St. Matthew's Day, i. 104.
 New Year, ii. 9; vi. 8.
 Trinity-Sunday, ii. 212; iv. 276; vi. 346; vii. 366.
 Athanasian Creed, x. 368.
 Trinity in Unity, ix. 208.
 Whit-Sunday, ii. 296; iv. 261; vi. 280; vii. 368; x. 325.
 Serpent, Worship of (rev. H. Christ-mas), vi. 158, 228, 284; vii. 160.
 Servants, Choice and Management of, ix. 227.
 Shepherd's Voice from the Tomb, the (rev. G. Renaud), xiii. 150.
 Shipwreck, the, xii. 213.
 Sins, Remission of, xii. 167.
 Sketches, descriptive—
 Abyssinia, iv. 122, 214, 223, 225, 228, 408.
 Ajalon, Valley of, iv. 202.
 Alexandria, vi. 175.
 Arabia Petrea, iii. 119.
 Ararat Mount, x. 273.
 Armenian Church at Jerusalem, iii. 245.
 Bethlehem, ii. 108.
 Beyrout, x. 45.
 Calvary, vi. 191.

- Churches of Asia, [see also Lectures]—
 Introduction, i. 269.
 Ephesus, i. 264.
 Smyrna, i. 265.
 Pergamos, ii. 26.
 Thyatira, ii. 52.
 Sardis, ii. 123.
 Philadelphia, ii. 149.
 Laodicea, ii. 219.
- Sketches, descriptive (continued)—
 Convent of St. Antonio, iv. 51.
 Cyprus, ii. 237.
 Damascus, i. 259.
 Dead Sea, i. 55.
 Galilee, Sea of, ix. 255.
 Jehoshaphat, Valley of, iii. 350.
 Jericho, iii. 88.
 Jerusalem—
 Descriptions of—
 (De Lamartine), ii. 226, 227.
 (Bishop Russell), iv. 84.
 (Burton), vi. 326.
 Palace of Herod, v. 424.
 Miracle of the Holy Fire at, i. 179.
 Mosque of Omar at, ii. 265.
 Sepulchre of Jesus, ix. 88.
 Jordan and the Dead Sea, ii. 381; v. 244.
 Joppa, iii. 80.
 Lebanon Mount, iii. 23.
 Milletus, ii. 205.
 Nabulus or Shechem, xii. 61.
 Nain, ix. 289.
 Nazareth, ii. 211.
 Nile River, vi. 25.
 Nineveh, ii. 250.
 (Laborde), iii. 61.
 (An American), iii. 355.
 Patmos, v. 18.
 Red Sea, ii. 291.
 Sidon, ii. 53.
 Sinai Mount—
 Tabor, Mount, v. 259.
 Tadmor in the Wilderness, vi. 309.
 Tarshish, vi. 220.
 Tyre (Robinson), iii. 295; vi. 150.
 Zarephah, the ancient Sarepta, iv. 188.
- Sketches from a Traveller's Portfolio—
 No. 1. The Martyr of Toursay, ii. 90.
 2. Just too late, ii. 135.
 3. The Morgue, ii. 210.
 4. Relics, iii. 150.
 5. The deserted Palace, iii. 298.
 6. A Sunday at Namur, iii. 323.
 7. The Confessional, iv. 323.
 8. The Priest's Funeral, v. 28.
 9. The Siege, vi. 168.
 10. Waterloo, vi. 406.
 11. The Exile, vii. 320.
 12. The Brand Strasse, vii. 306.
- Sketches from Memory, by a Naval Officer—
 No. 1. vi. 298.
 2. The Pirate, vii. 237.
- Sketches, general—
 A warm Friend and a bitter Enemy, vi. 164.
 Bonaparte and the Pope, xi. 118.
 Passion Week in Mexico, vi. 197.
 Santa Casa at Loretto, v. 304.
 St. Mark's Cathedral at Venice, vi. 45.
- Slave Ants, xii. 64.
 Slave Market in the Brazil, v. 142.
 Slave Trade, the, xiii. 165.
 Sleep of the Soul, ix. 285.
 Social Intercourse, vi. 275.
 Social System (rev. O. Jerram), x. 306, 324.
 Society for promoting Christian Knowledge, vi. 140.
 Society, Gradations of, x. 269.
 Soul, the great Object of ministerial Watchfulness, vii. 2.
 Spiritual Edification, x. 55.
 State of the Jews in Jerusalem in 1839, viii. 326.
 State and Prospect of the Jews (Quarterly Review), vi. 265, 268.
 St. Stephen, Martyrdom of (rev. J. Grant, B.A.), xiii. 481.
 Stewart, hon. Lieut.-colonel, iii. 126.
 Stewart, bishop, Reminiscences of, x. 137.
 Stray Papers (Miss Stodart)—
 The Jasmine, v. 67.
 Home Duties, v. 100.
 Ecce Homo, v. 188.
 Wild Flowers, v. 218.
- Succession of the English Church (C. H. Davis), xiii. 53.
 Succession of Bishops in the Irish Church (C. H. Davis), xiii. 123.
 Such is the Christian, xiii. 268.
 Suicide a heinous Offence, v. 280, 299.
 Sultan Mahmood, viii. 128.
 Sunday Morning in an English Village, viii. 29.
 Sunday Reflections (Mrs. Riley)—
 No. 1. Acts viii. 8—Joy of the Christians, iii. 23.
 2. Hosea vi. 3—Knowledge of God, iii. 54.
 3. Psalm xiviii. 14—God our God, iii. 174.
 4. Psalm xxvii. 14—Waiting on God, iii. 216.
 5. John xi. 25—Jesus wept, iii. 231.
 6. Psalm ix. 10—Trust in God, iii. 268.
 7. Psalm xc. —Travellers' Psalm, iv. 173.
 8. 1 Cor. xiii. 11—Attainment of Manhood, iv. 314.
 9. John v. 4—Pool of Bethesda, iv. 349.
 10. On the Litany, v. 141.
 11. Jesus standing before the Governor, v. 257.
 12. 1 Kings xix. 13—Elijah at Horeb, vi. 19.
 13. Mal. ii. 2, vii. 29.
 14. Luke xxiv. 13, &c.—Journey to Emmaus, vii. 60.
 15. Deut. iv. 34—The days that are past, vii. 212.
 16. Our Day, viii. 378.
 17. Deut. vi. 5—Love to God, ix. 292.
 18. Christmas, xiii. 405.
- Sunday Scholar, the, i. 5, 111, 371.
 Sunday Skating, x. 61.
 Supernatural Agency in the material World, i. 128.
 Swaris [see Letter].
 Syrian Church, State of the, in 1838, v. 232.
 Syro Malabar Church, iii. 183.
- T.
 Tabernacles, Feast of, iii. 404.
 Taint of Blood, xii. 420.
 Tales, Sketches, &c.—
 Convert, the, viii. 348.
 Child of Light, the, vii. 297.
 Clare, Fanny, viii. 63.
 Clergyman's Widow, the, x. 163.
 Christian, the thankful, iv. 76.
 Death of a young Man, viii. 167.
 Drunkard, the, i. 74.
 Duellist, the, vi. 323.
 Emigrant, the dying, iv. 142.
 Family, the first of the, vii. 60.
 Family, the last of the, vii. 263.
 Family, the happy, viii. 291.
 Grace in early Youth, iv. 206.
 Humble Life, Tale of, vii. 276.
 Holland, Roger (a Martyr), vii. 225.
 Hownam, Thomas, i. 202.
 Hogg, Thomas, iv. 220, 245.
 Heathen Village and its Christian Inmate, v. 172.
 Jew, the, and his Daughter, ii. 254.
 Innkeeper, the religious, i. 204.
 Lay Reader, the, iv. 28, 44.
 Memoir of a faithful Servant, ii. 86, 114.
 Mary Edith, v. 278.
 Matthew Stack, viii. 200.
 Morgan Morgan, viii. 428.
 Memory of the Past—The Coal Blast, No. 1., xii. 180.
 Nabob, the, x. 426; xi. 53, 100.
 Outward Bound, the, ix. 245.
 Old Mary, viii. 305.
 Passing Bell, the, ix. 2.
 Pedlar, the Young, x. 148.
 Shipwright's Widow, the, vii. 110.
 Smuggler, the, vi. 181.
 Student, the, vi. 302.
 Sunday-school Scholar, i. 5, 118, 371.
 Verger, the Old, vii. 276.
 Western Home, the, viii. 299.
 Yeardale Ann, v. 206.
- Tears of the Daughters of Jerusalem, iv. 212.
 Temple, the, xii. 70.
- Texts of Sermons [see the subjoined table].
 Thanksgiving for Temporal Blessings, iv. 120.
 Theatre, the, vii. 285.
 Theatrical Amusements (rev. W. Best), x. 106.
 Thoughts in Solitude (Joseph Fearn)—
 No. 1. Introduction, vi. 277.
 2. Symon the Cyrenian, vi. 261.
 3. Blind Bartimeus, viii. 190.
 4. Gethsemane, viii. 261.
 5. The Alabaster Box, ix. 189.
 6. The Dream of Pilate's Wife, ix. 268.
 7. The barren Fig-tree, ix. 420.
 8.
 9. An old Disciple, xi. 95.
 10. Julius, a Centurion of Augustus's Band, xii. 101.
 11. Last Words of Judas Iscariot, xii. 209.
 12. Song of the 144 thousand, xiii. 243.
- Thoughts on Historical Passages of the Old and New Testament—
 Abraham at Gerar, ii. 293.
 Naaman the Leper, iii. 63.
 Enoch, Character of, iii. 214.
 Jacob, ditto, iv. 250.
 The Miracle of Gadara, v. 68.
 Christ blessing young Children, v. 268.
 The Family of Bethany, vi. 66.
 The Character of Moses, vi. 164, 220.
 Jesus in the House of Simon, vi. 226.
 God's Commission to Moses, vi. 227.
 David pardoned, but punished, vii. 2.
 The miraculous Draught of Fishes, vii. 128.
 The Man of God, vii. 172.
 Philip the Evangelist and the Eunuch, vii. 196, 210.
 The Character and Conversion of Lydia, vii. 427.
 The Leper cleansed, viii. 100, 126.
 The Ark a Type of the Believer's Security, viii. 224.
 The relaxed Demonic, ix. 222.
 Thoughts on the Miracle at Cana, xii. 257.
 Thummim and Urim, iv. 135, 163.
 Tiger, the (Tyler's Nat. Hist.), xiii. 240.
 Tindall's New Testament, i. 260.
 Tinnevely, vii. 221, 226.
 Toronto, xii. 4.
 Tours, a Visit to, iv. 197.
 Tradition, the right Use of, iv. 126.
 Transfiguration (rev. D. Bagot), x. 29.
 Trembling Eyelid, ix. 261.
 Trial of the Seven Bishops, vii. 223.
 Trinity, Doctrine of, viii. 379.
 Trinity in Unity, ix. 208.
 Truce of God, the, iii. 202.
 True Church Reform, iii. 297.
 Truths, a few, to correct Errors as to Church Revenue [see also Church], iii. 2.
 Truth, the Force of, xii. 209.
 Turkish Martyr, vii. 290.
 Types of the patriarchal Church, vi. 44.
- U.
 Unbelief, the Inconsistency of, i. 7.
- V.
 Value of the Unity of the Church (Ep. Denison), xiii. 274.
 Venn's Whole Duty of Man, i. 161.
 Vestry Meeting, the, viii. 244.
- Village Sketches—
 No. 1. The humble Christian, ix. 194.
 2. The Contrast, ix. 210.
 3. Rachel Brown, ix. 278.
 4. The Workhouse, x. 141.
- Village Wakes—their Origin, Design, and Abuse (rev. W. J. Kidd), xiii. 169. (See Wakes).
 Virgin Mary, the, on the Romish Worship of, xii. 5.
 Visit of Mercy, the (R. Huie, M.D.), xiii. 207.
- W.
 Wagner, Mrs., Life and Character of, ix. 221.
 Wakes—Their Origin and present Condition, iv. 100, 150.
 Wakes, Address on, vi. 244.
 Walking over Parish Boundaries, vii. 217.

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